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# THE BRETHREN EVANGELIST

## *A New Year Message*

*From the General Conference Moderator*

*By E. E. Jacobs, Ph. D.*

A new year is dawning. The one just closed has witnessed the most marvelous advances in many fields of human endeavor,—science, invention, and exploration. The confines of human ignorance have been pushed back farther than ever before, and those of knowledge have been correspondingly enlarged.

Human comforts have been increased. Material blessings have continued to accumulate. Transportation facilities have been multiplied. And the blessings of good health have been greatly extended so that we as members of the race are better off today than ever before.

However, with all the widening and popularization of culture, mankind's age-old enemies remain unsubdued—war, intemperance, crime, lust, and greed. Nor has the church's perennial ambition, "to take the world for Christ," been realized.

But this new year of Grace ought to see substantial gains made in conquering these enemies of the common good of mankind. Our own denomination ought to throw itself wholeheartedly into the conflict. God has blessed us; pray that he may use us.

But more than this, we ought earnestly and faithfully to strive to strengthen our own denominational instrumentalities for service,—College and Seminary, Missions, Publishing House, Christian educational facilities, and our Benevolences, so that this year shall be the best in our history. And above all, may we renew our consecration to his service and thus help to usher in that happy day when his "kingdom shall come and his will be done on the earth even as it is in heaven."



# THE BRETHREN EVANGELIST

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## EDITORIAL

### What Makes a New Year?

Everywhere during the week following Christmas, people were talking about "New Year" and looking forward to it with anticipation. Its coming was hailed by the blowing of whistles, the ringing of bells and the firing of guns. It was the occasion of many social functions, religious meetings and elaborate celebrations. Greetings in abundance were exchanged, and on every hand people were wishing one another a "Happy New Year." But just what do they mean? Do they speak understandingly? What is a new year? Is it just an occasion? an event? a time of rejoicing and merry-making?

With many New Year is merely the beginning of a new period of time, or of activity, or of business. It is a time of checking up on the past, of taking inventory, of beginning new records, of launching new arrangements or new enterprises. New Year's Day seems to them just a mark on the scale of time; it registers our location and indicates that one more period or measured portion of life is past and another has begun. But is New Year nothing more than a new measure of time? If so, it very soon gets past the point of being new. The novelty wears off and it becomes the same old monotonous grind of time.

What makes a year new, with a newness that abides? That qualification is important, for there appear signs of newness that seem genuine but do not remain. Along with these New Year functions, new beginnings and measures of progress—and largely inspired by them—there appear in many human hearts a certain brightening of hopefulness, a flaring up of anticipation, a reviving of aspiration and confidence that make the eyes sparkle and the muscles more tense for a time. But that invigoration, being due to stimulation from without rather than a spiritual purpose within, gradually subsides and is gone. By and by the year is as dull and dreary and unchallenging as any period of the past.

What then makes a new year, and what keeps it new? Many things doubtless make their contribution, but these in particular: First, a new and lofty purpose, definitely fixed and kept constantly before the eyes of the mind, will keep the year from first to last new with interest and effort. He

who sets his heart on a worthy aim or goal and never ceases to yearn and struggle for its realization will never find time lagging on his hands. But let a man lose his aim, or cease to believe in and work for it, and he will have lost that which keeps the soul alive and fresh, and time ever new. As the Book says: "Where there is no vision, the people perish," and, we would add, time grows old.

Second, the year can be kept new by daily filling the mind with new and worthy thoughts, or new problems for thought. The mind does not grow old by use but by lack of use. It was given us to use and to use vigorously. Jesus never warned men against the use, but the misuse of the mind. At the very approach of men to the Lord Jesus he commands them to "change their thinking,"—not stop thinking, as, it would appear, people sometimes seem to believe. They are to think in right channels, on things that are worth while. Paul admonishes: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8). The mind is to exercise itself with noble thoughts. That is the way to ensure both safety and growth. That "an idle brain is the devil's workshop" is as true today as when that old proverb was coined. And the way to keep oneself guarded against temptation is to keep busy with something good. Such mental exercise produces growth. The reason why many people are not growing spiritually is because they have become sluggards and idlers mentally. They take no mental exercise. A friend asked Longfellow in his declining years how it was that he was able to maintain such a vigorous life and write so beautifully and effectively. The aged poet pointed to an apple tree in bloom and said: "That apple tree is very old, but I never saw prettier blossoms on it than those it now bears. The tree grows a little new wood every year, and I suppose it is out of that new wood that these blossoms come. Like the apple tree, I try to grow a little new wood every year." And it is by maintaining a vigorous mental life that we shall be able to grow and go forward in achievements in a way that will prevent time from becoming slow and old in its passing.

The year can be kept new by allowing a new and radiant spirit to rule our lives and by adopting an optimistic attitude toward life's varied situations. It makes a vast difference on ourselves as well as on others as to the spirit that prevails in our lives. He who is pessimistic about the outcome of the problems of the day and looks upon the morrow with gloomy foreboding; he who is embittered by the little injustices dealt out to him and loses confidence in and sympathy for his fellowmen; he who allows to die out of his soul that sense of the value of the intangible and fine things of the spirit and keeps his affections set upon the things

of material sense, is building a life structure that will be a burden to him all his days and cause him to wish for the end before his time. But if hopefulness and confidence, kindness, forgiveness and goodwill, and a high appreciation of spiritual values pervades life there will result a spirit that will fill the passing days with joy and make character radiant and beautiful. Time will pass quickly and pleasantly, with daily enriching experiences, and the soul will possess a strength and an optimism that will make for peace and satisfaction. This point cannot be too strongly emphasized; the importance of seeing to it that life is infilled and overshadowed by a noble and gracious spirit, ay even the Spirit of God, and that a kindly and considerate attitude is adopted in all relations of life cannot be too persistently and vigorously stressed. It makes all the difference between success and failure, between happiness and remorse, and between life and death finally. That is like unto the thing Paul was talking about when he said to the Roman Christians (c. 8:6), "For to be carnally minded is death; but to be spiritually minded is life and peace."

### Ring Out, Wild Bells

*Ring out the old, ring in the new,  
Ring, happy bells, across the snow,  
The year is going, let him go:  
Ring out the false, ring in the true.*

*Ring out the grief that saps the mind,  
For those that here we see no more:  
Ring out the feud of rich and poor,  
Ring in redress to all mankind.*

*Ring out false pride in place and blood,  
The civic slander and the spite:  
Ring in the love of truth and right,  
Ring in the common love of good.*

*Ring out old shapes of foul disease:  
Ring out the narrowing lust of gold:  
Ring out the thousand wars of old,  
Ring in the thousand years of peace.*

*Ring in the valiant man and free,  
The larger heart, the kinder hand:  
Ring out the darkness of the land:  
Ring in the Christ that is to be.*

—Alfred Tennyson.  
From "Library of Entertainment."

But more important than all else and before all things else, if time is to be kept perennially fresh, if the spirit is not to droop, if the mind is not to become dulled or diverted, if life is not to become purposeless or drawn toward goals that are unworthy, we must seek the impartation of that newness of life that Jesus came to make possible unto all the sons of men. Jesus said, "I am come that ye might have life and that ye might have it more abundantly." And again, "Without me ye can do nothing." Life cannot be held faithfully to a high purpose without divine aid. The mind cannot be kept guarded and thinking only those things that are pure and worthy until it has been renewed, for, says Paul, "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So when they that are in the flesh cannot please God" (Rom. 8:7, 8). It is necessary, therefore, that we shall be "transformed by the renewing of (our) minds," then we shall be able to "prove what is that good and acceptable and perfect will of God" (Rom. 12:2) by our thinking. Nor can we

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## "Why Go to Church?"

The question grows out of a situation, or a condition. The churches are nearly empty, that is, compared to the number they were built to accommodate. But some claim that even that qualification is not necessary, that in very truth, the churches are nearly empty. That people are not attending church as they should cannot be doubted, and that they are not attending as they once did can scarcely be denied. Of course there are many reasons why the church is not the center of the people's thought and social interest and activity as once was the case, but those reasons bring little consolation to the preacher as he stands in his pulpit and attempts to preach the Gospel to a handful of people over the backs of a flock of empty pews.

The Editor of The Western Christian Advocate thinks the fault is limited to "Protestants, or near-Protestants, or nonchurchmen," and not Catholics. He says, "The members of that communion go to church. They make a place for God in their thought and in their daily program. Only an enervated Protestant would ask that question"—"Why go to church?" Possibly his accusation of the Protestants nonchurch-going proclivities is truer than we are wont to believe; that he is even bold in his indifference to, or deliberate in his avoidance of, the house of God. And our contemporary is right when he states that Catholics attend more religiously than Protestants, though it is to be noticed that even among them this type of loyalty is falling off. We are not so sure, however, that they are superior to Protestants in making "a place for God in their thought and in their daily program." If that statement involves the idea of practical religion, we would disagree with our esteemed fellow editor.

However being Protestants and interested particularly in the greater efficiency of Protestantism, as we are, we can afford to let the lash fall heavier on Protestants. Their weakness is what troubles us, and their cure or improvement is our chief concern. This fault has become so pronounced and widespread that it is a reproach upon Protestantism. Instead of asking, "Why go to church?" the question should be put, as the Advocate insists, "Why do you not go to church?" And "There should always be apologies and explanations on the lip when it is answered in the negative." And to the careful consideration of our own readers, who may not be as regular, or as faithful as they ought, in attending divine worship, we commend the following ten reasons from the pen of Dr. Henry H. Proctor:

1. The church is the mother spirit of God in the world, for she nurtures every good thing.
2. The church is the mother of humanity, for she is the background of modern civilization.
3. The church is the mother of prosperity, for she builds the city necessary for that commercial exchange essential to prosperity.
4. The church has a right to the allegiance of all, for she has a blessing for every man, woman, and child in the community.
5. The church has a right to the attendance of all, for from her fountains of life there gush the streams of health, hope, and happiness for humanity.
6. The church has a right to the support of all, for in her three-fold ministry of teaching, preaching, and healing she serves all.
7. The church is to be loved for the enemies she makes, for

evil-doers hate the church because her ideals condemn their practice.

8. The church will survive all assaults made upon her, for she is founded on the Rock of Ages.

9. The church opens the door of hope to every human, for her spirit is that of universal love.

10. Your church challenges your devotion and cooperation, for if every member in it were just like you, what sort of church would your church be?

## EDITORIAL REVIEW

The church at Allentown, Pennsylvania, reports a very helpful communion service recently held with fifty-two members present. S. E. Christiansen is the earnest pastor of this church.

Brother Yoder's Christmas poem in this issue arrived too late for our Christmas number, and last week in our anniversary issue there was no room for it, but we are glad to give it space this week when it is yet seasonable.

Dr. Florence Gribble's diary, the publication of which is begun in this issue and will be continued next week, will be found of intense interest and at the same time will bring a certain relief and satisfaction to be reassured that our missionaries are all safe and to learn that our mission station was not evacuated.

Dr. Gillin tells interestingly of his experiences in the Alps. He has frequently mentioned his son, John, who has been traveling with him. It has been a great experience, apparently for both father and son, to be thus intimately associated for so many months. Now their ways separate for a season.

The Editor wishes to take this public way of thanking those who have so kindly remembered him, and in many cases his wife also, with Christmas and New Year greetings. We greatly appreciate them. They make the pulse beat just a little faster and add a little more of the warmth of friendship to our interest in the Evangelist.

An announcement reached us from Rio Cuarto, Argentina, telling of the arrival on November 25th, 1928 of a son, Norman Douglas, to the home of Brother and Sister Egydio Romanenghi. Sister Romanenghi will be remembered as the daughter of Dr. Yoder. We congratulate them in behalf of the Evangelist family.

At North Manchester, Indiana, where Prof. J. Raymond Schutz is the capable pastor, an evangelistic meeting with the pastor serving as evangelist resulted in twenty-eight confessions. Mr. and Mrs. Harry Richter of Peru, Indiana, were in charge of the music. This splendid church has gone steadily forward under Brother Schutz's leadership and this new evidence of God's blessing should further encourage and strengthen them.

In a note from Brother L. G. Wood we have this information: "We had an excellent Christmas program rendered Sunday evening, December 23 to a large and appreciative audience. We have just installed three large globes and drop lights in our auditorium, instead of the old system of so many bulbs so high up, which is a wonderful improvement and is appreciated by all. This will save a considerable amount of current as well as being so much better. This was made possible by the gifts of three members—L. E. Culp, Thurman Orr and the pastor."

## THOSE SPECIAL FEATURES

We are sure many of our readers are disappointed at not finding the promised new departments by Prof. McClain and Dean Miller in this issue, and we too are sorry that we were unable to begin them in this first issue of the new year, but we are assured that we shall be able to present their initial installments in next week's issue of the Evangelist. If the paper is not going to every home of your church, you should start now to put it there so that your parishioners need miss none of the valuable thought of these able brethren. On the front page President Jacobs presents the first of a series of short editorials to be written by various church leaders from time to time. They will appear intermittently, depending on the need of the space for other interests. We are also able to announce that in a few weeks, Brother Thoburn C. Lyon of Chicago will begin writing the Worship Program for a time. Those who remember Brother Lyon's very helpful Christian Endeavor notes of a few years ago, will look forward to these with interest.

## GENERAL ARTICLES

### Facing the New Year With Christ

By J. S. C. Spickerman

The year that has closed has brought us many joys and blessings; but to many it has also brought loss and sorrow; to some, defeat and discouragement. As we face the new year, what assurance can we have that it will be better than past years? It is customary to make good resolutions at the beginning of the year; but we find that it is much easier to make them than to keep them. Even the great apostle said, "To me who would do good, evil is present (Romans 7:21)."

Some will have entered the year laden with debts. Some are perplexed with other problems, which must be solved right or bring disgrace and dishonor. Some are beset with tremendous temptations. Some have formed bad habits, from which they have not yet become free.

Looking beyond our personal needs and problems to the works of the Kingdom of God, we see, about nineteen hundred years after Jesus gave his disciples the Great Commission, over half of the population of the earth has never heard the Gospel. The really regenerate persons who constitute the true church of Christ, are far less in number than those listed in statistics as Christians, and many of them are mere babes in Christ. Man's advance in wealth, knowledge, and efficiency has brought about new evils, resulting in great suffering. Evil customs, which dishonor God and harm mankind, are entrenched behind wealth, social usages, governments, and even church organizations. Though the wounds of the World War are not yet healed, millions are being spent in preparations for the next war, which, we have reason to believe, will come before many years.

Who is sufficient for these things? What assurance can we have of personal well-being or successful work?

Jesus said, "Apart from me ye can do nothing" (John 15:5). Paul, writing from inspiration and Christian experience, said, "I can do all things in him that strengtheneth me" (Philippians 4:13). If we are trusting in Christ, if we are living for the things of the Spirit, rather

than the things of the flesh; if we are willing to know God's will, to submit to his will, and to do his will, at whatever cost; if we speak often to God in prayer and let him speak to us through the Scriptures; we can enter the new year without fear.

For our personal needs we have many promises such as these: Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee (Isaiah 26:3). But seek ye first his kingdom and his righteousness, and all these things (such as food and raiment) shall be added unto you (Matthew 6:33). And my God shall supply every need of yours according to his riches in glory in Christ Jesus (Philippians 4:19). God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it (1 Corinthians 10:13).

For our work for the kingdom we have these promises:

So shall my word be, that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it (Isaiah 55:11). Upon this rock will I build my church, and the gates of Hades shall not prevail against it (Matthew 16:18). Lo, I am with you always, even unto the end of the world (Matthew 28:20). With God all things are possible (Matthew 19:26). Since this is true, whatever ought to be done can be done. The thing that should concern us is whether what we are seeking to do, for ourselves or for the kingdom, is in accordance with the will of God.

Perhaps some will read this who have never yielded their lives to Christ. To such I would say, If you would be safe, happy, and successful through the coming year, through life, and through eternity, trust in Christ, get in line with God's will, and the forces of Omnipotence will be available in your behalf.

Maryville, Missouri.

### THE BETHLEHEM CHILD

By C. F. Yoder

*If I were a beautiful star in the sky  
And could shine for eternity,  
I would like to shine over Bethlehem,  
And on to all nations and tribes of men,  
And thus be a witness of Christ to them,  
—Of the Christ who would set them free.*

*If I were the voice of a nightingale  
And could sing for all peoples and times,  
I would like to sing with the angel throng,  
That sang o'er the plains that Christmas song  
Of glory and love in a world of wrong,  
To the peals of the heavenly chimes.*

*If I were a rose of Sharon fair,  
With a beauty forever bright,  
I would like to grow by the stable there,  
With the glory song still borne on the air,  
And broadcast fragrance everywhere,  
Of the babe that was born that night.*

*If I were a gem from the throne of God,  
And could shine in this world of woe,  
I would like to adorn that manger child,*

*That the world might know him, undefiled,  
And learn through him to be reconciled  
To the One who loved them so.*

*If I were a child with a human heart,  
In the midst of this world so wild,  
Oh how I would like to be pure and true,  
And live for the good that I might do  
In the one brief life that I must pass through,  
In the name of the Bethlehem child.*

*If I were a Shulamite maiden as fair  
As the fleet gazelle of the wild,  
I would like to serve in the flower of my youth  
The immaculate babe in that barnyard booth,  
In exchange for his gift of love and truth,  
—The beauty of the Bethlehem child.*

*If I were the mother of a beautiful babe,  
As goodly as Moses of old,  
I would like to imprint on his innocent heart  
The virtue of him whose humble part,  
Was to suffer and die, but with deathless art,  
The glories of Bethlehem unfold.*

(Continued on page 5)



## Capital Punishment

By R. I. Humbert

The article entitled "Capital Punishment," by Brother Byers in a recent issue of the Evangelist brought a very timely issue to the front. There is much discussion on this subject in our time, for we stand almost helpless in the face of increasing lawlessness. Men may argue and give their opinions but after all, it is not settled. Since faith cometh by hearing and hearing by the Word of God, it is very important that a Christian base all of his beliefs on the Bible. It is also important that he remember that "No prophecy of the scripture is of any private interpretation" (2 Pet. 1:20). That is, a verse taken out of its setting is not sufficient to form a belief; if the general tone of scripture leads in another direction, it must be interpreted in the light of what goes before and after. We must "Rightly divide the word of truth" (2 Tim. 2:15). Some scripture is given especially to the church and some especially to Israel, but all is given for our "Reproof, correction and instruction in righteousness" (2 Tim. 3:16; Rom. 15:4). If the scripture commands Capital Punishment, then a Christian has but one place to stand. But, if the scripture forbids it, a Christian dares not support it, regardless of the cost—human opinion is worthless.

Is capital punishment God's method? As I approach this subject, I am not unmindful of the surprise it will engender in the hearts of some, for I myself fought capital punishment for many years, on the plea of, "Thou shalt not kill." But since "Rightly dividing the word of truth, I see that I was wrong, for this scripture is not against the judicial taking of life.

God has made several covenants (contracts) with the human race and also with certain sections of the human race. The conditions of each covenant apply only to those people who come under its bounds and must not be applied to people who come under another covenant.

We will not consider all of the covenants but merely those that touch the subject in question. After the flood, God established the covenant commonly called, "Human Government." To Noah and his sons, Shem, Ham and Japheth, God gave the command, "Whoso sheddeth man's

blood, by man shall his blood be shed" (Gen. 9:6). All people on earth today are descendants of Noah, (Gen. 9:19) and unless that covenant has been annulled or another given, it is still in force.

The whole earth, Shem, Ham and Japheth, stood before God in the covenant of Human Government. But after some time God called one man, Abram, a man in the line of Shem, and gave him another covenant (Gen. 17:7). But this did not disturb the old covenant between God and Ham, Japheth and the remainder of Shem, it was merely between God and Abram and circumcision was given for the sign (Gen. 17:11). Later God formed another covenant with Abram's seed and gave the Sabbath as a sign of that covenant between "Me and the children of Israel." (The Sabbath has nothing for Gentiles, or Christians) (Ex. 31:17).

It is to these people that God gave the command, "Thou shalt not kill." But by comparing other scripture, given to the same people, we see that it has reference to personal vengeance only and not to the judicial taking of life. Of course the Sob Sisters and Weeping Brothers would forget the family of the murdered man and cry out for mercy for the murderer, but God said, "No—Thine eye shall not pity him, but thou shalt put away the guilt of innocent blood from Israel" (Deut. 19:13).

Surely we could take a lesson for every year brings its greater toll of crime. In 1925 there were 77,138 bootleggers arrested in the United States, 15,000 suicides, 10,000 murderers and over 100,000 murderers at large in our country.

It is well that we remember that back of the scenes, the "Most High ruleth in the kingdom of men," and sometimes gives it into the hands of the basest of men (Dan. 4:17). But God gives the government, "To whomsoever he will," and tells them how to rule for him and although Israel was not to kill for personal wrongs, capital punishment was absolutely commanded for many crimes much "smaller" than murder. If the same rules were carried out today, our rivers would run red with blood. Let us consider a few of the offences that called for capital pun-

### THE BETHLEHEM CHILD

(Continued from page 4)

If I were Beethoven inditing a song  
That might echo that song from above,  
I would go to the Bethlehem shepherds and learn  
The song that abides in the hearts that burn  
With the vision of God, reflected in turn  
In a life that the world can love.

If I were a painter with vision inspired  
And could paint with the pencils of light,  
I would like to produce a fair picture of peace  
In which all the woes of the sin-curse would cease,  
And the gardens of virtue and joys would increase.  
—I would paint the Nativity night.

If I were a poet, a weaver of dreams,  
Of a prodigal race reconciled,  
I would like to describe such a picture of love  
As only is seen in the City above,  
A vision whose author, the Heavenly Dove,  
Came to dwell in the Bethlehem Child.

If I were a skillful physician to men,  
And could labor in Bethlehem,  
I would like to restore people, body and soul,  
With the Water of Life that makes men whole,  
And the touch of faith, from pole to pole  
Transmitted in love unto them.

If I were a scientist, learned and just,  
An eloquent teacher of truth,  
I would like to reason of righteousness,  
Of the endless life that men might possess,  
Through the One who in Bethlehem came to bless  
With the fount of eternal youth.

If I were a statesman, a maker of laws,  
That the entire world might obey,  
I would like to proclaim that wonderful law,  
Of that wonderful life, without one flaw,  
Of that wonderful love which once men saw  
As they passed by the Bethlehem way.

If I were a Caesar, unrivalled in power,  
With the wealth that an empire brings,  
I would like to learn of the incarnate Lord,  
The power of his Cross, of his Love, and his Word  
And surrender to him my scepter and sword,  
—To him who was born King of kings.

But being a man like the rest of men,  
With a heart that has been defiled,  
I will drink of the fount of the life reborn,  
And live in the light of the Christmas morn,  
And bear to the world, all bruised and torn,  
The gift of the Bethlehem child.

ishment among the very people who were commanded not to kill.

Blasphemy. Leviticus 24:16, "He that blasphemeth the name of the Lord, he shall surely be put to death."

Murder. Leviticus 24:17, "He that killeth any man shall surely be put to death."

Adultery (divorce is adultery). Leviticus 20:10, "The adulterer and the adulteress shall surely be put to death."

Prodigal son (Under law). Deuteronomy 21:18-21, "This our son is stubborn and rebellious . . . all the men of his city shall stone him with stones, that he die."

Disregard the order of service. Numbers 1:51, "The stranger that cometh nigh shall be put to death."

Invitation to false religion. Deuteronomy 13:6-9, "If thy brother, the son of thy mother, or thy son or thy daughter, or the wife of thy bosom . . . entice thee secretly, saying, let us go and serve other gods . . . thou shalt surely kill him; thine hand shall be first upon him."

Idolatry (lodge members, etc.) Deut. 17:3-5, "And hath gone and served other gods . . . thou shalt bring forth that man or that woman . . . and shalt stone them with stones till they die."

Work on Sabbath. Exodus 35:2, "Sabbath of rest to the Lord; whosoever doeth work therein shall be put to death. . . . Ye shall kindle no fire throughout your habitations upon the sabbath day" (What will the Seventh Day Adventists do with this?)

The punishment for murder was capital punishment and the man who did the killing was not guilty of murder, although he had the command, "Thou shalt not kill." In fact, he was commanded to kill the murderer." And not only was he to kill him, but he was not guilty of blood—"He shall not be guilty of blood" Numbers 35:27). Life punishment or heavy fine could not take the place of capital punishment.—"Ye shall take no satisfaction for the life of a murderer" (Numbers 35:31). There was but one thing to do—kill the murderer. "Blood, it defileth the land; and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it" (Numbers 35:33).

But Christians are not under any of these covenants. We do not keep the Sabbath, which was to Israel and was a sign of that covenant. But we keep something else, "This is my blood of the new covenant" (Matt. 26:28). No change has been made with the great mass of mankind, they are still under the covenant given to Noah.

In Romans 12:19, we are told to, "Avenge not yourselves . . . vengeance is mine, I will repay, saith the Lord." But we ask how God will bring vengeance upon the guilty. Six verses farther on we read, "For he (the government) is the minister of God, a revenger to execute wrath upon him that doeth evil." As usual, God uses human means to accomplish his purposes and the government "Beareth not the sword in vain." The government is God's minister and the exhortation to judges might well be heeded today. "Take heed what ye do for ye judge not for man but for the Lord, who is with you in the judgment."

Although God rules over all, we must remember that Satan is the god of this world and has mighty angels over the different nations (Dan. 10:20). The nations today, with their wars, greed and selfishness are doing these things because they are following the Prince of this world—Satan.

Everywhere is evidence that the Holy Spirit well knew the conditions of the end—time when he said that the mystery of lawlessness would keep on working until the restraining power (the Holy Spirit in the church) would

be taken away. Then the lawless spirit of the times will head up in one man—the antichrist.

We see our government almost helpless in stemming the mighty tide of crime that is sweeping down upon us. And although Democracy may be the best form of government we can have until our Lord comes, nevertheless it proves that God well knew its strength when he called it "miry clay" in comparison with the gold of Absolute Monarchy (Dan. 2:43). In England, under a different form of government, seven out of ten murderers are hanged, while in New York only one out of one hundred and sixty. In Chicago, six policemen are killed to one murderer hanged. England is comparatively free from murders, while some one hundred and thirty thousand murderers are free in the United States.

Since the Bible commands capital punishment, it raises a very timely question, "Should a Christian go to war?" Again we must look at the covenants and remember that the Christian has come under a new covenant, a covenant that has placed him under a new relationship with God, a covenant that has made him a citizen of heaven (Phil. 3:20, R. V.) He is an ambassador here (2 Cor. 5:20), and represents his Lord in this world. He is in the world but not of it (John 17:16). Governments are spoken of as without (Romans 13; 1 Pet. 2) and it is a matter of observation that a person cannot be much of a spiritual Christian, if he is wrapped up in the politics of the world.

We are commanded to be in subjection to these governments but Paul, who wrote these words, lost his life because he did not obey those in authority, proving that we are under a higher law than man can make and when there is a conflict between these laws we answer with Peter, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye" (Acts 4:19).

Since the Christian is an ambassador here, he can sing,

I am a stranger here, within a foreign land,

My home is far away upon a golden strand.

Ambassador to be of realms beyond the sea,

I'm here on business for my king.

The ambassador of Germany did not help the United States win the last war. He was a stranger here. His home was in Germany. His business here was to represent his home government and when things grew dark and threatening, he was quickly removed from the United States and taken home to Germany. So with Christians. War, as well as the things of the world in general, is to be outside his sphere. He is to act as an ambassador for his Lord in this "foreign land," and when the threatening shadows of the Tribulation begin to lower, our Lord will quickly remove his ambassadors to be with him and so shall we ever be with the Lord. There is every indication that the time is fast approaching when our Lord will remove his ambassadors (1 Thess. 4:13-18).

Lake Odessa, Michigan.

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## SIGNIFICANT NEWS AND VIEWS

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### FROM DORAN'S REPORT

Prohibition Commissioner Doran, in his annual report, stated that his forces made 75,307 arrests, with 58,819 convictions, in the fiscal year 1928. This is an increase of 10,000 over the previous year. Operating with 4,396 permanent, and 92 temporary employees, the bureau seized 1,048,636 gallons of illegal spirits, 4,254,029 gallons of malt liquors, 399,603 gallons of wine, 16,220 illicit distilleries, 18,980 stills and 217,278 fermenters. During the year the prohibition authorities seized 6,934 automobiles, valued at \$3,057,132, and 81 boats, valued at \$144,240.

Mr. Doran reported 77,799 prohibition violation cases terminated during the year, in which 15,793 of those convicted were given jail sentences equaling 5,631 years, and fines aggregating \$7,031,109 were assessed.

### MR. WALTER DAMROSCH ON CHURCH MUSIC

It is most gratifying when the truly great in any of the Arts give sanction to those same methods in the life of the church for which a thousand obscure men and women have long been struggling. So very much is determined in public worship by the attitude of the worshippers, as truly as by the spirit of the leader in worship, and this is strikingly true when worship is related to music and singing. It is painfully noticeable that in many audiences the worshippers remain silent when the great hymns of the church are being sung. It seems to have gotten into the minds of many that the minister is paid for preaching and the quartette is paid for singing and that these contracts make unnecessary any acts of worship on the part of the audience, since only as an audience has the congregation met at the church. Listen to Mr. Damrosch on "a well-trained community chorus," as a magnificent outlet to the religious emotions: "I look forward to the time when our American church congregations will be able to sing hymns and other forms of religious music with the ease and spontaneity of negro singers. . . . The great choruses in the Protestant churches of Germany are an example of what can be accomplished."—The Presbyterian.

### A Y. M. C. A. PROHIBITION QUESTIONNAIRE

In the "Association Men" for November is published a summary of the replies of traveling secretaries and student secretaries of the Y. M. C. A. to a prohibition questionnaire. The summary of replies by James W. McCandless follows:

1. "What has been your actual observation during the past year as to the extent of drinking on trains, in hotels, in restaurants, and in other public places?" "Very little", 109; "no instances of drinking", 40; "some", 20; "considerable", 2.
2. "What has been your actual observation during the same period of cases of partial or complete intoxication in such public places?" "Few" or "several", 90; "one or two cases only", 40; none, 21; from 15 to 35, 8; "frequently", 2.
3. "Have the cases been among mature men or among young people?" Mature men, 110; both mature men and young men, 37; men under 30, 9.
4. "What has been your observation and the evidence of local authorities as to drinking among high school boys, college youth, etc.?" "Very little or relatively little", 78; "more than 'a little'", 23; none at all, 14; "much", 2.
5. "What has been your observation, and the evidence of local secretaries, as to the extent of drinking among dormitory men?" (Answered by 98 persons.) "Infrequent", 74; none, 11.
6. "How do these situations (i e., those reported on in reply to Questions 1 to 5) compare with pre-prohibition days?" "Infinitely better", 139; "somewhat better", 8; doubtful, 10.
7. "On the whole how much progress toward a sober nation do you feel has been made through the 18th Amendment?" "A very great amount of progress", 140; "some progress", 21; none, 2; doubtful whether there has been any progress, 1.

Of the 31 college and university secretaries replying, 19 said they had seen "relatively little" drinking and 6 no drinking; 20 had seen "several" intoxicated persons, 3

none; 12 said the intoxicated persons were mature men, "both older and young men but mostly older," 6 "wholly or chiefly young men."—The Evangelical-Messenger.

### A MOVE AGAINST SALACIOUS PAPERS

The "Associated Press" sends out news from Havana, Cuba, that "the united postal authorities have taken steps to bar the entry of several Havana publications dedicated to glorify womanhood from the viewpoint of the art studio. The Cuban Postmaster General and several other officials discussed the situation. Seven comic weeklies will probably be asked to instruct their artists to slow down. Cuba's willingness to cooperate with the Washington authorities is part of a general campaign being conducted by the insular government against salacious publications." This is a good move. It ought to be turned in the direction of vulgar papers and "funny sheets" in the country. Books of a certain type should be included. We have laws that shut out the criminals of other countries but twenty criminals cannot do as much harm as one corrupt book. This all raises an important question of psychology about the minds of artists, whether of the brush, the chisel, or the living picture. Certainly some of them need to have their minds washed.—The Christian Evangelist.

### A DICTIONARY CENTENARY

Our old, dependable friend, Webster's Dictionary, is among the latest of the celebrities to have reached a century of history. We were genuinely pleased to read that Yale University and New Haven, Connecticut, the home of Noah Webster, recently commemorated the publication of the first dictionary with an exhibition of the manuscripts and printed works of Noah Webster, together with other documents showing the evolution of the dictionary into its present form. In the exhibition was shown a letter which Webster wrote asking financial backing for his book which he called "the greatest ever attempted in America in the line of authorship as well as the most interesting in literature."

Few persons will refuse to accept as true the famous author's statement that the dictionary is the most interesting in literature. There is an unfailing charm in the study of words, their roots and variants, their different meanings and uses. If the reader of the English language has not learned to study his dictionary, he has yet a new pleasure in store. It was Mark Twain perhaps who liked the dictionary because it changed its subjects so frequently, and this characteristic is not the least of its attractions. We are glad that the famous lexicographer whose book was the stand-by of our school days and has been the daily companion of our later years is properly honored on the one hundredth anniversary of his good book.—Christian Advocate (Nashville).

### What Makes a New Year?

(Continued from page 3)

maintain a spirit that is radiant with righteousness, kindness and goodwill without the purifying and strengthening presence of the Holy Spirit. "They that are in the flesh," and dependent on the flesh, "cannot please God. . . . But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8:9, 11). But without that quickening of the Spirit, that renewal of life, it is impossible to live a life that is pleasing to God and one that will bring a sense of satisfaction and joy to one's own soul, and keep the year ever new and full of interest.

# THE BRETHREN PULPIT

## "Looking Forward." A New Year's Sermon

By C. D. Whitmer

**TEXT:** No man having put his hand to the plow and looking back, is fit for the Kingdom of God. Luke 9:62.

"Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phillippians 3:13-14.

We call this the New Year season. But will it be really new to many people whose life falls into a conventional round in office, home, or society? Paul's familiar words, "forgetting" and "pressing forward," may afford suggestion, when applied to the deeper religious phases of life. Not that we need forget everything—the genial friendships, heavenly visions, high resolves. Paul did not, but the window of his soul was open to new adaptations; it enabled him to grasp the fuller revelations of the ever unfolding plan of God. Here is where each New Year offers enticing, untried adventure, causing us to lose sight of the snubs, snarls and spites. His rare achievements were overshadowed amid the larger possibilities yet to come. The anticipation of faith and the eager expectancy of hope gave novelty and zest to each approaching day. They assist in lifting us too out of the "old ruts."

The year 1928 has just closed. We have left it and have started on the journey of a new year. The New Year means a new voyage for each of us. In the voyage, we shall be the pilots of our own ships. True enough, the Master Pilot is standing near and we may at any time seek guidance from him. But after all, we are the ones that have hold of the wheel and we may turn our life into the rocks of destruction or into the peaceful waters of life and joy.

In taking a journey, there are always some things to be left behind. A boat departs from an harbor and those on board must leave the mainland, the city or town, the friends and other associations. So in starting out on the New Year's voyage, there are certain things which will be only hindrances to the success of our lives and should be left with the old year.

As we look back over the past year, we find that we have collected certain bad habits which should not be taken farther on the journey of 1929. They are habits that have done us harm and will continue to do us harm as they grow. Bad habits always grow larger. They never become smaller unless we try to conquer them. If we carry them through another year, they will be just that much harder to drop. Perhaps not all of our bad habits are recognized by ourselves. Then it is time that we take an inventory of ourselves to see just what we have of value, or harm, to the onward progress of our lives. Just as a merchant takes an inventory of his stock to see what he has, so we should evaluate our spiritual and moral possessions. If we would be most efficient to ourselves and to our fellowmen; if we would be "fit for the Kingdom of God," then we should leave bad habits behind as we venture forth in the year 1929.

During the past year we have had failures. No man is so perfect that he never makes a mistake. The failures of the past can never be righted. We must leave them also as we go on this new journey. By brooding over our failures, we never equip ourselves to succeed the next

time. But by forgetting the failures, except to profit by them, we have conquered them. A former failure need not be a hindrance to a future success. Benjamin Franklin's life was filled with failures yet who was more successful than he? It was because he tried again. So as we go forward in the new year, let us go with the courage and new zeal to conquer obstacles which try to hold us back. The new voyage demands that we forget the failures of the past and press on toward future success.

Perhaps some have had sorrows in the past year, little sorrows and big sorrows. We all have had them. Yet if we carry them with us in this new year, they will burden our lives and keep us from the greatest happiness. Christ said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." It will make the new year brighter if we lay these sorrows on the ONE who will give us the promised rest, and go forward strengthened and ready to meet other possible sorrows.

But we cannot afford to look back over the past year for any other purpose than to forget and to profit by the mistakes that we have made. Our faces should be set forward. Some people are so exultantly satisfied with the past year that they are continually looking back over it rather than looking forward to pursue other tasks. We can no more afford to look backward than the farmer as he plows his furrow. "No man having put his hand to the plow and turning backward is fit for the Kingdom of God." Let us not look backward but forward into the new year with all of its unexplored possibilities.

As certain gathered characteristics should be left behind, so there are certain others that we should take along in the journey of 1929.

The first of these is new hope. A discouraged man is never an efficient man. If your job is dishonorable, then you cannot believe in it and should give it up. If it is honorable, then believe in it and make others believe in it. It is not only the business man who needs this hope in the future. Everyone should have this same trust. Nothing is more depressing in the home circle than someone who is always discouraged and looks forward to no new or better things than already possessed.

The second thing that we need for 1929 is a new purpose. A purposeless life is as a boat without a rudder. We cannot expect to go where we should go if we have no aim in view. Everyone should be guided by a purpose. The broader this life purpose is, the better. Some people have only as their life purpose the drinking of strong drinks. They live for that. Others have no other desire for their lives than to make money. However honorable that may be, let us not put that as our life purpose. A certain modern rich man put his life purpose in these words, "I have as the general purpose of my life to be of service to the world, and under that purpose I want to love and care for that family of mine, to love and live before the world so as to help and never hinder its progress and betterment, and only incidentally to make money for personal expenses and gifts to others less fortunate." If we had a purpose like this rich man, perhaps the world would remember that we had lived and would miss us when we were gone.

The other thing that we need as we look forward to the things of this New Year and the new journey is New Life. The greatest fault of humanity is that they think that they cannot change for the better. We lack faith in ourselves. Oliver Cromwell said, "If I cease to be better, I cease to be good." This is a true statement. If we are not better this year than we were last year, we will not be as good. Surely we wish to find ourselves on the side of progress, so may we determine to make our lives better this year than last.

So the new year is a new voyage. Yet even the eldest of us are inexperienced pilots in guiding our lives. But the Master Pilot is near at hand, ready to help any and all who desire that help. We need that help and guidance. Life is too uncertain, its dangers too great and our powers too weak to expect a safe voyage without divine guidance. Many have been the lives of men who have gone adrift because they thought they were "sufficient unto themselves." Each of us needs a great power, a Divine Christ to be near us during the voyage of 1929.

So let us look forward instead of backward, leaving behind the bad habits of the past years, forgetting the sorrows and failures, and looking forward with New Hope, having a New Purpose in view, secure a New Life crowned with success, and thus we shall have a prosperous and "Happy New Year."

How can we be made fit plowmen who will never turn their back upon the Christian life and never lose sight of the forward vision? There was one moment when the Apostle Paul looked out upon the field that lay before him. It bristled with difficulties, and for the moment, his spirit seemed to faint. But he did not look back; he looked up and cried out "Who is sufficient for these things?" And the cry itself was interpreted as a prayer, and the strong and gentle spirit of God nerved him with fresh confidence and hope, and the spirit of fainting passed away, and he cried out in joyful assurance: "Our sufficiency is God."

That is how we are made fit for the service of the Kingdom. The Lord who calls us into the field is ready to provide the equipment. Any plowman who puts himself into the hands of the great Renewer will find that he is more than able to meet every circumstance, and that his strength is more than sufficient for the most exacting day.

South Bend, Indiana.

### METHODIST ENTERPRISES ABROAD

It is a matter of information that the Methodist Episcopal church has in its foreign field 2,832 schools, enrolling 139,718 pupils, employing 690 missionaries and 6,758 national teachers. In India alone we have enrolled in our schools 41,135 children. In these different countries the church maintains eighty-eight hospitals and medical dispensaries. During the last year the secretaries of the Board of Foreign Missions inform us that our church expended outside the United States over \$2,313,971 for the maintenance of churches, schools, and hospitals. The most remarkable figure of this report is to be found in this statement "that of the above-named sum, \$1,288,135 was contributed by the members of our church in Europe."—Western Christian Advocate.

What care I if the world give me up for miserable while I am under his secret protection? O Lord, since thou art strong in our weakness, and present in our senselessness, give me as much comfort in my sorrow as thou givest me security; and at my worst I shall be well.—Joseph Hall.

## Our Worship Program

### DAILY READINGS AND COMMENTS

(Clip and put in your Bible for convenience)

#### MONDAY

THE NEW MAN—Eph. 4:20-26. "And be renewed in the spirit of your mind." "Put on the new man." That is the one essential thing for entrance into the kingdom of God. A man cannot come to God until he comes ready and willing to have the spirit of his mind changed. Nor will he desire to come until he is ready to put off the old man with his corruptness and deceitfulness and put on the new man, created in righteousness and true holiness. By this we are not to suppose that this new man is something that a man can take on of himself; the change, the renewal, is wrought by the power and because of the grace of, the Lord Jesus Christ, but the willingness and the desire must be in the heart of the individual. If any reader has not the new man, this year is a good time to put him on.

#### TUESDAY

THE UPRIGHT LIFE—Prov. 28:18-22. "Whoso walketh uprightly shall be saved; but he that is perverse in his ways shall fall at once." It is as true as day that the righteous will prosper and the wicked will be brought low. The righteous will not necessarily get rich, nor always have health, nor always be successful, nor yet will the wicked always be poor, or sickly, or a failure. The things of this life will pass away; it is spiritual values that count and abide. The righteous soul will increase in righteousness and the wicked will become more and more perverted.

#### WEDNESDAY

GAINING OVER SELF—Rom. 12:9-11. "In honor preferring one another." There are many hard and unattractive ways we must walk as Christians, and here is pointed out one of the most difficult. To compel self to stand back and give preference to others goes against human nature about as strongly as anything we can imagine, and few are able to accomplish it. But there lies the big difference between success and failure in the Christian life. When we arrive at the gate of self-renunciation, we find God there waiting to bless us.

#### THURSDAY

THE UNFAILING HELPER—2 Cor. 3:4-6. "Our sufficiency is of God." There is no one who faces life seriously but finds himself up against many severe tests and struggles and pitfalls. And there is no one but finds at times that his own strength is not sufficient, his own wisdom is not able to meet the situation, and his patience and perseverance have not the steadiness and staying power that the occasion demands. At such times, with courage, confidence and strength gone, what can a person do? To whom can he go? If he knows the Lord Jesus Christ, and is able by faith to launch out on his mighty power, that is all he needs. In Christ we have a helper who has never failed us yet, and in whom we find a sufficiency for every need.

#### FRIDAY

BEAUTIFUL FEET—Rom. 10:11-17. "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" It is not a beauty of form that the Scriptures are concerned about; it is a beauty of service; it is the beauty that one sees in him who brings a message of peace in the midst of trouble, and of goodwill in the midst of strife. It is that spiritual beauty that glows from the very form of one who is on an errand of mercy, or bearing the gospel of saving grace to dying men.

#### SATURDAY

THE CHRISTIAN'S MOTIVE—Luke 22:24-27. "He that is greatest among you, let him be the younger; and he that is chief, as he that doth serve." This is a hard saying for men whose hearts have not been changed; it is not for them. It is for those who have been with Jesus and have learned of him. It is Christ's challenge to the Christian as a motive of conduct.

#### SUNDAY

SPIRITUAL FREEDOM—Gal. 1:1-6. "Stand fast therefore in the liberty wherewith Christ hath made you free." There is no bondage so to be feared as spiritual bondage, and none is so easily escapable and unnecessary. Just one thing is essential—to keep in mind that the power is not in us, but comes by faith in Christ Jesus, who is able to succor all that call upon him.—G. S. B.

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## Sunday School Budgeting and Accounting

A Proved Method of Making the Lord's Money go Farther

By Harold B. Street

(Continued from last week)

**Contingency**—The first year a budget is put into effect, it is well to have a comparatively large apportionment (at least ten per cent) to this account, as it is an emergency account and is the "bank" where we go to borrow in case of a shortage in some other account. For instance if there are not sufficient funds in the supplies account to pay a bill for supplies, which should be paid at once, enough is transferred from the contingency account to make up the shortage. Theoretically, these "borrowed" funds should be returned, but if a deficit is apt to occur again, the funds are appropriated for the "poor" account. No bills are ever charged to the contingency account.

**Christmas**—There are few Sunday schools that do not have a special program at Christmas time, and the great danger is that more money will be spent at this time than is really justified, in view of the great need among the less fortunate, both at home and in foreign lands, unless some one or some thing applies the brakes. Christmas trees, moderate decorations, a party for the little tots, and candy for all, are proper and in order for this season of the year, but let the money spent for this purpose be in the right proportion to the need for other things right in the Sunday school, and particularly in the far parts of the world for the spreading of the Gospel. A budget provides such a check. The budget figures given in the form above makes no provision for the purchase of food and other necessities for the poor at Christmas. In our Sunday school an offering is always received at our Christmas Program, and this money is used in purchasing provisions for the needy.

**Equipment**—To this account charge blackboards, chairs, tables, sand boxes, maps, modeling clay, paper for tearing, cabinets, and the like. This account can be stinted almost better than any other. A well equipped Sunday school is highly desirable, but it is not as necessary as many other things. In this connection, let us keep in mind the Lord Jesus' words, "Lay up for yourselves treasures in Heaven."

**Entertainment**—Most schools entertain their cradle roll members at least once a year. Occasionally parties may be held for the Beginners or Primary Departments. In our school the honor pupils are invited as honor guests to the annual Sunday school banquet, and paid for by the Sunday school. All such items are charged to entertainment.

**Flowers**—For sick members and in memory of deceased members of the Sunday school.

**Miscellaneous**—To this account charge any items that cannot be classified as properly belonging to some other one of the accounts.

**Missions**—General—It has been said that

ten per cent of our income belongs to the Lord and that we do not actually begin to give until we are turning over to him more than ten per cent. With this thought in mind, what we give to the church is our tithe, and what we give to missions is our gift unto the Lord. This money is paid out as recommended by the missionary committee. Under no circumstances allow large amounts to accumulate in this account. Send what has accrued, at least monthly, to some mission headquarters, so it may be forwarded to the needy fields and actually be put to work. The birthday offerings received go into this fund, as well as the budget apportionment.

**Missions—Leper**—This account is kept separate from the general missions account, as all money for it is taken in through the little iron "pigs" banks provided by the American Mission to Lepers, 156 Fifth Avenue, New York City. Incidentally, you will be delightfully surprised to see what an interest the little folks of the Beginners, Primary, and Junior Departments take in these "pig" banks, and the cause is most worthy.

**Music**—To this account charge music for the Sunday school orchestra or band, new song books, piano tuning, and any special music except that used for special programs on special days.

**Printing**—Charge all kinds of printing and advertising (except stationery) to this account.

**Programs**—Charge music, programs, decorations, and all necessary materials for the exercises on special days such as Easter, Children's Day, Promotion Day, Rally Day, and the like, excepting Christmas, which is to be charged to the Christmas account because of the larger amount involved. Included in this account will be charges for such things as promotion certificates, ribbons, Bibles for the children graduating from the Primary to the Junior Department, and the like.

**Picnic**—Every item of expense in connection with the annual picnic is charged to this account. This will include transportation, programs, prizes, ice cream, lemonade, and the like. If an indoor picnic is held in the middle of the winter, it will also be charged to this account. If the church combines its annual picnic with the Sunday school, as is usually the case, it is no more than proper that the expense should be divided between the two organizations.

**Postage, Stationery**—The total amount charged to this account will be comparatively small, but it should not be overlooked. The officers of the Sunday school should not have to pay for the stationery and postage used to write letters in the interests of the school.

**Supplies**—Charge all quarterlies, lesson helps, picture charges and cards, Sunday school papers, secretary's and treasurer's

supplies to this account. The apportionment to this account will, of necessity, be considerably larger than any other account, but this does not mean that it should not be closely watched. Repeated "extras" of papers and quarterlies should be sufficient evidence that too many are being ordered, and immediate steps should be taken to have the order reduced. Careful watching of this matter by the secretaries should save several thousand dollars in the course of a year.

Some Sunday schools probably will not want as many accounts as listed above. Others may want more. Every school has different conditions to deal with, and as many or as few accounts can be carried as is deemed good business. The only general rule that can be laid down is that there should be an account for every item of expense which recurs regularly. The advantage is obvious. At the end of any period the treasurer can tell what has been spent for any account, and easily make comparisons with like previous periods. Every progressive business is constantly making comparisons with the previous year, or years. It is true that Paul said, "Forgetting those things which are behind . . . I press toward the mark for the prize," but at the same time, let us not forget that every runner keeps his eye on the "goal" (prize), and in every business, and in every Sunday school the goal should be an improved condition over the previous year. The alert and efficient superintendent will not leave this matter of expenditures wholly to his treasurer either, but will always be informed regarding the condition of the Sunday school finances, and use his influence and knowledge to assist in bringing about the improved condition.

Every treasurer should insist that there be an audit of his records at least annually, and preferably semi-annually. This removes any possibility of criticism or error as it shifts the responsibility from the treasurer to the auditor. Among the acquaintances of the average superintendent there is usually some certified accountant, or at least a competent bookkeeper who would be willing to make an audit gratis, and give an auditor's certified statement as to the correctness of the books. This is necessary in every successful business, and should have a place in the financial program of every Sunday school.

Every one reading this article is undoubtedly agreed that the Sunday school's only excuse for existence is—

To win the pupils to Christ.

To build up the pupils in Christ.

To send forth the pupils for Christ.

But, do not the finances of every school have a real part in this program? This is a day of efficiency. Can we honestly afford to be less careful and less conscientious in the handling of the Lord's business (which is for eternity) than we are in our own business, which, at best, is for but a few years? Are the methods we employ in our own business to help make it profitable and successful too good for the Lord? In one of the parables on the kingdom the Lord Jesus told of the man who said to his servant who had judiciously used the talents placed in his care, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" (Matt. 25:21). Careful planning, conscientious endeavor, practical efficiency, business economy, earnest prayer in connection with Sunday school finances



pay big dividends. Read Paul's words again, "Let all things be done decently and in order."

St. Paul, Minnesota.

## Editor's Select Notes on the Sunday School Lesson

(Lesson for January 13)

### Some Great Christian Teachings II. Sin

Scripture Lesson—Gen. 3:1-24; 6:5-8; Mark 7:14-23; Rom. 1:18-32; 3:10-18; 1 John 1:5 to 2:6.

Printed Text—1 John 1:5 to 2:6.

Devotional Reading—Psalm 51:1-10.

Golden Text—If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. 1 John 1:8, 9.

#### Introductory Note

There is no greater problem facing the world than that of sin. Great essays have been written and published in book form on the origin of sin, why an all-powerful God permitted sin to enter into the world, why he did not at least destroy it as soon as it entered, whether sin is inherent in the human heart or whether it comes from without, whether it is increasing or decreasing, and many other problems related thereto, but the questions are not yet settled. Men are disputing as much as ever. These questions may be raised in the class and dogmatically settled by some one, but that will not really settle them. They do not need to be settled in the way that the philosopher would settle them. The great fact of sin must be faced, and God has shown a way out, and the only way out. That must be emphasized.

#### The First Epistle of John

The scripture portions brought into the study of this theme are too numerous to permit of the study of them all. We will satisfy ourselves with a word merely concerning John's first epistle. It is generally believed that John wrote this epistle near the close of his long life, and he died about the close of the first century. Macdonald says: "Ancient tradition places the writing both of the Gospel and the Epistle at Ephesus. It was not written to any particular church, but to a circle of churches, composed of Gentile Christians. A comparison of the opening of this Epistle with that of the Gospel by the same author shows a striking similarity. The Apostle John, without entering any formal argument like Paul, contents himself with setting forth, in his emphatic manner, the positive truth, that the only way in which we can have fellowship with the Father must be through the incarnation and mediation of his Son."

A comment from the Cambridge Bible is of interest: "The First Epistle of John probably contains the last exhortations of that apostle to the church of Christ. And as he long outlived all the rest of the apostles, and as this Epistle was written near the end of his long life, we may regard it as the farewell of the apostolic body to the whole company of believers who survived them or have been born since their time."

#### The Genesis Passage

Everywhere it will be asked, What view shall we take of this record? Let us not

waste time quibbling or debating non-essential questions. If we face facts fairly, we must be willing to say that it is a true picture of human life, marvelously accurate, true to human nature and to divine, and inspiringly religious. President W. R. Harper once said: "It is a picture into which every man may look and see himself, and shudder at the terrible cost of sin. It is the greatest sermon ever preached to man as a warning against sin; a sermon which millions have read and millions more will read; a sermon which will never cease to be read so long as man is man and God is God."

"Let us recall to mind," says Professor Swing in *Truths for Today*, "what a large part of this story must be true, even if it made no pretense to be an inspired narrative. It is not, certainly, a myth that there is a human race, and there must have been a first pair and this pair must have had a home and a Creator at hand; and must have made their first move in virtue or sin; and from what sin we now see in the world, that they early left the paradise of virtue is the verdict of history."

#### All Are Sinners

All men are sinners and in need of the grace of God. "The Apostle Paul," comments F. A. Tholuck, "does not assert that there are not degrees in wickedness and lower depths of guilt; he only declares, with unpromising assurance, that all have come short of the standard. It is one thing for human nature to possess some beautiful remainders of good; it is another question whether human nature, even at its best, has enough good to save and restore itself. A famous temple of Rome or of Greece or of India, lying in ruins, may have fragments of splendid sculpture buried among the rubbish; but the splendid fragments cannot build once more the splendid temple."

"I have never yet met the man who disputed the fact of his being a sinner; but I have met with many who admitted it, and yet lived on in the world as gaily as if it entailed no further consequences. When I proceed to inquire how this can possibly be, it always strikes me as the chief reason that men do not give themselves leisure—to rectify."

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## Dr. Gribble's Diary and Military Situation

### Irimo—Military Camp

(Note—The following copy of Dr. Gribble's diary made during the time she was endeavoring to return from the Missionary Conference to Yaloke, after learning of the rebellion of the tribe against the French government, was relayed to us by the way of Mr. Emory Ross of the Protestant Missions Council at Leopoldville-Est., then to France and on to Miss Edna Patterson of Philadelphia, who made copies for the Evangelist and for Dr. Bauman of the Foreign Board. From this diary, as from copies of letters written by Mr. Ross, we understand that the missionaries may be considered safe from attack at the present time. Indeed Dr. Gribble's letter states the Yaloke and the false prophet who incited the attack forbade the natives to harm our missionaries. Sister Gribble, we learn from her letter, succeeded in reaching Yaloke station where there was a great rejoicing at the reunion of the missionaries—Editor).

### Daily Diary

Introduction—Returning from Congo Jubilee and West Africa Conference, held at Leopoldville, September 16th to 24th, 1928, I was met with the surprising information at Bangui that our own tribes are at war with the government. Realized the necessity of reaching our stations if possible especially since two of our missionaries are ill at Bassai, and one at Yaloke—this number including both of our nurses. Arriving at Bangui from Leopoldville the 19th of October, I hurried through my business including the taking of two and one-half tons of freight through customs formalities, (necessary even though two tons of the same had been taken through customs while I was at Brazzaville)—dispatched seventy-seven porters, who had been sent to meet me instead of the trucks on account of the difficulties and dangers of the road, and since the case was urgent, left Bangui by hired automobile with my personal boy and baggage on Sunday morning, the 21st. Arr-

iving at Boali at 10 o'clock I was forbidden to proceed further on account of the rebellion. Monsieur Cuvillier, the Administrateur, left immediately for Bangui to consult with his superiors. Returning after two days he brought word that I might be permitted to proceed if I signed a paper exonerating him from all blame in case of my being killed or injured en route. This, of course, I was glad to do, and a rather formidable paper was drawn up, which, however, I signed, hoping to get through to my work. We continued in the same automobile, which I had kept for the purpose at considerable expense. Boali is fifty miles from Bangui. We proceeded to this point, seventy miles further, that afternoon, arriving at 8 or 8:30 P. M. From here on the bridges have been broken by the natives, and it was impossible to proceed further by automobile. I was forbidden by the officers in charge of the military camp here, as well as by the "chef de la subdivision" who volunteered to accompany me to this point, to go further by tepoi or any other means, until the state of war shall have been dissolved. I am only twenty miles from Yaloke but no communication can be established either way between the other missionaries and myself. My seventy-seven porters arrived at Boali just before I departed. I was obliged to pay them off, they being from villages in the vicinity of Boali, and to store the freight in the government storehouses there until the close of the war.

### Irimo Military Camp

October 24th, 1928: Arrived here last night, tremendously fatigued. The necessity of deciding what to do with my porters, the checking of their loads and paying them, the repacking of my personal baggage, half of which, as well as all my boys had to be left behind to make room for Monsieur Cuvillier and his baggage (he having volunteered to accompany me), the signing of the paper, not only exonerating the officials from blame, but taking upon myself

sole responsibility should my advance toward Yaloke aggravate conditions, all these causes, and the fact that I was still suffering from gripe and carrying a temperature, made the seventy mile ride in the open auto peculiarly fatiguing. Mercifully I was kept from all fear, but fatigue kept demanding "Who will establish camp on our late arrival? Who will prepare dinner for these two gentlemen and myself?" How weak was my faith! Immediately upon our arrival three military officers rushed out to meet us, the commanding officer informing me immediately that he would permit me to go no further, but with true French politeness inviting the three of us to dine with him. We dined at a late hour in military simplicity, but with the usual French profusion of course. Meanwhile, two of the Yaloke school boys here in their village on vacation, put up my camp bed and made all necessary preparations for the night. While at dinner the mail arrived. As it could not be sent to Yaloke I received it. How frail is the human heart, and how human in its frailty! For I confess to the only feeling of depression which had come to me throughout the day, to find on sorting the mail, a profusion of letters and papers for every other Yaloke missionary, to whom they could not be forwarded, and for myself not one letter, not one paper! Evidently my mail had been detained either at Brazzaville or Bangui (though no such order had been given) or forwarded by mistake to either Bellevue or Bassai. I sent out letters to the postmaster this morning, wrote to my recent hostess, Madame Cuvillier, added a note or two to other friends and returned the runner to Boali.

Old Chief Irmo, long my friend, brought me eggs, a chicken, plaitain and peanuts this morning, all for the paltry sum of five francs. The school boys are being initiated into the art of cooking and serving (Alas! I have no table, all such luxuries having been left behind).

The camp is a small mud building of two rooms, familiar enough to me, but now under a very unfamiliar aspect. Thirty soldiers and their wives are encamped upon the veranda. It is difficult to get in or out the door, especially at night when one must step over, on and between sleeping forms. A goodly share of the small room is occupied with officers' baggage and ammunition. My humble bed is in one corner—the remnants of my personal baggage in another. In one corner is the uncurtained doorway communicating with the room, equally small, in which the three young officers, in spite of their difference in rank, are huddled together, in order that I may have this one. The courtesy of man, sometimes even of ungodly men to Christian womanhood, has always been to me a matter of surprise. The officers are kindness in itself, especially the chief, who told me today that as soon as the troops for which he is waiting arrive, he will proceed to Yaloke, make our station, which he knows to be advantageously situated, his poste, and after the war is over he will return and personally escort me to the station! Quelle bonte! But this simply means that I am to be detained here until the war is over. At any rate, my mind is relieved of the uncertainty as to how to act, which has been my portion ever since arriving at Bangui, and which has led me to continually lean upon the promise "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not!" Is it ungrateful to reflect that one can be as much a prisoner to

kindness as to cruelty, and to regret that my pleadings to proceed alone, at once and without military escort, have been denied?

Excitement prevailed this afternoon when two automobiles arrived bringing more cartridges and ammunition. The governor of Oubangui-Chari was himself in one. The Mayor of Bangui in the other. Both called on me in my humble detention quarters to pay that "respectful homage" which a true Frenchman never fails to show to a lady. Both were profuse in their apologies for my detention, meanwhile sanctioning it and thus strengthening the chain which binds me here.

There was a skirmish near here today. The chief officer came at once to tell me about it on their return at 2 P. M. They essayed to go out alone, he said, and unarmed, at Nzairis' village and arbitrate with the chiefs, three of whom under the leadership of Nzairi, were united against him. But instead of that they were met with a volley of poisoned arrows and an avalanche of spears. Marvelously, none of them were hurt, and the officer gave the order to fire. A number were wounded, and one man, the brother of Nzairi, fell dead, by the officer's own rifle he says. He is

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### QUESTIONING THE NEW YEAR

*I asked the New Year for some motto sweet,  
Some rule of life by which to guide my feet;  
I asked and paused. He answered soft and low,*

*"God's will to know."*

*"Will knowledge, then, suffice, New Year?"  
I cried,*

*But ere this question into silence died  
The answer came, "Nay, this remember, too,  
God's will to do."*

*Once more I asked, "Is there still more to tell?"*

*And once again the answer sweetly fell,  
"Yea, this one thing above all others do,  
"Yea, this one thing all other things above,  
God's will to love."*

—Selected.

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much disturbed about it, especially as events have proven that this particular man had withheld his arrow and was willing for peace. What a hard life is that of a soldier, save only the soldier of the Cross!

They took a woman prisoner from Yambouides village. The palaver was held in my room. She was told to return by the bush-path and tell all the chiefs that they are to come tomorrow night to make friends with the commanding officer. If not ... "Who knows but what I may have come to the kingdom for such a time as this?" For unworthy as I am, the people love me, the officers respect me. Will God in his goodness be so kind as to use me to bring about a better understanding between them?

October 25th, 1928.

The first words that my eyes saw when I opened my Bible this morning were there: I Corinthians chapter 12—verses 9 and 10. "Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then I am strong."

It is raining today, which adds to the dis-

comforts of the situation. But God gave me strength to rise today, although a leaky roof, an unprotected door, and consequently a damp bed in spite of the added protection of my rain coat, gave me a night of chill and suffering. I must ask the Lord to keep me well here, as my illness would be added complication and responsibility to the officers here, already too much involved in both. What a comfort it would be to have my boy instead of these little fellows here. Yet how thankful I am for them! The rain has caused a cessation of hostilities. So far, 10 A. M., the day is a quiet one—as far as excitement is concerned, although the monotonous noise of the sixty occupants of the veranda continues unceasingly. Two thoughts sustained me this morning as I awakened to a realization of the dreariness of my situation—"Without faith it is impossible to please God" and "Abraham ... was strong in the faith, giving glory to God, being fully persuaded that that which he had promised, he was able also to perform." What a joy to know that if I will, I may please God today! What a joy to know that as the French version says "Il agira—"He will work!"

### Noon

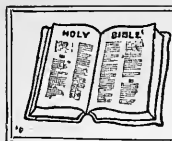
I have just made one more plea, and that is to accompany the expedition which is about to take up its quarters on our mission station even, and there remain for two or three months, as its physician. Two native nurses are in the expedition, so it would not be too difficult for me. If there must be war at Yaloke surely I ought to be there to care for the wounded. But the commanding officer refuses. I might encounter a passing arrow! It seems that the New Year is to find me still here. His will be done! He has prayed for me too, that my faith fail not! Thirty-five kilometres from Yaloke and not even able to communicate with them. But thank God communications are open between me and the homeland and loved ones, and best of all, between me and the Throne.

### Evening

Just had another talk with the commanding officer, this time on the subject of salvation through our Lord and Savior Jesus Christ. He says that although he is a Catholic he has truly accepted the Lord as his personal Savior, and that in this war he will make it his first business to protect and establish our Mission more firmly than ever. Conscious indeed am I that only God can do this, yet "the powers that be are ordained of God," and very evidently so in this case. He regrets that there must be bloodshed at Yaloke, but believes it to be inevitable, and intimated that he fears even Yaloke himself must fall. Yet God can work in other ways. Oh for faith to trust him more! What yearning for Chief Yaloke that he may be not only submissive, but saved! I feel sure if I could see him I could be used, yet I am in detention and prayer is my only resource. "The fervent effectual prayer of a righteous man (or woman) availeth much." "Is any among you afflicted? Let him pray!" "If thou canst believe! All things are possible to him that believeth!"

Today the palisade is being erected and sentinels are to be stationed at close intervals. The enclosure is small and my heart sinks if I am to be therein confined without liberty of egress. I so much enjoyed visiting Irmo's harem this afternoon and talking to the women and children. I must use every degree of liberty I have while it remains to me.





## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### ALLENTOWN, PENNSYLVANIA

The Allentown First Brethren Church held its fall communion service, Sunday evening, December 9th. There were fifty-two members present, all of whom I am sure received a blessing and enjoyed the service. Our pastor, Brother S. E. Christiansen, has for some time been trying to instill into our hearts the need of fully surrendered lives and the hiding of self behind the cross of Christ. The meeting of Sunday night was a spiritual service which strengthened and encouraged one to press on and fight the good fight.

We expect to start a series of evangelistic meetings with Sister Emma M. Aboud in charge. Pray that we may all be used to bring souls to the Master.

One of the most beautiful and impressive cantatas, portraying the birth of Jesus and the events pertaining thereto, was presented by the members of the First Brethren Sunday school, Allentown, Pennsylvania, Sunday evening, December 23rd. The Cantata, "The Light of the World" was used. The characters represented were, The Inn-keeper's wife and three daughters, six shepherds, angel, three wise men, wife, daughter, son of one of the wise men, chorus of Primary children, ten girls in Oriental costume, and six light bearers. A great deal of credit belongs to Mrs. Christiansen, wife of the pastor, as well as the members of the cast.

Respectfully,  
MRS. JAMES KAMOIE,  
Corresponding Secretary.

### NORTH MANCHESTER, INDIANA

Sunday night, December 23, closed a very soul inspiring and spiritual meeting which began December 9, with the visible results of twenty-eight confessions, eighteen of whom have been baptized and taken into the church; one was received by letter and eleven more are awaiting baptism, two of whom made the good confession the week before the meetings began.

To God be all the Glory. He giveth the harvest, and truly rewards such splendid, uplifting service as was rendered by our beloved pastor, Prof. J. Raymond Schutz. He was very ably assisted by Mr. and Mrs. H. E. Richer of Peru, Indiana, who conducted the music. Before coming here they helped in meetings at Goshen and Warsaw, and we pray their work at Dayton may be as helpful as it was here, as they go there from here early in the New Year. May God bless their efforts to his Glory.

As to invisible results. God alone knows, but we do know that we had a great revival, not purely emotional but sound reasoning and constructive thinking. We will long remember the singing and genial spoken messages of Mr. Ricker, and music given us by Mrs. Ricker, and the fine constructive sermons delivered by our pastor. And so to quote from Charles Dickens, we would say, "God bless them, one and all."

MRS. I. L. WARVEL,  
Corresponding Secretary.

### THE ALPS IN SPRING

Just got back from a fine trip up the Rigi, one of the show places here near Lucerne. From the top of it you can see the Alps in all directions, hence it is so popular for those who wish to get a good idea of the Alps and do not want to travel all around among them or climb all the famous peaks. Moreover, it has an inclined railway to the top from down by the Lake. That makes it desirable for people who have lost wind or the desire to climb.

We took the boat at 9:10. It is one of the regular line that runs from Lucerne up to the upper end of the large lake at Fluheln. We got off at a place called Visnau. There the inclined railway begins. The Lake as you will remember from our visit twenty years ago is a most beautiful piece of water, lying amid the towering snow-capped mountains. From many points of view these snowy tops are reflected in the water. The water is so clear in the Lake that we could see down 15 or 20 feet. The air is cool as you may imagine when I tell you that there is a vast amount of snow still lying on the upper parts of these mountains.

The cog railway goes up the west side of Rigi. The grade varies from 6% in a few short pieces to over 40%. I should say that the average was about 25%. The view from the top (5,905 feet) was magnificent. I suppose you will get tired of seeing that word. There is no other to describe a number of the scenes to be found here. Off to the west lay Lucerne at the one end of her lake, just to the northwest was the small lake of Lowerz, to the north in the immediate space at the bottom of almost a direct drop from this peak lay the Lake Zug. In the farther distance were hills and valleys through which railways and roads could be seen running. Had it been a clear day in that direction we should have been able to see Zurich and the mountains beyond, but it was hazy in that direction. Off to the east lay another range from which back in the middle of the last century a great slide of earth and rock occurred. It tumbled down into the valley near Arth-Goldau, from which another cog railway runs up to the Rigi. It buried two villages on the way down and the debris may still be seen where it hit the Lake. Over 500 people perished. From the top of the Rigi the bare spot from which this mass slipped could be seen. Then to the South stretched that long line of snowy peaks in which there are so many famous mountains. Yonder is the Todt, Scheerhorn, and the Bristenstock, the Uri-Rotstock, and Titlis, and a little to the west of these the fine range of the Bernese Alps out from which stands the Jungfrau so well known to all lovers of mountains. To the west still further stands the nearer Pilatus which we hope to get up tomorrow. All these to the south show us the snowy sides on the north which the sun has not cleared of snow. They are beautiful in the bright sunlight.

After enjoying this beauty to our fill, we went down on the cog to a restaurant at Kaltbad, where we had one of the best dinners I have had since we left the Dollar

Line ships. After that John bantered me to walk down to the Lake shore and catch the boat from there rather than ride down the cog. I can't let the youth put the old man down as a quitter all the time, so down we went. It took us about two and one-half hours, but it was fine. The two of us had a lovely walk clear from the snow down to the Lake. At the top we were in plenty of snow. There were drifts there several feet deep, although the bright sun today was melting it rather rapidly.

As you may imagine all down the face of the rocks little cascades of melting snow water were dashing. Up just beside the snow the Alpine crocuses were blooming. I picked a few which I enclose (to Mrs. Gillin). Also some real Alpine violets, lots of small daisy like flowers, butter cups, and dandelions. These white ones are crocuses and the purple are violets. Both were picked at an altitude of more than 5,000 feet.

We finally got down and had time to rest before the boat came to take us back to Lucerne. Going up and coming down we had plenty of opportunity to see these Swiss farmers at work. I wonder that there are not more casualties. These mountains are precipitous. A step aside on the side of many of them would send a man down thousands of feet. Moreover, the sides of many of them are so steep that it is a wonder that more landslides do not occur. Then, there are the hillsides on which are planted the little farms with their cabins, or as they are called here, chalets. These are the people's homes. One cannot but wonder that they do not slip down the hillside. In certain parts coming over the St. Gotthard Pass from Italy we saw dozens of them shingled with flat stones. Most of them are built of stone in those parts. But never before had I seen a house shingled with flat stones.

To look up at these little farms perched on the sides of the mountains you would think that it is utterly impossible for the owners to cultivate the land, but they do. Today as we came down from the Rigi on foot, winding around and around in zig-zag fashion, we saw many families working out in the fields, tiny they were, but fields just the same. Of course no plow could be used on such steep hillsides. Those I saw in the Kentucky mountains a few years ago when I visited the Drushals are nothing compared with these. They say that every once in a while even now one of these Swiss farmers falls out of his field. What a fine location that would be when a book agent comes around to try to sell the farmer something he does not want. Just give the agent a gentle kick and the next thing he would know he would be blowing water from his lungs down in Lake Lucerne. Then it is handy about borrowing things. Neighbor Schmid down the hill calls up to Neighbor Kunstler, "Hey Schmid, bitte your mattock thrown down to me for this forenoon." Down it came by wireless. But then it will not work in the reverse direction.

Men and women work in the fields side by side. The children are out there too. While the men are breaking up the soil with mattocks, the women and girls are smoothing the ground, or planting something in it. Or, if the men are clearing off trees and brush, the children are carrying the brush to be burned or to fill up gullies worn by the water. There is little of the modern rush and hurry of America to be seen here in Switzerland. Today I saw an ox team on the streets of Weggis. But in the same

street I saw a Fordson tractor pulling a cart full of crushed stone for the road. But I saw no Fordsons pulling ploughs on those hillside farms.

Milk and cheese are famous Swiss products. One wonders where the cows are, for in the daytime few are to be seen. I suppose they are away in the pastures where tourists do not go. When it comes to a meal here you know that you are in a dairy country, for you get good butter and whipped cream. Moreover, here dessert means more than what that term means with us. In Italy and most of the Orient it means anything or nothing. In India it might mean a small wafer, or nuts, or fruit. In Italy there was no such term on the menus we saw. They had cheese and fruit to wind up the meal.

However, prices are not cheap in Switzerland. I can get better meals at home for less money. But that is true in Italy and Egypt too. Say, when I get back I am going down to one of these coffee shops, or lunch counters, just for the joy of seeing the dispatch with which they will fill my order for ham and eggs, coffee and pie. They will do it while the Swiss or Italian waiter is asking you what you will have. I have had a terrible time in getting fried eggs. I have given up ordering ham and eggs or bacon and eggs. But worse than that when I want them turned, I have a worse job, for evidently they never heard of such a thing. Here in Lucerne, when I finally made them understand that I wanted fried eggs, the waiter asked how many minutes I wanted them fried. They do have plenty of jam in Switzerland for breakfast. In Italy at the last place, Milan, we had to pay extra for the jam. Just watch me for a few days after I get home.

I think we shall finish Lucerne tomorrow and light out for Bern next day.

Lucerne, Switzerland, April 26, 1928.

J. L. GILLIN.

### WHY I AM NOT AN INFIDEL, SKEPTIC, OR ATHEIST

Happy is the people whose God is the Lord.—Psalm 144:15.

By observation, and Bible truth, we know that this is the only way to be happy. The man who denies God is not satisfied since the atheist would tell us that there is no God, and since peace is to be had from no other source whatsoever, we will conclude that they do not have it.

If we would have God's approval and recognition, we must believe that he is (Heb. 11:6), and not believe he is not. This class of people who believe that there is no God is not of recent origin, but David already spoke of a people who said in their heart, "There is no God," and he speaks of them as being fools. (See Ps. 14:1; 53:1). Can we think of a creature, such as man denying that he has a creator, or God, when the Bible so very plainly tells of the creation? And especially it is astonishing that they should say it in the heart. Yet it seems that man may become blinded to the extent that he will do this. However, many will sometime admit or confess that there is a Supreme Being. Unhappiness can often be noticed in the very life of those who have no acquaintance with God.

The dying testimonies of such are ample proof to convince us of this fact. The story is told of a company of infidels trying, but in vain, to comfort their dying friend, and leader by telling him to hold on; but his reply was, "I have nothing to hold to." This is an extremely pitiful, unconsoling testi-

mony, but it plainly proves the above statement, that if we would have joy and satisfaction we must believe in God.

Man is a free agent, to believe what he will; however, he is responsible for what he believes. As he lives, so shall he meet the judgment. He, then, if never before, will believe and know that there is a God in heaven that rules and reigns supreme.

After a long undesirable experience Nebuchadnezzar came to himself, and then, as perhaps never before, did he recognize the Lord God of heaven. Many other instances like this might be given to prove that there is a God.

In face of these facts, which shall we accept as authority—the never failing Book that has been tested and tried all through the ages, or the defying testimonies of those who during their life have denied Christ and God, who at death confessed that their belief was false? Or, shall we rather, only rely upon what they have taught during a life of prosperity? Nay, I had by far rather accept the dying words as truth—and above all the Bible. (Gen. 1:1; Col. 1:16).

At least many atheists at one time believed there is a God, why then do they no more? Because, when they knew him they glorified him not as God, but became vain in their imaginations and their foolish heart was darkened. Professing themselves to be wise, they became fools (Rom. 1:21, 22). What, does the Bible call this class by such a name as this? It also plainly tells us that they shall not be able to stand in his sight. (Psa. 5:5). Let us therefore not be like unto them, but with simple, childlike faith believe that "God is and that he is a rewarder of them that diligently seek him" (Heb. 11:6).—Jno L. Kauffman in Gospel Herald.

### FACING THE NEW YEAR

Words of a Faithful Pastor

We must live some kind of Christian life during the coming year! What kind of Christian life shall it be? We know what kind our Lord would have it be!

Notice some of the things that must accompany the highest Christian life.

1. A clearer view of sin. Contrary to nature, as we grow older in the life of faith, our vision should become more keen to discern sin in its more refined and deceptive forms. "Let us lay aside every weight" (Heb. 12:1). Under this closer scrutiny many things will doubtless be discovered, weights or hindrances to our Christian life that we have never before suspected. "And the sin that doth so easily beset." Are we really aware what our besetting sin is? It is quite possible that we have never yet discerned and judged it. Let us not allow it to remain undetected any longer.

2. A more complete self-conquest. Our own will is the battlefield where the crisis conflict must be fought. Like Paul we must say (1 Cor. 9:27), "I keep under my body and bring it into subjection" (i. e., make it my slave.)

3. A closer devotion to Jesus our Lord. As "Jonathan stripped himself of the robe that was upon him and gave it to David, and his garments even to his sword and to his bow and to his girdle" (1 Sam. 18:4), so are we to give all we have to Jesus. The higher life holds nothing back from him. It murmurs at no demand, but yields implicit obedience. Are you in a hard place? He has placed you there or at least allows you to remain there, because he sees you are worth refining and beautifying. Honor his

confidence by a victorious life where you are. Shine now!

4. A more active service for others. This will be one of the strong proofs of our genuineness. "For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:20). A look, a touch, a gift, a word of cheer, a prayer prompted by a loving heart, we never know when in the providence of God, so slight a thing may change a human destiny, or be the hinge on which tremendous results will turn.—Charles C. Cook.

### THE CURSE OF CARE

Worry breaks down our health and ill health reacts upon the mental condition, and we worry more and more until we are unfitted for the enjoyment of life's pleasures, the meeting of its responsibilities, and the bearing of its burdens. Worry is also injurious to the spiritual life. Oftentimes the Word of God is choked out of our hearts by the cares of this life. Oftentimes our hearts are so full of worries about the things of this life that we have no time to think about the things of the life which is to come. The soul and body are intimately connected and the care and worry which produce ill health in the body produce also disease in the soul. Langour of body produces langour of spirit, and physical dyspepsia results in spiritual discouragement, and a torpid liver is often responsible for doubts about the salvation of the soul. Worry is a sin against our spiritual life, because it substitutes doubt for faith, slothfulness for fervor in spirit, self-reliance for trust in God, conscience for Christ, and reliance upon our own wisdom for the guidance of the Holy Spirit.—The Presbyterian.

### HIS PROMOTION

By J. D. Gilliland

An old railway engineer on the Harriman system was known for his earnest, confiding faith and consistent Christian life.

Taken with creeping paralysis, he lingered, slowly dying. A few days before his translation he was visited by one of his old-time railway associates, who said to him:

"John, you are now up against the real thing. How does it seem? What is it like?"

"Charley, you've worked for the railroad company for twenty years or so, and never had many promotions," answered he.

"Yes, I have."

"Well, Charley, suppose you would get a wire from headquarters saying they had a big promotion for you and at the same time sending you a pass to go into the office to report. How would it seem to you, do you think?"

"It'd be mighty fine," said Charley.

"Well, that's just my case," said the dying man. "I've been working for God and his company for about twenty years and never had much promotion so far as I could see, and now I have a summons direct from the glory-land telling me they've a big advancement for me, and it sounds mighty good."

To his brothers of the railroad he sent this message: "Boys, I'll not see you any more. I am just like a boy at Christmas eve, who, with stocking hung up, is anxious for daylight. The shadows have come over me. My stocking is hung up by the Father's fireplace and I am almost impatient for the morning. I haven't the remotest idea what I'll get, but I am sure it will be something good."

Having been taken to the hospital be-

cause of the ravages of the slow disease, he sent for the writer to go to his room to help him die. He wanted familiar hands to assist him mount the heavenly chariot. And there was no complaining except to ask why the couriers of the King were so long coming. He was dressed for the wedding, the Christmas morning or whatever else there was awaiting. His patient Christian wife was wholly resigned, though dreading the loneliness, but that was not one of despair.

When the moment came the old engineer's headlight was undimmed and the switch signals showed green (sign of safety), and when he called for the last board at the home station the sign came back, "All's well, come on in."

He had received his promise.—Christian Intelligencer.

### PERSONAL EVANGELISM

The unsatisfactory character of our church statistics emphasizes the fact that the missionary zeal which Christ expects of and enjoins upon his followers is at low ebb in most of our congregations. The work of testifying for the Savior and of winning souls for the kingdom is quite generally delegated by church members to their pastor. Their inactive attitude is justified by the claim that they are carrying out the Lord's command by proxy. Their financial support of the missionary cause is supposed to be a sufficient concession to the great missionary commission which has been given to the church. The attitude of many churches might indicate that the Savior's missionary command reads: "Open your churches and let people come to hear the gospel preached." The Founder of the church does not command us to provide opportunity for the lost to come to the gospel, but that we are to take the gospel to the lost. The words of Scripture dealing with this question invariably demand activity, labor, actual personal testimony on the part of every Christian. Every local church should be an aggregation of personal witnesses for Jesus Christ. Many churches are slowly dying of stagnation because the members have not realized any missionary obligation toward their unchurched neighbor. In many churches there has never been an organized effort to bring the gospel to the outsiders. The layman is inclined to shift responsibility by claiming: "That is the pastor's job." It is the layman's job as well as the pastor's. Not sermons, but individual voices of private members of the church are to evangelize the world. When the Romans shortened their swords they lengthened their territories. Wherever we have had this hand-to-hand work our increase has been great. When we cease to believe that men are lost, cease in private to urge them to come to Christ, the glory will depart from us. The church that ceases to be evangelistic will soon cease to be evangelical, and the church that ceases to be evangelical will soon cease to exist.—American Lutheran.

### THE CRIME OF UNCONCERN

I walked down the street with him, and put to him the invariable question, "Are you a Christian?" He said, "No, sir, I am not." Then I used every scripture and every argument to get him to promise me to give his heart to God, but could not succeed. When about to separate, I said to him, "Are your father and mother alive?" "Both alive," said he. "Is your father a

Christian?" "Don't know; he has been a steward in the church for several years." "Is your mother a Christian?" "Don't know; she has been superintendent of the Sabbath school of the same church for some time." "Have you a sister?" "Yes, sir." "Is she a Christian?" "Don't know; she has the primary department in the Sabbath school." "Do your father and mother ever ask the blessing at the table?" "No, sir." "Did your father, mother or sister ever ask you to be a Christian?" "Mr. Sunday, as long as I can remember, my father or mother or sister never said a word to me about my soul. Do you believe they think I am lost?" I could not answer such an argument.

It is six years this coming October since I heard this. I can hear his words ringing in my ears, "Do you believe they think I am lost?"

Can any one of ours say that we do not care for their soul? May God save us from "the crime of unconcern."—"Billy" Sunday.

### GRATITUDE FIRST

A man blind from birth, a man of much intellectual vigor and with many engaging social qualities, found a woman who, appreciating his worth, was willing to cast in her lot with him and become his wife. Several bright, beautiful children became theirs, who equally loved both parents. An eminent French surgeon, while in this country, called upon them, and, examining the blind man with much interest and care, said to him, "Your blindness is wholly artificial. Your eyes are naturally good, and could I have operated on them twenty years ago I think I could have given you sight. Indeed, it is barely possible that I can do it now, though it will cause you much pain." "I can bear that," was the reply, "if you will but enable me to see." The surgeon operated on him, and was gradually successful. First there were faint glimmerings of light; then more distinct vision. The blind father was handed a rose; he had smelled one before, but had never seen one. Then he looked upon the face of his wife, who had been so true and faithful to him. Then his children were brought, whom he had so often fondled, and whose charming prattle had so frequently fallen upon his ears. He then exclaimed, "Alas, what have I done? Why have I seen all these things before inquiring for the man by whose skill I have been enabled to behold them? Show me the doctor."—Rev. T. R. Stevenson, in The Christian World Pulpit.

The Bishop of London says: "No man is a failure until he gives up."

### THE GLORY OF GOD IN THE HEAVENS Millions of Worlds to be Added to Known List by New Telescope

The largest telescope in the world, planned to provide four times the power of the great Hooker telescope on Mt. Wilson, is to be erected on a California mountain top not yet designated.

The California Institute of Technology has announced that funds have been made available for its construction and that work on the 200-inch reflector with which it will be equipped will begin within a few months.

The telescope and a laboratory are a gift to the institute from the International Education Board, with headquarters at New York, the amount of money involved was not disclosed, but it would of necessity be

larger than that required to build the Hooker telescope, which cost \$600,000.

It is expected that the new instrument will penetrate millions of light years into space, bringing under observation hundreds of millions of now unseen stars and nebulae and opening a vast unexplored field of astronomical knowledge, besides bringing much nearer objects now visible with telescopes. Approximately 1,500,000,000 stellar objects are within the range of the Hooker telescope.

The 200-inch reflector will double the size and quadruple the power of the Hooker telescope. Another important feature contemplated for the immense instrument is a 40-foot Michelson stellar interferometer which measures the diameter of stars.

By means of this auxiliary it is hoped to measure the binary stars, which are two suns revolving about each other. If this information is obtainable, astronomers said, men may be in a fair way to discover how such worlds are formed.

The announcement declares the new telescope "should solve many problems of physics or chemistry that depend upon the enormous masses or temperatures, or upon the immense density or extreme tenuity exhibited by celestial bodies in which experiments exceeding the capacity of any terrestrial laboratory are constantly in progress."

The reflector will be of fused quartz, a substance that expands and contracts less than glass in changes of temperature, and which therefore preserves a more perfect surface. In polishing, a 200-inch glass could be ground but 10 minutes a day because of heating, while the fused quartz can be ground continuously.

The General Electric Company has undertaken to build the great reflector under the direction of Dr. Elihu Thompson, one of the company's founders, and A. L. Ellis, research engineer. Among those cooperating are Dr. Robert A. Millikan, Prof. A. A. Michelson and Ambrose Swasey, who have promised assistance in engineering and instrumental design and construction.—Associated Press Report from Pasadena California.

### CHINA FAMINE RELIEF

Following receipt of a plea, through the Chinese Minister at Washington, from the Hon. C. T. Wang, Minister for Foreign Affairs of China, in which the latter joins the Hon. M. T. Liang, former Minister of the Interior, in urging the American National Committee, China Famine Relief, with headquarters at 205 East 42nd Street, New York City, "to redouble its efforts to raise funds, in view of the most urgent needs in North China," Dr. S. Parkes Cadman, chairman of the American Committee, has issued a non-sectarian appeal on behalf of the famine sufferers in that region.

This call from China follows a recent friendly commendation of the American Committee's efforts in this direction from the American Red Cross and from Secretary of State Kellogg, as well as an endorsement approved by resolution of the Federal Council of Churches of Christ in America on the closing day of its Rochester Convention.

Dr. Cadman recalls that the people of the United States and of the rest of the world have been asked to contribute \$12,000,000 of the \$20,000,000 said by famine experts to be required as a minimum for relief, and in his appeal says:

"There is no season of the year in which the appeal of suffering fellow-men should

more readily stir our response than at Christmas time.

"These millions of men, women and children—as far as their homeland lies from our own—are still neighbors. Their very misery and want cannot but stir our deepest sympathy.

"Never have Americans shown themselves heedless to the distress of others. History shows that they have never known, nor will they know any discrimination between race, color or creed in the hour of calamity.

"In North China today there is dire famine. Its victims are themselves in no way responsible for the afflictions which have befallen them. Nature has been cruel. Drought and flood have swept their fields. Insect plagues have devoured the ripening grain. Bandits and undisciplined soldiery, while civil strife still persisted, preyed upon an already scant supply of food, and thousands of others saw the meagre crops that were to maintain life throughout the Winter seized by the rapacious tax-gatherer.

"With the establishment of order by the National Government, the ravages of man have been abated, but Winter has come and for many millions there is no food.

"Investigators in the stricken areas have found the people striving to exist upon a diet of bark, leaves and chaff, often mixed with clay or powdered stone. They have visited villages whence the able-bodied have fled, leaving behind the aged, the infirm, and helpless children to face starvation together. The Vice President of China, General Feng Yuhsiang, has cabled that he personally saw little children tied by the roadside, that they might not attempt to follow parents who, fleeing from the famine, were unable to feed them and unwilling to watch them suffer a lingering death.

"The American Committee, China Famine Relief, is undertaking to supply at least a portion of this great need, in order that lives may be saved. To accomplish this alone America's response must be generous and immediate. The inauguration of its more comprehensive program designed to combat famine causes while at the same time administering the relief will go forward, but in the meantime the great consideration is the immediate saving of human life.

"In the past the United States has shown herself to be China's truest friend. In this crisis she will not abandon that role. And in China's deep-felt gratitude for our response in her present need we may recognize the foundation of a lasting good-will between the sister nations on both sides of the Pacific . . . Your checks and remittances should be made payable to, James A. Thomas, Treasurer, National Headquarters China Famine Relief, 205-217 East 42nd Street, New York City."

## OUR LITTLE READERS

### THE PARTING GUEST

By Rev. J. W. G. Ward

What a splendid figure he looked! He was old, and yet erect. His hair gleamed like a halo of spun silver, and his ruddy face, with its twinkling eyes and merry smile, did one good to look at. He had quitted the mansion for good, but pausing for a moment on the terrace, he was sur-

rounded by a number of girls and boys who had come trooping through the snow to bid him good-bye, for the old man had been a guest at their father's house for quite a long time.

They had enjoyed the visit almost as much as the guest. Some days they had all sat with him under the trees of the orchard, while the ancient told them tales of far-off days, made famous by the stirring deeds of his ancestors. At other times, he had described places he had seen and people he had met on his travels, for he seemed to have been everywhere and met everyone worth meeting. That was not all they had done, for they had had a glorious time playing in the garden if it were fine, or in their nursery when it was wet, and no one had entered into the fun more than the old man. Indeed, they had felt he was quite as young as they. None was so happy as when things went well, and none so sad if any of them got out of humor or vexed.

Now it seemed that those days were gone forever. Their friend had said he must leave them and take a long journey from which he would not be able to get back. So he stood there that day, holding his thick staff, and bearing on his back a huge bag, which, although not quite full, bulged out healthily.

"Well good-bye, children!" he said with a smile. "I am sorry to go, but mighty glad I came. Thank you ever so much for the splendid time you have given me, and for all the kind things you have done to make me so happy. Now I am going to let you into a secret!"

One tiny girl cried, "O-oh!" and clapped her hands with delight—for girls like a secret; so do boys, though like some of those on the terrace, they may thrust their hands deep into their pockets and look as though they were not interested.

"You have often asked me what was in my bag," went on the old man. "Some of you have even begged for a peep. But you must have noticed that, just like yourselves, it has been growing steadily bigger every day. Shall I tell you why?—I mean about the bag, not you! Every time you smiled and tried to make me feel at home with you, every time you rendered some small service to me or to some one else, the treasure in my bag increased. As you know, to do right, to be kind and unselfish, is to gather eternal riches, as our Lord Christ told us. I am taking this collection of precious things to heaven, for they are for the Master himself. But I wish the bag had been quite full."

The children looked thoughtful. "Wait a minute, please," begged one boy. "I'll get you some more things to take. We didn't know that you were taking them there."

The old man shook his head. "Sorry, but that is impossible. You see the bag is sealed up. I will tell you what you may do. Look out for my son, and when he comes start early and keep right on so that his sack may be filled with the things Jesus loves."

"Your son?" cried the children. "Is he coming too? How shall we know him?"

"I have arranged for all that," he said. "He will have a number on his breast—one more than this one I wear, and he will answer to the name of 'Happy New Year.'"

The ancient waved his hand in farewell, and with the precious load on his back, vanished from sight. You are the girls and boys who played with him months ago, and whose treasure he has been collecting all through the year that is now coming to an

end. Aren't you sorry that the bag is not filled to overflowing? Well, you have still a day or two to add a little more to the load, although it cannot be very much more now that he is going away so soon. But at any rate, we can all start with the old man's son, and not only give him a rousing welcome, but the happiest of times while he is with us, and what is more, a daily increasing load of kind words, thoughtful actions, and unselfish service. He will bear them to Christ who bore the Cross that we might possess heaven's choicest blessings and might also share them with all about us. Shall we try? Then cheery will be the face of the year and glad the Savior's heart.—Treasure Trove for Little People.

## THE TIE THAT BINDS

GRIBBLE-MUMMIA—On the evening of December 6th, Miss Ruth Irene Mummia became the wife of Mr. C. Stanley Gribble, both of Dayton. Miss Mummia is a member of the Dayton Brethren congregation. The wedding was a beautiful event in the spacious and cordial home of her parents, Brother and Sister Albert Mummia. The double ring ceremony was used. A godly circle of relatives and dear friends were present. The decorations and the entire arrangement were in strict keeping with good taste. It was a delightful event. Both are highly respected young people and they go forth as man and wife with many good wishes. The writer officiated.

WM. H. BEACHLER.

## IN THE SHADOW

JOHNSON—Brother N. B. Johnson passed out of this life at the home of his daughter, Mrs. Grace F. Fox in Warren County on the evening of December 8th, at the ripe age of 50 years, 8 months, and 8 days. Brother Johnson became a member of the Miamisburg Brethren church in the early history of that congregation. Back in the days of that little movement when loyalty and faithfulness meant much to the church, Brother Johnson was truly loyal and faithful. And notwithstanding change of residence took him away from the Miamisburg church, yet his interest in the church and in the cause of our Lord did not wane. During the writer's time in the cause of our Lord he attended regularly here until he was overtaken by bodily affliction. During his illness he received every kindness in the home of his daughter and son-in-law and family. Brother Johnson met life with a cheerful heart. He radiated sunshine. He did not allow the rebuffs of life to sour his nature. He was a fine neighbor, warm hearted, charitable, free handed, obliging, peace loving. I knew him from my childhood. I was asked to say the last words at his funeral service. It was not easy. Many memories coursed through my mind. He is survived by two daughters, eleven grandchildren and a brother and sister. Our sincerest sympathy goes out to the bereaved.

WM. H. BEACHLER.

HUNKER—Christian Hunker was born at Leldridge, Wurttemberg, Germany, March 27, 1842 and departed this life at the home of his daughter, Mrs. C. H. Dessert, a few miles south of Fort Scott, Kansas, at the age of 86 years, 8 months and 21 days. At the age of 21 he came to America and settled in Pennsylvania, later moving to Missouri, and yet later to Kansas, where he endured the many hardships of pioneer life.

In 1872 he was married to Mrs. Dora Ecker, and to this union were born three children—Mrs. Flora B. Dessert of Fort Scott, Kansas, and Mrs. Emma Browning of Pittsburgh, Kansas, one child having died in infancy. Other survivors are two grandchildren—Bessie, at Valley View, Browning, one step son—O. C. Ecker, of Colorado Springs, and a step daughter—Mrs. Frank Buchanan of Snyder, Oklahoma, and five step children. Mr. Hunker had been a Christian for 53 years. He lived a constant Christian life and was of a very cheerful disposition, always anxious to make others happy and was ready to meet his God. His church membership was with the Methodist Episcopal church of Walnut, Kansas, which congregation he was a charter member. He has attended the Godfrey Sunday school for the last two years, and was delighted with the Sunday school and church service. Notwithstanding his age, he was a very dear friend of the children as well as the grown-up people of his community, and all seemed delighted to call him "grandpa." Funeral service was conducted from the home, December 30, 1928, by the writer. Burial was made in the Walnut cemetery.

L. G. WOOD.

REED—Mrs. Charlotte Bland Reed was born in Ohio, June 29, 1849, and departed this life at the Mercy Hospital, in Fort Scott, Kansas, December 21, 1928, at the age of 79 years, 5 months and 21 days. She was married to Foster Reed on April 20, 1872, at Chillicothe, Illinois.

One son, Elmer, died in 1916. She leaves besides her husband, a sister—Mrs. O. A. Roberts, of Chillicothe, Illinois. Mrs. Reed had lived in Fort Scott, Kansas, for 45 years, and leaves a large circle of friends who are saddened by her death. Mrs. Reed had been an invalid for 8 years, and had been a faithful member of the Christian church for 30 years. She was a woman of great faith and courage in affliction, and her crowning day. Beautiful flowers were evidence of the esteem in which she was held. Funeral service was held in the Konantz parlors, by the writer.

L. G. WOOD.

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# THE BRETHREN EVANGELIST

## *Heart Throbs of Our Church Leaders*

### II. The Brethren Challenge

*By Charles A. Bame, D.D.*

The Brethren Church has an unchallengable position and an irrevocable commission: The Bible our creed; our creed its own interpreter; and "Go Ye" (Matt.28:19). The unbroken devotion and adherence of the Brethren ministry in all its history to these principles, together with a denial, sacrifice and other-worldly zeal of a separated and consecrated laity, give us both a commission and a command for the time to which we have come and the day which we try to serve.

In the measure that we carry forward this message, first to our own land and then to all the world in the spirit of aggressive heroism, boldness and charity, never faltering in either grace, will we be true to our forebears and do the will of God.

It might be said that we are just coming of age. We have not yet

fully cleared the deck for action, but steadily, we are making ready. With the standardization of our college in the near future, we must renew our attack on the home field and chronically, constantly and continuously take advantage of every opportunity to plant new churches, revive old, weak ones, and strengthen strong ones and cause them to swarm.

Beside this, we shall need incessantly to court those most like us and try to be one with them (John 17:21-23) as our next great move, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man" (Eph. 4:13). I call upon the Brethren of the ministry and laity everywhere, to measure these things well and resolve to reach out to the limit of our privilege in all these lines.





## Signs of the Times

### Purpose of this Column

#### The Infallible Critic

#### Intelligent but Blind

#### What of the Night?

by

Alva J. McClain

THE main purpose of this column will be to examine human life, conduct and utterance in the light of the Word of God. No situation has ever arisen in human affairs, or ever will arise, that the Word of God does not have something to say about it. Neither the world nor the church will ever face any problem for which the Bible has no solution. It is the broadest book in existence because it covers the whole of human activity. Nothing, strictly speaking, lies outside its tremendous scope.

NO man is wise enough to criticize human life. But this is the true function of the Word of God. Hebrews 4:12 declares that "The Word of God is a *discerner* of the thoughts and intents." The Greek word is "kritikos", from which is derived the English word "critic." Holy Scripture, then is a *critic*, the infallible critic of all human opinions and actions. In its blazing light all things are naked and laid bare. According to its searching word final judgment will be passed upon all that has transpired in human existence. From its righteous verdict there can be no appeal. "God hath spoken."

THERE are two things we must know in order to place a proper appraisal upon human life. First, we must know what men are doing; and second, we must know what God says about it. We have newspapers, magazines, books without end, and now the radio—all devoted to the business of telling us what the world is doing and thinking. We have the Bible to tell us what God has said. In this column it will be our purpose to apply the Word of God to the present situation, to give the church "meat in due season," to discern the "signs of the times."

THE ancient Pharisees were highly intelligent men. Yet they suffered from a peculiar kind of blindness. Christ said to them, "Ye cannot discern the signs of the times." They had been demanding of him a sign from heaven, when as a matter of fact they were entirely surrounded with signs, and to these they were totally blind. Doubtless, these religious Jews were informed as to the events of their day. They knew what was going on. But they could not read the meaning of those events. And this blindness led them headlong into the tragedy of the ages.

WE are on the verge of something in our day. What is it? The world is moving faster than ever before. Where is it going? Events are taking place with amazing rapidity. Startling discoveries are being made daily. What do they signify? The Church needs the gift of interpretation, and this will come only as we look at human affairs in the "mirror of the Word."

ATTEMPTING to conduct a column of this kind every week is no small task for one already burdened with many duties and a "thorn in the flesh." But his Grace is sufficient, and we are confident that our friends will include this extra bit of ministry in their petitions before the mercy-seat.

DISCUSSIONS here are to be brief and suggestive, rather than exhaustive. Much will be left unsaid that the reader may feel should have been said. Sometimes it is best to state clearly the problem, and then stop, leaving the reader to reach his own conclusion. It is not expected that everyone will agree with all the views expressed here from time to time. But we shall expect sympathetic audience when the Word of God is involved. With this bow to the readers of The Evangelist, we shall be ready to begin in earnest next week.

THE text for 1929 is Isaiah 21:11, 12, "Watchman, what of the night?..... The morning cometh, and also the night." More about this next week.

## Questions and Answers

Note—I have undertaken to answer such questions as may be thought suitable and worth publishing in the Evangelist from week to week. Perhaps I shall not always reply to the satisfaction of all readers. On many questions there may be serious and sincere difference of opinion. My sole principle shall be—The Truth. I wish to add that this column is not for controversy; on the other hand it is meant to become a medium of information and helpfulness.—J. Allen Miller.

1. *Our church has one Deacon and he has become so irregular and unhelpful to the church that he hinders our progress and causes others to stumble. What should we do?*—A Member.

Answer—Really you have no deacon. A deacon, as the name itself indicates, is "one who serves." The deacon's office is preeminently one of active service. I suppose your church has the rule of life-tenure in this office. Under the conditions your question indicates that I would advise your pastor, with two or three good brethren or sisters, to pay this deacon a brotherly visit. Go in the Spirit of Christ and with the view to gaining a "brother, for whom Christ died." Be frank with him. Show him that his life and conduct, especially since he is an officer of the church, is hindering the progress of the church. If he will not hear this appeal, call on your Board of District Evangelists for help. Let the church act tactfully, prayerfully and yet firmly. Hold a high standard of Christian life and conduct before all as the model and then elect another deacon or two, if you have qualified men.

2. *What is the meaning of a "living sacrifice in Romans 12:1?"*—S.

Answer—Romans 12:1 reads as follows: I beseech you therefore, brethren, by the mercies of God, to present your bodies a

living sacrifice, holy, acceptable to God, which is your spiritual service. This opening verse of chapter 12 marks the transition to the conclusion of the whole argument of the Epistle from chapter 1:16. Through justification the believer is put into a new relation to God. What he is henceforth to do is to live in accordance with that relation. "To present." This is an interesting word as the following verses will disclose. It is used of the presentation of Christ in the temple (Lk. 2:22), of Paul presenting his converts (Col. 1:22, 28), of Christ presenting his church (Eph. 5:27), and here as of the Christian presenting himself. There is evidently present an idea of an "offering" which is an essential part of sacrifice. The offering is the body, and, according to verse 2, the Mind as well. In the Christian's new relation to God he is alive and active. This life is by virtue of the union with Christ. It is in the "living" body that every Christian must "present himself a servant of righteousness unto sanctification" (Rom. 6:13, 16 and especially verse 19).

If you take a bucket of cold water and pour on a little every time a bit of exuberant generosity or extravagant optimism shows itself, you can repress an astonishing amount of it. A woman can, if she chooses, chill the enthusiasm of the lover out of the heart of her husband and have left by her side only a man who will do his duty because it is right—that finer something which might have been hers is gone. Parents can, if they will, destroy the bubbling joy of companionship with them out of the hearts of their children and have something left which will honor and obey—but there is an unspeakable loss. The teacher who thinks that the wet blanket is the most suitable uniform for an educator can substitute the habit of enforced obedience to certain regulations in the place of joyous fellowship in a common quest for a fuller life—but the higher ends of education go down in defeat.—Charles R. Brown.

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THE

# BRETHREN EVANGELIST

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## If the Church Succeeds---

Such a caption needs explanation. For either it implies that the church has not succeeded, or that, considering success as a relative term, it has succeeded only to a degree. The first is not our thought. We are not of those who think the church is all weakness and no strength, that its record is full of defeats and no victories, that it deserves only rebuke and no praise. We believe the church has succeeded; it has accomplished marvels; it has a record brighter than any other institution that this old world knows. And it is not surprising that this is so, for the church is of God and has God's wisdom and power back of it. But withal, it has not succeeded in the measure that it might. Its success has been only partial. Its progress has been only a fraction of what it might have been. It has suffered defeat many times when it might have triumphed, and has stood still when it might have gone forward. These are facts which the church's best friends must recognize, and, recognizing them, must be concerned about them. Why has the church not succeeded as it ought? Or, possibly we should turn about and face the question in a positive and constructive manner, and ask, What will enable the church to succeed more fully and consistently? What will enable it to face its enemies in confidence and strength? and to go forward, not haltingly, but with long strides and with power? That is what its friendly critics are desiring to know, and that is what they really mean when they talk about the church failing and what it must do to succeed. And here are some things they are telling us the church must do if it is to succeed.

The church must give of its wealth, if it is to succeed. That the church has wealth, great wealth, and that it is not giving of that wealth to promote the cause of Christ in anything like adequate measure are facts evident to the most casual observer. The great mass of the wealth of the world is in the hands of men who are members of the church. The richest men in the world are prominent churchmen, and the most well-to-do men in practically every community are church leaders. The exceptions only prove the rule. Beside the rank and file of the church population stand much higher on the average than the average of the un-churched population. Yet what the church is spending to advance the greatest cause that has ever gripped the human heart, is small in comparison with what is being spent for some of the world's luxuries and follies. In 1925, according to figures by Arnaud C. Mart and George E. Lundy, directors of financial campaigns for philanthropic purposes, the total contributions of all Protestant churches was \$469,871,678, while in 1926 there was expended for soft drinks alone (retail) \$497,500,000; for candy during the same year, \$1,000,000,000; for gasoline for pleasure vehicles, \$1,541,961,000, while during 1927 there was paid for tobacco (retail) \$2,031,000,000. What shall we conclude from these figures? It is, that a vast amount of the wealth that belongs to church members is not consecrated to right and proper uses, much less to the advancement of the cause of Christ. Every avenue of the church's interest is suffering for lack of funds. Foreign missions have been until now retrenching; home missions are at a standstill; many church colleges are going under; and church publishing houses are economizing by every manner of means and publications are being combined and others are being stopped for lack of support. Truly, those who say that the church's outstanding weakness is its niggardly giving have facts to make a strong argument, and well may the church take the criticism to heart. Church members have been robbing God; they have not been faithful in their

stewardship; the wealth of the world is in their hands and yet the church is hampered by poverty.

Yet recognizing all this, we are wondering if after all the church is supremely dependent on so material a thing as what we call wealth? Is that what it needs most? Is that the one thing which, if supplied, will enable the church really to succeed? We remember that the first church in Jerusalem was poor, so far as this world's good were concerned. But two of those humble disciples—Galilean fishermen—were one day making their way to the temple and were accosted by a beggar. They by confession were penniless, yet they were able to bring the wealth of healing to that dependent cripple and make him to become an heir of eternal life. Centuries later we find the church grown wealthy and grasping; and at the same time powerless and despised. No one was made better by its vast wealth, but out from Wittenberg came a poor monk with a revelation of God to give to the world and so enriched mankind as to make all succeeding ages his debtor. Sated with wealth and smothered with formalism, the church in the days of John Wesley was void of power, and he came forth calling not for more silver and gold but for a personal experience of divine grace and so invested his own spiritual experience and passion as to yield the richest dividends for the benefit of mankind the world around. What these and other makers of the church's life gave was not material wealth, but something vastly more, and we are convinced that the church will find its greater strength in something far better than money. The purse-proud man says, "Money can do anything," and the church is all too ready to believe it, and to imagine that if it but had wealth at its command to fully finance all its noble undertakings it would have the one thing it most needs. But it is wrong. There is much that money cannot do. Money cannot give health in the place of sickness; it cannot give joy in place of sorrow; it cannot give life in place of death; it cannot give purity in place of the blackness of sin; it cannot give spiritual vigor and power in place of lethargy and lukewarmness.

Some tell us that what the church needs supremely to enable it to succeed is the consecration of life in large numbers. That is certainly a most vital need. The church cannot do its work except through the instrumentality of its members. The church is the body of Christ, subject to his sovereign will, and as such, the agency for the accomplishing of his good purposes. He, by his own will, has made himself dependent on the cooperation of the church in building up the kingdom of God in the world. And the only way the church can function is through the lives of its members. When men and women will not be used, the church is helpless, and many are the congregations who are at a standstill today because there is a dearth of those who will serve. The church is calling for workers, calling repeatedly and pleadingly, but many will not heed the call. Death is taking its toll of leadership, some fall by the wayside, or grow weary in well-doing. In these and other ways the ranks are thinning, and the task of recruiting is constantly pressing upon the churches. The call goes forth to those who have named the name of Christ with as much divine urgency and sanction as did the call to Isaiah of old: "Whom shall I send, and who will go for us?" But there is little response, few who are willing to say, "Here am I, send me." Thank God for the few, but often must the church be bowed in disappointment because the volunteers are so few. How slowly must the church make its advances in the face of this weakness! How many are the tasks left incomplete! How many never ventured! Behold the

### EDITORIAL REVIEW

of church news is to be found on page 4. To accommodate the new features we have rearranged the make-up. As these changes are not very drastic, we trust our readers will not be inconvenienced thereby.—Editor.

fields are white unto the harvest, but the laborers are few, so very few. That was the burden that rested upon the heart of the Master when he said, "Pray ye therefore the Lord of the harvest that he will thrust forth laborers into his harvest."

But just to have workers is not enough. It is possible that a church might have an abundance of workers, splendidly trained, yet be able to make very little progress. We can imagine a church where there is no small number of folks seeking places of leadership and many eager for activity, and in such a place one may count on seeing many things being done. Yet so far as getting forward in the work of the Kingdom is concerned there may be little real advancement made. There are church workers who are like a bicycle rider demonstrating in a show window. He works hard and makes the wheels speed, but he gets nowhere. Not all activity carried on in the name of religion really gets the church anywhere. Something more than activity and more than workers is needed if the church is to succeed.

Other things might be put forward as being very essential to the success of the church. Organization is big in the thought of our day, and its importance from the standpoint of efficiency cannot be gainsaid. But organization is mere machinery and is far from being the thing of supreme importance. Equipment is being emphasized, and so it should be. Many churches are being held back in their progress because they have not the vision or the generosity to provide themselves with the needed equipment, and so they go on trying to do a twentieth century work with a nineteenth century church equipment. But these, and many other things that might be mentioned, important as they are, do not go to the heart of the matter. They are valuable means and agencies, but they have no power in themselves. There is one thing that is absolutely vital to the success of the church, and we must know what that is. The one thing necessary to give power to a man's wealth, to vitalize personality and make service effective, to make a machine throb with life and a building the house of God is a vital union on the part of the church's membership with the living Christ. Mere church membership counts for nothing, neither is there anything else that counts until a soul is made radiant by the impartation of the glory of the exalted Christ and made to speak and act with power through the endowment of the Holy Spirit. When the church gets into vital contact with the Lord Jesus, shares his burning passion, is surrendered to his will, so that it can be trusted with his power, then will it go forward with a success that will put the past to shame. Then will men not treat the church with indifference, for the red-hot fire of the gospel message will take hold of men's lives and change them.

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## EDITORIAL REVIEW

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The Ellet (Ohio) Sunday School band will broadcast on Sunday afternoon from 1:30 to 2:30 from station WADC, at Akron, Ohio.

African cablegram arriving through Dr. Bauman says all missionaries and missionary property are safe under government control, which is confirmed by Dr. Gribble's diary published this week.

Our readers will be pleased to receive the first installments of Brethren McClain's and Miller's contributions. They will appear weekly and we anticipate a wide interest in their writings. Members of the Evangelist family are invited to send suitable questions to Dr. Miller or direct to the Editor.

Brother R. L. Humbert writes an interesting letter this week. He informs us that he has given some Bible instruction at camp meetings and other special gatherings. A number of special speakers were recently visitors in his own church. His people take great interest in our Kentucky missions and he is strongly impressed with the importance of educational work to the success of our missions there.

The Business Manager calls attention in his "Corner" to the fact that Publication Day is the last Sunday in January, when, according to Conference schedule, the churches are expected to take an offering to apply on the purchase price of the building which your Publishing House occupies. It is hoped that every church will take an offering for this worthy purpose, and remember that the bigger it is, the sooner the debt will be paid and the interest payments stopped.

Dr. C. F. Yoder reports the opening up of a new mission at Alma Fuerte, where there seems to be good prospects for a permanent work. He has arranged to conduct a Daily Vacation Bible School there, and it is the hope to conduct such schools at all the stations. At Rio Cuarto six new converts have been baptized. The work at Realco has progressed until it is rivaling Rio Cuarto. While most of our readers will be scanning the pages of this paper, they will be conducting a General Conference in the Argentine—January 10-14.

**A Correction**—We wish to correct an error made last week in our comment on Dr. Gillin's article concerning his experience in the Alps. We mentioned prematurely his observation concerning his intimate association of several months with his son and that "Now their ways part for a season." We wrote the comment from memory several days after having completed the reading of the remainder of the letters that we have in hand from Dr. Gillin, and inadvertently got events in two letters mixed. We beg the pardon of our readers, and especially of Brother Gillin.

The Tenth Ohio Pastors' Convention will be held at Columbus on January 21 to 24 and the program is conspicuous for the number of nationally known religious leaders scheduled. It is the biggest event of its kind in the country, having been attended last year by about 1200 ministers representing practically all Protestant denominations in Ohio. A goodly number of Brethren and Church of the Brethren pastors were there. It has proven a happy get-together occasion for the pastors of the two Dunker groups. The enrollment fee is two dollars and may be sent to the Ohio Council of Churches, 215 Outlook Building, Columbus, Ohio.

Dr. W. S. Bell, Endowment Campaign secretary, reports his canvass of the church at Waterloo, Iowa, which, as Brother Bell notes, is bound to Ashland College by so many ties of interest. Brother Edwin Boardman is the able pastor of this church. Dr. Bell rightly paid a tribute to the great service of Dr. Beachler in executing so successfully the first real drive for endowment. This is quite proper in connection with this report, inasmuch as Brother Beachler was pastor of this church before and after that endowment campaign. The gift of this church was \$5,670.00, which brings the total previously reported to \$200,006.20, putting the dial hand past the 200,000 mark. Wouldn't it be fine if we could push the hand around again?

Prof. M. P. Puterbaugh makes his first report of White Gift offerings this week. He says some schools show "splendid increases," while others show "rather large decreases." Of course the "increases" make him happy, but we imagine the decreases have rather the opposite effect. This doubtless would be especially true when the decrease outweigh the increases, and it is likely that even those who decreased their gifts would feel a little blue if they had to face the problem of "making two ends meet," when one end is an enlarged budget and the other a decreased income. But, we'll urge him not to feel too blue yet, for perhaps most of the big gifts haven't reached him. Let us hope the grand total will measure up to the total of the challenging and most worthy program undertaken by the National Sunday School Association.

The editor and his co-workers are pleased at the kind expressions of appreciation of the "Golden Jubilee and Doctrinal Number," coming from various parts of the brotherhood. We wish in turn to thank in this public way those splendid men who by their writings helped to make the doctrinal feature so highly prized. We sincerely hope all these articles will ultimately find their way separately in tract form, and also in booklet form published together. If thus published, it would make the most representative, brief, yet comprehensive treatment of our distinctive doctrines in print. We shall be glad to hear from those who think these articles should be so published. The extra copies of the Evangelist printed were exhausted before the orders were all filled. We wish to thank our many friends for their very generous expressions, and hope all who appreciate the Evangelist will cooperate with us in building up a larger circulation. Make as one of your congregational goals for attainment on Publication Day a greatly increased subscription list, unless your church is now on the Honor Roll. Free samples will be sent to those who will try for such a goal.



## A Life of Prayer

By Rev. Norman H. Camp

In a recent book entitled "His in a Life of Prayer," Dr. Norman B. Harrison, its author, the pastor of the Brooks Memorial Presbyterian Church of St. Louis, in pleading for such a life, says: "One of the ceaseless activities of the body is its breathing. It is essential to self-preservation. We do it involuntarily. Such is the function of prayer; hence its primal importance. It is the Church's part, practically, in the sustaining of her life. We sing:

"Prayer is the Christian's vital breath,  
The Christian's native air."

"But it is a law of the body that the more actively and vigorously it exercises the more deeply and freely it must breathe. Under exertion the body demands a quickened breathing, an ampler supply of air to meet its necessities.

"The application to the Church is obvious. She has come upon a day of almost hectic exertion. Her activities are many and varied. She is endeavoring to do things as never before. Hence, acknowledging that she is an organism, this speeding up of activity, by every known law, automatically, so to speak, calls for increased breathing. To sustain her own life she must have more prayer. Physiologically and scientifically judged, to refuse herself an increase of breathing, proportionate to her heightened exertion, must prove fatal."

In the introduction to "Problems in the Prayer Life" by Dr. J. O. Buswell, President of Wheaton College, the author defines prayer as "Conversation with God." He continues: "Our conversation with God is reciprocal. God speaks to us while we pray, though we do not always recognize his voice. We ought always to pray with the words of the child Samuel in mind, 'Speak; for thy servant heareth.' When we pray, we talk with One who hears, who understands, who cares, and who answers!

"This conversation with God need not always be in words, but it should never be broken off. It ought to be essentially continuous in its nature. . . . The continuous nature of prayer may well be illustrated by the conversation of intimate friends. Words are not constantly exchanged, but fellowship is not interrupted. We must not only have regular and frequent times for prayer, but, whenever there is a break in the occupation of our minds, we ought to revert to conscious communion with God just as involuntarily as we should continue in conversation with a friend near at hand."

In his book on "Prevailing Prayer," D. L. Moody says in the opening chapter: "Those who have left the deepest impression on this sin-cursed earth have been men and women of prayer. You will find that PRAYER has been the mighty power that has moved not only God, but man. Abraham was a man of prayer, and angels came down from heaven to converse with him. Jacob's prayer was answered in the wonderful interview at Peniel, that resulted in his having such a mighty blessing, and in softening the heart of his brother Esau; the child Samuel was given in answer to Hannah's prayer; Elijah's prayer closed up the heavens for three years and six months, and he prayed again and the heavens gave rain. . . . Let us remember that the God of Elijah still lives. The prophet was translated and went up to heaven, but his God still lives, and we have the same access to him that Elijah had."

Dr. R. A. Torrey in his book on "How to Pray," which has had a large circulation, writes thus on "The Importance of Prayer:" "The history of the church has

always been a history of grave difficulties to overcome. The devil hates the church and seeks in every way to block its progress; now by false doctrine, again by division, again by inward corruption of life. But by prayer, a clear way can be made through everything. Prayer will root out heresy, allay misunderstanding, sweep away jealousies and animosities, obliterate immoralities, and bring in the full tide of God's reviving grace. History abundantly proves this. In the hour of darkest portent, when the case of the church, local or universal, has seemed beyond hope, believing men and women have met together and cried to God and the answer has come."

"It was so in the days of Knox, it was so in the days of Wesley and Whitfield, it was so in the days of Edwards and Brainerd, it was so in the days of Finney, it was so in the days of the great revival of 1857 in this country and of 1859 in Ireland, and it will be so again in your day and mine. Satan has marshalled his forces. Christian Science with its false Christ—a woman—lifts high its head. Others making great pretensions of apostolic methods, but covering the rankest dishonesty and hypocrisy with these pretensions, speak with loud assurance. Christians equally loyal to the great fundamental truths of the Gospel are glowering at one another with a devil-sent suspicion. The world, the flesh and the devil are holding high carnival. It is now a dark day, but—now 'it is time for thee, Lord, to work; for they have made void thy law.' (Psa. 119:126). And he is getting ready to work, and now he is listening for the voice of prayer. Will he hear it? Will he hear it from you? Will he hear it from the church as a body? I believe he will."

In the introduction to a compilation of remarkable answers to prayer, entitled: "I Cried, He Answered," Dr. Charles G. Trumbull, the editor of the Sunday School Times, writes as follows: "We never have to choose between service and prayer. We never have to choose between working and praying. For prayer is service; prayer is work of the most efficient kind that any human can render. The commonly used expression, 'prayer and service,' often on the lips of sincere Christians, is a mistaken one. It implies that prayer is one thing and service another, whereas those serve who pray, and they serve while they are praying."

"For prayer, as has well been said, 'releases the energies of God.' Prayer is asking God to do what we cannot do.

"Every true prayer originates with God.

"Every true prayer is brought from the heart of God by the Holy Spirit to the heart of man.

"Every true prayer, thus originated by God and conveyed to the heart of man, when offered in the only true way in the name of Jesus, is carried back to God by the Holy Spirit.

"And every true prayer finds its efficiency in the resulting work which God himself accomplishes in answer.

"We all have the marvelous privilege of permitting or preventing this working of the omnipotence of God."

In George Muller's narratives of "Answers to Prayer," one of the series of books belonging to the Moody Colportage Library, he assures us that: "The joy which answers to prayer give, cannot be described; and the impetus which they afford to the spiritual life is exceedingly great. The experience of this happiness I desire for all my Christian readers. If you believe indeed in the Lord Jesus for the salvation of your soul, if you walk uprightly and do not regard iniquity in your heart, if you continue

to wait patiently and believingly upon God; then answers will surely be given to your prayers. You may not be called upon to serve the Lord in the way the writer does, and therefore may never have answers to prayer respecting such things as are recorded here; but, in your various circumstances, your family, your business, your profession, your church position, your labor for the Lord, etc., you may have answers as distinct as any here recorded."

The author of "Praying Hyde," the Rev. Francis A. McGaw of Akron, Ohio, tells of the amazing prayer-life of a missionary in India whose intercession "changed things" for the Sialkot Revival. He refers to the Punjab Prayer-Union which was started in 1904, about the time of the first Sialkot Convention. The principles of this Union are stated in the form of questions which were signed by those becoming members, as follows:

1. "Are you praying for quickening in your own life, in the life of your fellow-workers, and in the Church?"
2. "Are you longing for greater power of the Holy Spirit in your own life and work, and are you convinced that you cannot go on without this power?"
3. "Will you pray that you may not be ashamed of Jesus?"
4. "Do you believe that prayer is the great means for securing this spiritual awakening?"

5. "Will you set apart one-half hour each day as soon after noon as possible to pray for this awakening, and are you willing to pray till the awakening comes?"

Rev. Gordon Watt of England, in his book on "The Strategic Value of Prayer," has this to say in the last chapter: "There are two forms of weakness in the prayer-life of many. The first is to think that prayer consists only in words. Prayer is more than asking something. It is work, the greatest that can ever be done, and one in which each Christian can have a share.

"The path to the throne of God lies open for all who will tread it. And who can measure the issues for the kingdom of God that flow from prayer? Our ideas of prayer are colored by our limitations. The Word of God views prayer in its unbounded possibilities. A man of eloquence may touch multitudes; the man of prayer touches God. Eloquence may pass away without permanent result: prayer in the spirit, prayer that lays a hand upon the throne and knows how to concentrate upon a recognized need, sets in motion spiritual forces which will influence others near and far.

"The second form of weakness is to think that prayer consists in many words, without any real point or purpose in them. Indefiniteness of petition produces leakage of power. Generalities, whether in prayer or preaching, are ineffective. And it is therefore necessary to emphasize this fact, that prayer is a work, as much a work as preaching, teaching, singing, visiting, or attending some religious service. . . . The thoroughness with which we can do that work is the measure of the thoroughness with which God will be able to do his work through us."

Chicago, Illinois.

When men are led of God, they never live selfishly, nor speak foolishly.

There are some things we ought to forget. A bitter word spoken to us in anger we ought to forget. The habits of life that hinder progress we ought to forget. The evil thing that had a fascination for us we ought to forget. Learning to forget ought to be taught in every theological seminary in the land.—The Methodist Protestant.

## The Land of the Southern Cross

By Robert D. Crees

### I. Traveling to the Argentine

As a rule most young people like to travel. All of us have the desire to see new places, new things, and new customs. This desire is in a great measure fulfilled for the one who has had the privilege of taking an ocean trip to the Argentine, the "Land of the Southern Cross." Traveling in a boat is very much different from traveling in an automobile. In the first place one cannot get out and walk home. In the second place your fellow travelers are not chosen by you, so you have to make the best of it. In the third place, your "floating hotel" is different from living at home.

The first thing one does after getting on the boat is to get lost. The porter takes you to your cabin. If you can later retrace your steps you have an unusual memory. Finally reaching deck again, you hear the ship's orchestra playing and see the visitors on board saying farewell to their friends. A whistle warns the visitors off and the tug begins to maneuver around the boat. The whistle blows again, the crowd on the dock cheers, the band plays the Star Spangled Banner, and the journey is begun.

Hardly anyone goes below, for all want to get a good, abiding impression of what land looks like before he leaves it. It will be ten days before we see land again and eighteen days before the journey is completed. In New York Harbor we pass two prison islands which reminds us we are prisoners for eighteen days on a floating island. Every other person takes a picture of the Statue of Liberty. Then the bell sounds for dinner and all but the very timorous eat a hearty meal, hoping it will not have to be passed on to the fish. If you travel first or second class you have a choice of three or four kinds of meat and the same number of vegetables. It is much like restaurant service and all the waiters are very accommodating. If you are a third class passenger, you have two choices. Your meal is placed in front of you and you either take it or leave it.

After dinner you try to get acquainted with your fellow passengers. I say "try," because you cannot get acquainted with all of them unless you know about seven languages. If your room-mate speaks a language you do not know, the only thing for you to do is to talk with your hands. Most of the people going to the Argentine speak either English, or Spanish, or both. In the first class some try to live above their station in life for the first two days, after which they become human and sociable. The other passengers get acquainted sooner.

When you get out of sight of land you begin to think of what is ahead of you—6000 miles of water between you and your destination which is Buenos Aires, the New York of the Argentine. The boat is a floating palace and gives one a sense of security. The "Pan-America" is one of the largest boats that travels the east coast of South America. It displaces 21,000 tons of water, is 535 feet long and 72 feet wide. But mighty as this vessel is, it is nothing in comparison with the vast expanse of water through which it plows its way. Just a few days ago a vessel almost as large as the "Pan America" sunk in three hours and over a hundred were lost. This vessel, the "Vestris," was also bound for Argentina. Man can build and guide a ship, but God alone can bring it safely to port. Our boat was favored with fair weather and a calm sea. I only remember seeing one person sick during the entire trip. It was spring weather north of the Equator, at the Equator, and south of the Equator. The

seasons are reversed in the Argentine and our winter is their summer. It is now the middle of November, the roses are in bloom, and the vacation Bible schools will soon be under way.

The big problem for passengers on an ocean trip is, What to do with your time—how to amuse yourself. You can play deck-golf, deck tennis, shuffle-board, chess, checkers, and almost all the indoor games one plays while on shore. Even at that one gets tired of such games and once in a while you would find fathers and mothers and “grand-pops” playing “Farmer in the Dell” and “Hide and Seek” for diversion. At sunset all games are forgotten in spellbound admiration of the beauties of nature. The sunset on the ocean makes a combination that one never will forget. The color of the water changes for days, and sometimes it will be green, then black, then brown, then a deep blue. When the boat is near land a host of white sea gulls will follow it for days at a time.

The monotony of the trip is broken when one reaches the equator. At this time there is an initiation service for all the passengers who are crossing the equator for the first time. King Neptune boards the boat, dressed in regal garb and with a flowing beard composed of seaweed. He holds a court and the court clerk reads accusations of one kind or another against those to be initiated. One at a time they are treated by the court barber, a ferocious looking individual, who manages to get most of the soap in their mouth and shaves their face with a rough board. Then they are turned over to the tender mercies of the court doctor who lays the unwilling patient on a board and treats him as rough as possible, finishing up with several resounding wallops that could be heard about a mile away. The shampoo comes next and the poor patient has to meekly submit while his hair, face, neck and hands are completely covered with sour milk and some eggs that have been kept in the sun for three months for the occasion. The climax comes when the patient has to crawl through a narrow pipe in the face of a stream of water from a hose. After coming through all this, the court decides he needs reviving so he is promptly thrown into the swimming tank. After that the patient is allowed to sit on a bench and watch someone else receive justice from the terrible King Neptune. There was an interesting anti-climax to this service I witnessed. Several of the persecuted ones took the hose away from one of the court officials and trained it on the honorable King Neptune. That started a free for all battle which ended in the king and his entire court being thrown into the swimming tank. Everyone had a good time and the only ones that were hurt were the people that laughed too hard.

Nothing much of interest happens after crossing the Equator till the first stop is reached, Rio de Janeiro, the New York of Brazil. The passengers have a chance to visit the town for about seven hours. The harbor is beautiful, with a white sandy beach, and just back of the city are beautiful mountains. Auto trips are taken to various parts of the city. One is impressed with three things in this city. First it seems that every other store is a saloon, and after taking a look at some of them I was glad that we have prohibition in the United States. Then too, one notices the number of lotteries. Every bank has a special window where one can buy lottery tickets that are backed up by the government. Many of the poor people spend all their savings in this manner, hoping that some day they will be lucky and get rich over night. It also seems that the country is expecting a revolution any minute for every fifth man you see is in the uniform of a soldier or policeman. All they carry is a revolver,

a dagger, a sword, and some of them a rifle in addition. They are so heavily armed that it is a wonder that they can get around. The language of Brazil is Portuguese and we poor Americans had some time trying to make ourselves understood. I went into a drug store to get some cough drops, but did not know the name for them. Finally in desperation I started coughing violently and the man promptly brought out some cough-drops. A cough is good in any language.

The next stop is Santos, Brazil. It is much the same as Rio de Janeiro, but the streets are very narrow. Here the ship loads bananas, bananas, and then some more bananas, and from then on you dream of nothing but bananas. A short stop is made at Montevideo, Uruguay, but since it is in the middle of the night, hardly anyone goes off the boat. The following afternoon we land at Buenos Aires and our sea voyage is at an end—at least, we think it is, but we have forgotten the customs officials. They come on board, ask a few questions, and if you have enough money with you and have never been in jail, you are allowed to land. We are almost sorry that the trip has ended but we know that before us are many new things in this “Land of the Southern Cross.”

Rio Cuarto, Argentina.

## Understanding One Another

By Quinter M. Lyon

I am convinced that we do not understand one another well enough. If we did we should all get along together without any quarrels.

We are afraid to let our light shine. Or we are afraid to let our friends (or enemies) know our real motives. We hide ourselves behind a maze of theories and abstractions. Anything to keep others from knowing us as we really are.

But Christ calls us to just the opposite of this sort of thing. He wants us to be frankly what we are, and to try humbly and unashamedly to be better. This is Christian.

The man of the world does not want any one to know that he is less than his ideal. That is why it is such a struggle for him to come to the feet of Jesus, acknowledging his shortcomings and vowing to live better.

But the Christian knows that no one is as good as his ideal. He knows that the most saintly must struggle against sin just as truly as the youngest convert to Christianity.

The first step toward backsliding in the Christian faith is when we begin to hide our motives, and to scheme and plan secretly. When our motives are not worthy of our fellow men knowing them, surely they are not worthy that God should know them.

The wise parent knows that when his child begins to hide his plans and motives, he has lost his child. His heart is grieved beyond words. And when we try to hide our motives and plans from our fellow men, it is the same in God's sight as trying to hide them from him.

The fact is that we cannot hide our real motives. We may fool some for a while, but there are others who cannot be fooled at all. And even those who can be fooled will eventually find out. The law of the judgment day is a present law as well as a future event. All things tend to become known. Therefore it behooves us, for merely practical reasons, to be frankly what we are.

A frank world will go a long way toward a peaceful world. A frank atmosphere is a wholesome atmosphere. And if frankness in the world is an impossible ideal for the present, certainly it should not be impossible in the church.

If you get what I mean, sometimes there is more faith in honest doubt than in much reciting of creeds. Not that I would encourage doubting, for the atmosphere of doubt is as unwholesome as that of insincerity. Both are to be abhorred, and an honest faith sought. If this is not the position of the Brethren church, then I was wrongly taught.

When through struggle and sincerity we come to an honest and effectual faith in God and in Christ, then we are strong. When, through insincerity, we adopt the faith of another, even though it is a great faith, we are weak.

In a wholesome atmosphere, then, of both a positive faith and an unashamed sincerity, there is joy and peace. Ashland, Ohio.

## Living Words

*"The words that I speak unto you, they are spirit, and they are life."—John 6:63.*

This is a passage which I think is extraordinarily arresting. Here is our Lord speaking about his words, and he claims that his words are spirit and life. They are mystic incarnations of himself. They carry the divine essence. They are the expressions of vital secrets. They come to the doors of our minds as living presences, instinct with the very life of God. His words are alive.

Let us contrast the Master's claim about his words with anything we can say about our own words. Sometimes our words have no content at all. They are empty. They are like envelopes which have lost their living secret in the post, and they come to us carrying nothing. Sometimes our words are delusive. They seem to carry one thing when they are really carrying another. They are like Sacramental cups which carry anything but wine. And sometimes the contents of our words are deadening. There is nothing really vital or vitalizing in them. They are ministers of heaviness and depression. They have no quickening power. They carry no life, no light, no flame. And over and against all our perverse and impoverishing speech we have the claim of our Lord that his words are spirit and life. When we receive his words it is like taking angel-presences into our tent. We are entertaining spirit, and we are offering hospitality to life.

And the words of the disciples can be like the words of the Master. It is to his holy will that, when we speak about him, when we proclaim his mind and will, our words should be spirit and life. He is waiting to hallow our words with his own indwelling, and our speech may be the tabernacle of the living God. When God uses our words, and fills them with his Spirit, our speech becomes sacramental, and even the indifferent will be conscious of a mystic but most real Presence which the cynic and the worldling cannot explain away. If Christ abide in us our words will be like overflowing cups, and our treasure will be rich in divine authority and grace.

A great critic has recently said of Mr. John Masefield that his phrases carry no cargoes of wonder. I do not know what may be the value of this criticism; but I do know that no one ought to be able to say it with truth about any ambassador of the Lord. Imagine a man speaking about the unsearchable riches of Christ, and using words which carry no cargoes of wonder! Every time we speak of the Lord our words should be laden with cargoes of wonder, and so they will be if we are in central and vital fellowship with the Lord Jesus Christ. Then shall it be said of us that our words are spirit and they are life.—by the late Dr. J. H. Jowett.

## SIGNIFICANT NEWS AND VIEWS

### WHEN SHALL WE HAVE RALLY DAY?

Almost universally churches observe rally day on the last Sunday in September. This is done no doubt in order to begin the new year of work with the first Sunday in October. We have become accustomed to thinking of the first Sunday in October as the beginning of the church school year. Lesson courses are so arranged, and record systems are dated in accordance with this plan.

In his own church school the writer this year moved up the date of rally and promotion day to September 23, thus leaving the last Sunday in September for getting started—enrolling pupils, passing out lesson material, and such other details as are incident to the beginning of the year. Even with this plan, however, we were conscious of the fact that there were at least two Sundays in September when we were just waiting for rally day to come. The pupils really "rallied" to their homes and to their public schools the first week in September. Every child took up his advanced grade of work in public school the day after Labor Day. Why should we delay beginning our new program of work in the church school for a whole month? Would we not do better to make the Sunday following Labor Day our rally day and thus save at least three Sundays for work in the new year?

It is true of course that such a plan would involve some difficulties with respect to lesson materials which are intended to run for a quarter. Many schools however are no longer slavishly following the quarter system and, with Christmas coming in this first quarter of the year, it seems that it should be easy to supplement the material for that quarter so as to carry the classes up to January first. Is not this a place where we need to re-examine our traditional ways of working and perhaps find a way which is better in the light of conditions at the present time?—International Journal of Religious Education.

### THE AMERICAN SCHOOL POPULATION

According to Information Service, in 1927, it is reliably estimated, at least 28,000,000 children and youth were enrolled in American educational institutions 22,500,000 in elementary schools, 4,250,000 to 4,500,000 in secondary schools and 1,000,000 to 1,250,000 in colleges, universities and professional schools. There has been little extension in recent years of elementary education, but in secondary education a revolution has been going on. For more than a generation secondary school population has not only increased in numbers but has shown an increase in rate of growth until in 1927 nearly half of the nation's children of suitable age were enrolled in high schools.—The Lutheran.

### FACTS CONCERNING ALCOHOL DRINKING

"The Survey" (Social Service Magazine, New York) in its issue of December 15th, carries the review of a recent book published by Appletons under the title, "Prohibition—Its Economic and Industrial Aspects." The reviewer, Haven Emerson, M.D., states in the third paragraph of his criticism:

"We learn (from this volume) and are convinced that liquor consumption was increasing and not declining before prohibition; that death rates from denatured alcohol are not increasing; that none or all the substitutes for alcoholic drinks have cost the people more than a small fraction of the old saloon bill; that good foods at a new multitude of eating shops, and particularly milk and ice cream, have been used in increased amounts as a result

of prohibition; that there are no trustworthy data to prove that drug addiction has increased since prohibition; that drink is but now depriving the working class home of many of the things a family needs; industry is enforcing its own prohibition with more severity and increasing success; liquor is no longer a factor of significance in industrial accidents; traveling salesmen no longer rely upon treating as an aid in selling; the hotel business has improved because of the necessity of good management, and real estate values have not suffered; there has been a large loss among distillers and brewers; automobile accidents due to drunken drivers have increased, but from other reasons than prohibition."

Dr. Emerson is explicit in stating that the book is "independent of the rage of emotional morality, quite clear from the mud of propaganda and politics and independent of traditional religious credos." He is obviously endeavoring to commend the findings of Herman Feldman, the writer, as free from bias in surveying the results of this "noble experiment." Yet the conclusions reached are about the same as one hears from the ardent defendants of the Eighteenth Amendment. Why bother then to throw mud at the folk who not only realize the evils of drunkenness but advocate the removal of its cause, since an "unprejudiced observer" reaches the same conclusions? How can "fanatics" and "slaves of tradition" be in agreement with the "apostles of patient research," when both reach conclusions from similar data?

The truth is that we frequently justify our unwillingness to do right by calling the militant advocate of better things crazy or an impractical idealist or an impudent intruder on other people's privileges. We forget that discernment of justice and consciousness of wrongdoing are acts of reason and judgment and not of emotion and tradition. The emotionalist or the reactionary may have a particular way of dealing with a condition unsatisfactory to him, but he can quite as accurately gauge the effects of evil and discover how to remove it as any one else. And heaven will need to help us, in fact heaven will have to do it all, when movements in the direction of bettering conditions on earth must depend for support on folk "without prejudice in their favor."—The Lutheran.

### AND CHINA MOVES FORWARD

China has been a keen disappointment to some prophets. These prophets have with emphasis predicted the utter collapse of the Nationalist movement in China and a considerable lowering of her position among the nations. Their pessimistic outlook has not been realized. In fact, the very opposite has occurred. The nation is moving forward in unity, national consolidation, and in world importance. The continued unity of her leaders has been a surprise to other nations. The future of China depends very largely upon the lasting quality of this unity. Progress also awaits an arousing of the spirit of adventure within the people. Nanking, the old capital, has become the new capital of the nation, and leaders are removing from Peking every mark of attachment to the old regime. Changes in customs are marked. Years ago the queue was discarded; now foot-binding has been officially proscribed. The new year has been changed to correspond with that of Western nations and a solar calendar adopted in place of the former lunar calendar. These latter changes go into effect the first day of the new year. China is gradually recognizing the great importance of the work of the missionary within her borders, and the Western church is seeing the fruit of the fulfillment of Christ's commission to carry the gospel to the ends of the earth.—Religious Telescope.

## Our Worship Program

### MONDAY

**LEAVING FAIR HAVENS**—Acts 27:12-15. "Because the haven was not commodious." That is the reason given for the captain's leaving a port called "the Fair Havens." And as a consequence he later suffered ship-wreck and barely escaped with his life. Because "the south wind blew softly," he imagined he could make a better harbor and so put forth from Fair Havens. People are still to be found who do not know when they are well off. A man who lived in a part of our country famed for its healthful climate was packing his goods to ship to another community hundreds of miles distant, which he had heard was a very healthful place, and upon being questioned, he confessed he had not heard that his own community was noted for its genial climate. In the religious realm there are those who find the cross of Christ "not commodious" and seek a new and more fantastic haven which is reputed to be easier and more satisfying, forgetting all the while that the cross offers the only safe and satisfying harbor for the soul. But everywhere and in every generation there are those who find the cross of Christ an offense.

### TUESDAY

**A QUESTION OF FAITH**—Mark 9:23-27. "All things are possible to him that believeth." There are those who are saying that the greatest need of this generation is spiritual power. That is doubtless true, but the emphasis needs to be placed not on power, but the source of power and the fact that it may be had for the receiving. One needs only to believe to receive. Faith, then, is the great dynamic and when the church or an individual is powerless, it is because of a lack of faith. Read it again—"All things are possible to him that believeth." Can you accept that? Will you act upon it?

### WEDNESDAY

**FULLNESS OF JOY**—John 15:7-11. "These things have I spoken unto you . . . that your joy might be full." As the cold and sleet and biting winds of winter pinch the warmth of summer out of the earth, so there is much that is cold and bitter and harsh to drive the joy of life out of the hearts of men. But Jesus takes the sadness out of human hearts as the warm rays of spring loosen the grip of winter's chill. But the joy of Christ remains; the soul has eternal springtime who abides in the presence of the Sun of righteousness.

### THURSDAY

**THE HEART'S RESPONSE**—Psalm 106:43-48. "Blessed be the Lord God from everlasting to everlasting, and let the people say, Amen." In the presence of a fresh reminder of the tender mercies of God, can any heart do less than say "Amen" to such an expression of praise? He who has not praise for God has not known the mercies of God. The overflow of the heart with gratitude is evidence that there has been an inflow of grace.

### FRIDAY

**THE "JESUS WAY"**—John 14:3-6. "I am the way." Jesus said it, and the world has witnessed the truth of it in every station and class and condition of men. No matter how deep the sin, Jesus is the way out; or how backward the people, Jesus is the way forward; or how hopelessly enslaved, he is the way to freedom; or how bitterly involved in conflict, he is the way to peace. Jesus is the way to life and all that is great and good and abiding.

### SATURDAY

**THE GREAT CHANGE**—2 Cor. 5:16-19. "Old things are passed away; behold, all things are become new." That is not an expression at the passing of the old year and the entering upon the new. The passing of an artificial division of time changes nothing. But the passing of a sinner under the quickening power of the Holy Spirit changes everything. That makes a new creature.

### SUNDAY

**HOW TO LIVE**—Matt. 4:4-7. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." In other words, the Christian should not feed on the things of this world, but on the things that are heavenly, even the very truth that God has spoken. The emphasis is on the center of your life interest. If your thoughts are of the things of the Spirit, the things that are eternal, then indeed hath your soul the breath of life.—G. S. B.

<b>W. L. DUKER</b> President Goshen, Indiana  <b>E. L. MILLER</b> Vice-President Maurertown, Virginia	<b>NATIONAL SUNDAY SCHOOL</b> <b>MAGAZINE SECTION</b>  <b>M. A. STUCKEY, Editor</b> Ashland, Ohio	<b>O. C. STARN</b> General Secretary Gratiot, Ohio  <b>M. P. PUTERBAUGH</b> Treasurer Ashland, Ohio
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## Things that Tend to Order in the Sunday School

By Rev. H. Eugene Richardson

1. The superintendent's program. It should be well prepared, inspirational, educational, varied, and always worshipful. The songs should fit the topic or occasion. The superintendent should be prompt. In opening the school he should say in a firm, clear voice, "The school will now come to order." If he has a bell he should tap it only once, and then announce the opening hymn of worship. The school may close with a devotional song, and a brief statement of some points worth taking home suggested by teachers or pupils.

2. The teacher making the lesson attractive. Remember that attraction comes before attention, and that it is gained largely by the manner of approach to the lesson. The teacher's personal appearance will help much to win attention; so will a blackboard, some maps, and object lessons wisely used.

3. The teacher's appeal to the pupils' sense of honor. Where there is listlessness or bad behavior, have a private interview with the ones that are inclined to disturb the class. Put some new responsibility upon each pupil. Give them work to do, such as keeping a record of attendance or happenings, taking an offering, collecting the hymn books, etc.

4. The teacher's knowledge of the lesson. His position implies he has this knowledge, and he should not disappoint the pupils. Someone says, "In order to teach a dog tricks you must know more than the dog." The pupil who is under a trained teacher in the week day graded school soon finds out if his Sunday school teacher has nothing to teach. Close the teaching period when pupils show interest. It may be well to say: "The time is up. We are not through with the lesson, but more next Sunday."

5. Consider the pupil the center. You are to teach the pupil, not the Bible. Of course, the Bible and other related material is to be used. Jesus was a wise teacher and he set a child in the midst as the central object of his teaching.

6. Personal friendship for each pupil. No teacher can get very far with his class during the Sunday school hour only. Make personal friends of your pupils. Learn their temperament, likes and dislikes, and their environment. To do this, visit them at home, get acquainted with their family, and get them to come to your church if they do not have one.

7. Special inducements for pupils to attend regularly. Each one should feel that he must be there. Punch an attendance card, or give a certificate, or put his name on an honor roll, or have a contest for new members by dividing the class into two divisions, or have a contest with some other class.

8. Having as an aim the winning of your pupils to Christ and the church. A godly teacher with this aim, which is the real business of the Sunday school, will almost always have order. The teacher who does not know or try to find out whether

his pupils are Christians should be "born again."

9. Keeping the minds of pupils busy. Do not try so much to keep them quiet, but keep them busy. The restless and disorderly are usually boys under fifteen years of age, and at this age they are not afraid of hard work. Keep them busy thinking and you will keep them quiet and orderly.

10. Love the pupils. The love element in a teacher is better than simply a teacher-training certificate as a qualification for a good teacher. The worst in the school will respect a teacher that loves them. As a last resort for a disorderly class let them have another teacher, or promote the unruly pupils to another class. Never think of expelling or scolding the bad pupil. "They love a fellow over there," is what one boy gave as his reason for going across the city to his Sunday school class. One teacher I know of, cured disorder in her class by going home and crying. She told them she was not coming back until they were orderly and respected her. The next Sunday the class all came to her home and invited her back with the promise to be good. Love won out.

Martinsburg, West Virginia.—The Otterbein Teacher.

### WHAT ABOUT ATMOSPHERE?

By M. W. Brabham

Recently, while engaged in a series of institutes in one of our conferences, the writer visited a community of about four thousand people. While in the church of that town, he went about looking at the equipment of the church for Sunday school purposes. He found in that particular church a large auditorium and one small room. The small room was pointed out as the meeting place of the Primary department. Mental note was at once made of the various objects in that room, and later these were transferred to paper for preservation. The following is a bona fide list of the things found in the room in which a group of children meet every Sunday of the year for the teaching of the Word:

1. Chairs of various sizes and in various stages of disintegration.
2. Two discarded benches from the church auditorium.
3. A clock out of order and not running.
4. A large white star, apparently the remains of some decorations.
5. Two wastebaskets filled with trash.
6. A grass-cutting machine.
7. A stepladder.
8. A garden rake.
9. Dust pan and duster.
10. Stick broom.
11. Old papers from packages of literature (on the floor).
12. A banner for offering.
13. A large wall chart.
14. Two bookcases with a few scattered volumes unarranged.

15. A table with small call bell and birthday bank on it.

16. Wood stove needing polish.

17. Old coffeepot.

18. Epworth League charter of former years.

19. Several old seats apparently stored away until they might be destroyed.

20. Stick basket.

21. Two vases.

Is it not in order to ask that our boys and girls be given a place of better type than the foregoing in which to cultivate the spirit of worship? Is it fair for a child, with his powers of association, to be compelled to think of disorder and uncleanness when he thinks of a truth which he has learned?

That same room could be made attractive, even though it should not be possible for any reason to have it fully equipped. It needs a process of elimination by emphatic rejection and ejection. Where should it begin? With the things in the room? Maybe. With the teacher who allows it to be so? Perhaps. But that a change should be made admits of no doubt.—Selected.

### WHITE GIFT OFFERING

The first report of White Gift offerings received to date is herewith submitted. Several schools show splendid increases over last year's offerings—notably, Dayton, Ohio, while several show rather large decreases. It is hoped that every school will report as early as possible. If every school would show an increase of five dollars it would mean that we could meet our enlarged program and it seems as if the new members in each church could easily take care of this increase. Let us pray for rich gifts for our King that rival the gold, frankincense and myrrh of old.

Mary A. Snyder .....	\$ 5.00
Etta Studekaber .....	1.00
Mrs. Anna Leedy .....	1.00
Mrs. Joe Ballinger .....	2.00
Hamlin, Kansas .....	65.41
G. C. Brumbaugh .....	2.50
Mr. & Mrs. Horace H. Merritt ...	5.00
New Paris, Indiana .....	20.21
New Enterprise, Pa. ....	5.00
F. E. Reed & Family .....	5.00
Clay City, Indiana .....	6.52
College Corner, Indiana .....	16.50
Ashland, Ohio .....	100.00
Mrs. Rettie Fortney .....	5.00
Mrs. Kate Thorley .....	2.00
Camden, Ohio .....	1.45
Ardmore, Indiana .....	18.77
New Lebanon, Ohio .....	85.50
Allentown, Pennsylvania .....	30.58
Miamisburg, Ohio .....	10.00
Mrs. E. G. Goode .....	2.00
Portis, Kansas .....	28.14
Mr. & Mrs. T. N. Garner .....	10.00
North Georgetown, Ohio .....	7.66
Dayton, Ohio .....	216.00
Woodstock, Virginia .....	50.00
North Manchester, Indiana .....	61.75
Beaver City, Nebraska .....	86.11
Uniontown, Pennsylvania .....	28.20
Matilda C. Antram .....	5.00
Middlebranch, Ohio .....	22.00
Bryan, Ohio .....	30.00
North Liberty Indiana .....	20.00
Mexico, Indiana .....	62.00
Mrs. E. E. Ullom .....	1.00

Total .....\$1,019.95  
January 3, 1929

M. P. PUTERBAUGH,  
Treasurer.



## Editor's Select Notes on the Sunday School Lesson

### Some Great Christian Teachings

#### III. Christ the Savior

(Lesson for January 20)

Scripture Lesson—Luke 2:11, 30-32; 15: 3-7; John 3:14-17; 10:9-11, 14-16, 27, 28; Acts 3:1-18; Rom. 5:1-11; Phil. 2:5-11; 2 Tim. 1:9, 10.

Printed Text—Luke 15:3-7; Rom. 5:6-10.

Devotional Reading—Isa. 53:4-9.

Golden Text—And thou shalt call his name Jesus: for it is he that shall save his people from their sins.—Matt. 1:21.

#### Introductory Note

It is a great, broad, and deep subject that we are to study today, the very foundation of the Christian religion. If Christ is not our Savior, then the heart of the Gospel is false and we are feeding on husks. But he is our Savior, as has been demonstrated in millions of lives and in our own hearts. The Saviorhood of Christ is the central theme of the New Testament and the references are too numerous to mention, but the few given above should be studied along with others that may easily be found by the use of a concordance. Only two of the references should be printed. Christ's parable was spoken in Perea about the year 30 A. D., during the last three months of Christ's ministry. Paul wrote his Roman epistle from Corinth in the course of his third missionary journey, in 57 A. D.

#### The Repentance of Sinners

A reading of Luke 15:1-10 reminds us that the "publicans and sinners" were objects of contempt and hatred on the part of the Pharisees and, as the editor of "The Illustrator" says, their "proud traditions prevented their receiving such persons into their houses, or eating with them in public." The same commentary continues: "The object of the parable, Vs. 3-9, was to instruct and reprove those men whose conduct had more of nature than of grace in it, who were concerned more for their own honor and pride than for the glory of the Most High. The repentance of sinners is a great event in both worlds—the only thing probably which with respect to man, gives joy to angels. vs. 7, 10. The repentance referred to, means nothing less than an entire change of the whole course of life, a turning from sin with unfeigned abhorrence; a confession of it at the footstool of mercy, and an imploring of pardon through the blood of the Atonement. Rom. 5:11. Were men really righteous, they would not need repentance, Luke 18:9. Christ himself testified that he came not to call the righteous, but sinners to it, Luke 5:32; strictly speaking, there were no righteous men to call, Rom. 3:10; but Jesus is a perfect Savior to all who hear and heed his call, Matt. 1:21. 'In all our wanderings,' said the now sainted C. H. Spurgeon, 'the watchful glance of the eternal Watcher is evermore fixed upon us—we never roam beyond the Shepherd's eye. In our sorrows he observes us incessantly, and not a pang escapes him; in our toils he marks all our weariness, and writes in his book all the struggles of his faithful ones. These thoughts of the Lord encompass us in all our paths, and penetrate the innermost region of our being. Dear reader, is this precious to you? Then hold to it. The Lord liveth and thinketh

upon us: this is a truth far too precious for us to be lightly robbed of it. If the Lord thinketh upon us, all is well, and we may rejoice evermore.'"

#### Why Christ Came


Christ came to earth, we are told in John 3:16 and Rom. 5:8, (1) because God loved, not because God was a stern Judge needing Christ's death to satisfy his desire for revenge, but because God is the supreme Lover. (2) Because God loves all the world, "whosoever," and wanted to reach all the world as he could not through a merely human teacher and leader. (3) Because God is generous, eager to give, lavish in pouring out upon us what we have not earned and are not entitled to, anxious to bestow upon us his best and dearest, the life of his life, the outgoing of his own self, his only begotten Son. Christ is explained only by this universal, generous love of God.

Our Lord made many statements of the reasons for his coming to earth. Another of great loveliness and of deep meaning is Matt. 20:27, 28. Speaking of himself by his lowly title of Son of man, Christ said that he did not come as a king, that others should serve him, but as a servant, that he might minister to the suffering and needy. More than that, he came to minister to their most terrible needs in the most thorough way; for men are slaves to sin, chained to evil, held fast in the dungeons of Satan, and

Christ came to free them with his own blood, to give his life for their ransom, and lead them, a happy enfranchised throng, to their eternal homes. Not even God could show greater love than this, and no one has ever imagined anything more than this that even God could do to win his erring children back to himself. "He died because he chose; he chose because he loved."—Illustrated Quarterly.

#### He Saves You First

But the world will never be saved wholesale. The work of salvation begins in individual hearts. When men are really saved and hearts of stone become hearts of flesh, then they begin to redeem neighborhoods and nations. An English historian says that the night on Aldersgate when John Wesley "felt his heart strangely warmed" was the greatest day in the history of England in that century. John Wesley's warmed and vitalized heart sent him out on horseback to preach a gospel to England which changed its history and held it for God and righteousness. What Wesley did by prayer and preaching and personal consecration in England Napoleon tried to do by force in France. It has been a striking contrast between the two "men on horseback" and a lesson which the world—at least the Christian world—must never forget.—Herald of Gospel Liberty Magazine.

<p><b>E. M. RIDDLE.</b> President Warsaw, Indiana</p> <p><b>F. C. VANATOR,</b> Associate Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p>  <p>Young People's and Junior Topics in THE ANGELUS</p>	<p><b>GLADYS M. SPICE,</b> General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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## "God's Plan of Salvation." And Other Fundamental Truths

(As Arranged by Mrs. Henry V. Wall and Given to the Junior Christian Endeavor Society of Long Beach, California, in May, 1927. Many Requests Came for this Simple Plan of Salvation, Therefore it was published in Tract Form, from which we are reproducing it.—Editor).

- 1—Why does the world need a Savior? Romans 3:23.
- 2—What is the penalty for sin? Romans 6:23.
- 3—What is God's plan to save the world? John 3:16.
- 4—What is God's first promise of a Redeemer? Genesis 3:15.
- 5—What is our part in this great plan? Romans 10: 9, 10; Eph. 2:8, 9; John 1:12; Mark 16:16.
- 6—When do we get everlasting life? John 3:36.
- 7—When will you lose it? Answer—"I will never lose it." John 10:28.
- 8—What did you have before you received everlasting life? Answer—"We had death." Romans 5:12.
- 9—What is death? Answer—Physical death is separation of soul and body. Spiritual death is separation of soul and spirit from God.
- 10—Why did Adam die? Answer—He disobeyed God; he believed Satan rather than God, and sentence of death was upon him.
- 11—Who belongs to Satan's kingdom? Answer—"Those who reject the Lord Jesus Christ and his shed blood." 1 Peter 1:18, 19.

- 12—To what kingdom do you belong? Answer—"The kingdom of God; but as long as we live in this earthly body we will be IN the kingdom of this world, but not OF it."
- 13—Will you die? Answer—"My body may die, but that will make me absent from the body, 'but present with the Lord.'" II Cor. 5:8.
- 14—Will your body ever be raised? Answer—Yes, when Christ "comes for his saints." I Cor. 15:51-53.
- 15—What kind of a body will you have? Answer—"A glorified body of flesh and bone." Luke 24:39.
- 16—When the Lord Jesus Christ comes, will he have the same body in which he arose and ascended? Answer—Yes. Acts 1:11.
- 17—Do you believe in the miracles of Christ? Answer—Certainly. They are little samples of the power of God's kingdom given by Christ when he was upon this earth.
- 18—Suppose I said I believed in the Lord Jesus Christ, but did not believe he was born of a Virgin, or that he shed his blood to save me, or that he raised Lazarus from the dead, or that he arose in his body, what would you say? Answer—"We would say that you did NOT believe in the Lord Jesus Christ." Acts 4:12.
- 19—After accepting the Lord Jesus Christ as our Savior, what should be our conduct toward others? Answer—Eph. 4: 31, 32; I John 1:7.

20—What does the Lord Jesus Christ say about his coming again? Answer—I Thess. 4:13-18; John 14:1-3.

### "EARLY TO RISE"

The old proverb which implies that "early to bed and early to rise" is the sole formula necessary for securing health, wealth, and wisdom is undoubtedly an exaggeration, but the fact remains that the young fellow who lies abed in the morning as a conces-

sion to self-indulgence is likely to be snoring when opportunity knocks. A day's work is a day's work, any time in the twenty-four hours, but the young persons who have not sufficient command of themselves to get out of bed early will find some other stumbling-block in the way of self-indulgence later in the day. Early rising has this advantage, that it draws the line between the lazy and the quitters and those who are willing to pay the price of success.—Young People's Weekly.

evening meeting of our little chapel several accepted the Lord Jesus. How thankful I am for the chapel here and that it is not in the forbidden direction!

Sunday, October 28th

Morning meeting in the chapel. God's blessing was especially with us. Forenoon spent in writing. In talking with one of our Sergeants found they were less informed on one point than I myself. Showed the Lieutenant my letter from Yaloke which we translated together. Always greatly fatigued at noon. Afternoon re-reading letters and reading papers. Evening meeting at the chapel. Several patients, among them one of the sergeants who has an attack of fever.

Monday, October 29th

Marguerite's thirteenth birthday. Thank God she is safe in the Lord's care. There are times when I wish she were with me, but today I can praise the Lord that she is at least spared the discomforts and suffering which I am undergoing. Morning meeting in the chapel. Commenced a special class for teaching the converts. How good God is! Another talk with the officers. The expedition starts today. I am to remain in the camp until they return. How wonderful to have the privilege of preaching and teaching daily. "Then they that were scattered abroad, went everywhere preaching the Word." How much I have to pray for—my four boys in prison, Yaloke station about to undergo evacuation (?) personal tests and trials without number—but God! I believe him! He is able to deliver my boys from prison, he is able to keep Yaloke station from evacuation. He is able to care for me in my sudden catastrophe! It has not been sudden to him. I do not now remember ever having had more joy and peace in believing.

October 30th

I am so glad that the reports given me by the government officials (that is, the subordinates) were not actually true, as they had been incorrectly informed. Not only Yaloke, but the false prophet who is at the head of this movement against the government, has absolutely forbidden anyone to touch any of our missionaries at any of our three stations. I could not imagine Yaloke turning against us, yet being everywhere confronted with the assertion, was finally constrained to believe it and to write it. The governor himself gave me this refutation which corresponds with letters of a previous date received from the mission stations. Yaloke's youngest son, Joseph Nguede, the boy whom I had with me at Leopoldville is (with Yaloke's nephew, one of our evangelists and one of our school boys) being held at the Boal government post as a hostage.

The expedition left this morning. The officer came to my door at 5 A. M. to say farewell. I did not rise until 6, when all was over, for it would have been needless fatigue. They took the mail for Yaloke station, my first opportunity of communicating with the missionaries since my last letter was written from Leopoldville. When and where I shall see them again. I know not.

Writing today to send by runner who leaves tomorrow. Trying to improve the arrangement of my primitive household equipment as well. One bed, one bag, one trunk, one suitcase, two chop-boxes, one chair, no table, a dirt floor, etc. I don't have the ammunition any more, as that left with the expedition this morning. They had intended leaving yesterday, but had to wait

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
WILLIAM A. GEARHART  
Home Missionary Secretary  
1101 American Savings Bldg.,  
Dayton, Ohio

### Argentina

After the dedication of the new church building in Tancacha, reported in a former letter, we held a meeting for two weeks which resulted in the conversion of a number of new people and in strengthening the church. Brother Yett then returned to Rio Cuarto to attend to his work as treasurer, while Brother Siccardi and I went to Alma Fuerte with the Bible Coach, feeling that the Lord would have us open a new work there. We found that truly the Lord had an open door. The town is small but has a great future on account of the great government dam being built near there. There is no priest, except one who comes about once a year when called for some funeral. He is disliked by the people on account of his avarice and immorality.

We found considerable sympathy for the Gospel. Some men told us they were evangelicals, but on questioning them we found that they had never even attended a Gospel meeting, but from tracts which we had distributed from time to time in the town, they knew something of the Gospel and liked it. We also found one prominent family that has been converted for several years and has been praying for a mission. They cared for us royally while there. Another man next door, a Norwegian engineer, gave us the free use of a hall. We held meetings for children just after school and for everyone in the evening. Heavy rains interfered, but quite a number became interested, and we arranged to return and conduct a vacation Bible school several weeks in December.

On returning to Rio Cuarto we baptized six more converts and made preparations

for the summer Bible schools. We hope to have them in each of the missions. During the past few months several more families of faithful members have moved from Rio Cuarto to Rosaria, making a total of more than fifty that we have lost from the Sunday school and church during the year. However, many new people are becoming interested, and the church is filled for the Sunday meetings.

We are almost being surpassed, however, by the people in Realcoo where the attendance is also near two hundred. Brother Adolfo Zeche is doing a fine work there and has an open field, for there is no priest and the people do not want one. Brother Sickel and family are now back at Huinca Renanco so that Brother Zeche can give his entire time to Realcoo. Brother Yett and family will be moving next week to Tancacha where he will have charge as pastor. It will be difficult to have a charge and at the same time go with the Bible Coach. We need at least another American missionary. The Bible Coach will have to be in the garage until after Christmas. We hope that when it goes out again it will have a new chassis and be equipped for evangelistic meetings as well as colportage work. But the coming year we hope to give all coach has been supported by Rio Cuarto, but the coming year we hope to give all the missions the chance to have a share in the good work. The harvest is just beginning and many families go to the country to work on account of the harvest wages. We are preparing to hold a General Conference January 10-14. Pray for it. C. F. YODER.

### Dr. Gribble's Diary and Military Situation

(Concluded from last week)

Campement Militaire—Irimo,

October 26th, 1928.

The morning has dawned bright and fair. I have just been out to have a little meeting with one of the village groups and have arranged, God willing, to have a large meeting tonight. Now, during the day's heat I have returned to write and to pray. Shocking news was received last night. Joseph Nguede, the boy I had with me at Leopoldville, who is a son of Yaloke, one of the leading rebels, Allen Tijara, another of my personal boys and nephew of Yaloke, Ngo, one of our faithful evangelists, and Mbaua, one of our older school boys are political prisoners at Boali. I could not take them with me in the auto and they

started to walk, having both personal and government passes, but they were taken by four men, presumably soldiers, and returned to Boali. These are days of war and we could not expect otherwise "dans un pays dissident," yet our hearts bleed none the less. We have found peace in committing them to One who is able, and joy in knowing that they are imprisoned, not for wrong doing, but for faithfulness to me, his servant, and therefore to himself.

October 28th, 1928

Saturday today. An opportunity occurred to send the mail by automobile, for which I had been praying and for which I am very thankful. Spent most of the day writing. Much time spent in prayer. At the



for Sergeant Gemot's recovery. One of the soldiers in charge of the camp asked me to witness to the number of cartridges in his possession. I obligingly complied. There is a little rest room in our chapel, but I have not asked to go there—my request would have doubtless been refused, but worth trying had it not been that by remaining in camp I can teach both the soldiers and their wives (all wives were left behind), as well as making my daily excursions to the chapel. As I pass through the village streets the bell automatically rings (?) and the crowd follows me to the chapel—not as numerous as I would like yet, but very attentive and devout, though not having recovered yet from the grippe, my voice is uncertain. When I am no longer able to talk they sing in Sango or Banou. It is surprising how well they know and remember the songs we have taught them. And then the prayers! Our native caretaker is much concerned about my hoarseness and wanted to know if the trouble was in the larynx or in the bronchi—I told him both. He was much concerned and said "I will pray for you." He is overjoyed to find me better today.

Yaloke, par Boali, par Bangui,  
Afrique Equatoriale Francaise.  
November 7th, 1928.

Dear readers:

The events of the last week have been stirring ones indeed. There was constant coming and going at the military camp, both of officers and militia.

Sunday the administrator rebuilt the bridges and went through in an automobile to Yaloke. Sunday afternoon I was sitting quietly in my mud room at the Military Camp, reading about the Dyaks of Borneo,

and feeling a burden of intercession for them, when a boy rushed in telling me the "push" from Yaloke had arrived. The Sergeant had come for me! We left at 3 A. M. and reached Yaloke between 12 and 1 o'clock. We were indeed tired, I having made the whole distance (45 kilometres) in the push, and the Sergeant having traveled in the tepoi.

There was joy and rejoicing indeed in camp. We could not be separated. The wonderful way in which the Lord had worked in not permitting the military occupation to bring about missionary evacuation and in even permitting the Sergeant himself to escort me home was a theme of continual praise.

The Captain from Bozoum had established a military poste on October 24th. The Lieutenant arrived on October 31st with full intentions to evacuate the station, and found the missionaries had been authorized to remain by the commander of the previous occupation. So they finally decided they might as well get me too!

Surely God is good, and has worked a miracle in my behalf, as well as in behalf of the other missionaries and the Mission.

The villages are devastated and burned, but the rebel chief is still at large. Military occupation is to continue three months longer.

My four boys are still in prison. They spend their spare time preaching and praying and are already beginning to bear fruit.

The wife of one of our faithful evangelists died tonight in perfect peace and victory.

God is good and keeps us believing in HIM. We are assured that his Name shall be glorified.

Faithfully,

FLORENCE N. GRIBBLE.

to the college by ties like Dr. Gillin, who served for a time as President of the school; Dr. Beachler, who led the way to bigger things financially and in making the college better known to our people; Professor Milton Putebaugh, a present member of the faculty and teacher in the science department; Brother Sam Hoover, who is a member of the Board of Trustees; the pastor, Brother Boardman, a graduate from the school and in that the church made the largest subscription in the former campaign.

In face of the most discouraging financial situation that any section of our country has to meet and in the loss of some of the best financial supporters of the church by death, Waterloo gave to this campaign \$5,670.00. I say that is good under the circumstances.

W. S. BELL.

### LAKE ODESSA, MICHIGAN

The Lake Odessa Brethren to all the brethren everywhere, beloved of God, called to be saints, grace to you and peace from God our father and our Lord Jesus Christ.

First, we thank God, through Jesus Christ that he has continued to bless us with all spiritual blessings in heavenly places. We also thank him for the abundant health bestowed upon his people at this place, only two having "fallen asleep" in over two years. We also thank him for the material prosperity, enabling us to promptly meet all financial obligations through our good treasurer, Lewis Clum.

Our Homecoming was well attended, not only by the members of the church but by their chickens as well. Brother E. A. Duker and family were the guests of honor for the day.

In August, Brother Stephen Smith of Plainwell, Michigan, who a number of years ago worked in our mission in Kentucky, gave us a very profitable talk on the work of the Brethren church at Lost Creek. On the morning of July 8, Mr. J. O. Duffey, director of the Correspondence department of the Moody Bible Institute, preached for us. In August Walter Teeuwissen, who was home on furlough from the Norton's Belgium mission, gave us a very welcome visit, telling of their work in that country so long held fast by the Pope of Rome.

The writer of these notes gave his Bible Chart lectures at the Bible study periods of the Southern Michigan U. B. Camp meeting. Much interest was in evidence, some 1500 people crowding the tabernacle on Sunday afternoon. I also gave them at a two weeks' union meeting of the churches of Freeport, Michigan.

This church is very much interested in the work in the Mountains of Kentucky and loaned their pastor for some meetings in the fall. In the close observation that I have had in several trips to these stations, I feel assured that they are in truth doing the work of the Lord. They are centers from which young people scatter, carrying the Gospel far up into the interior. There seems to be but one way to do this work and that is by bringing the young people together in the school work. Other denominations are increasing their work along this line and many schools have been established, for only in this way can the work be carried on. We also sent several hundred pounds of goods to Krypton and an electric washing machine to Drushals.

The pastor rejoiced in the opportunity afforded by his congregation in attending National Conference this year. We always look forward to these periods of reunion



## ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

### WATERLOO BOOSTS ASHLAND'S ENDOWMENT

The Waterloo church has always been a friend of Ashland College and has given largely in past days of need to make possible a school for our church.

It was while Brother Beachler was pastor of this congregation, that they sacrificed their pastor to the endowment campaign several years ago. Let me say right here that the church owes a debt of lasting gratitude to Dr. Beachler in blazing the trail for financial support to the college. Up to that time we were asking our faculty at Ashland to make brick without straw, receiving wages that barely gave them an existence, having to work with poor equipment and continually harassed with unpaid bills. Since that time under the capable administration of Dr. Jacobs, with a highly efficient staff of co-workers, the school has gone forward beyond our fondest hopes. The Brethren church need no longer be uncertain as to the standing of the college. Let us not forget those men of past days who struggled, sacrificed, and worked under the most discouraging circumstances to keep the doors of the college open. It is due to them that we have a college today.

It gave me a peculiar pleasure to can-

vass the Waterloo church, as this was the first pastorate I ever served. I followed Dr. Gillin in 1902. Many changes have taken place since then. Under Dr. Beachler a fine and imposing church structure was erected. I missed many of the stalwart and loyal members who have been called to their reward. Waterloo has suffered severely in the last few years by death taking many of their leaders and strong financial supporters, and the pathetic thing is that many of the sons and daughters of these people are not filling the ranks and following in the steps of their parents.

It was a real pleasure to get better acquainted with Brother Boardman and his family. He has been pastor of the congregation a number of years. He is well trained and qualified for the work and has an equally efficient wife. Brother Boardman is a graduate of Ashland College, a warm friend and booster for the school. He gave me encouragement and aid in my work.

It does one good to work with people who are sympathetic and interested when you are on a mission like mine. I felt at home and among friends. Waterloo is fastened

with old friends. We did not forget the admonition of St. Paul to be "Always abounding in the work of the Lord" for we passed many Gospels of John in the trains and threw some 2000 tracts from the windows. At one time, in passing out Gospels in a train, a negro porter professed conversion.

While in Kentucky one of the students at Riverside told me that she had a sister living in Michigan. I learned that it was some twenty miles from here, so told her to pray for her sister and I would visit her. Some weeks later, I entered her home. How the Holy Spirit had answered the prayer of the girl in Kentucky I know not, but before I left she said, "I was just sitting in the other room thinking of these things." From the actions of her two daughters I believe it was the first time they had ever seen their mother kneel in prayer.

We are very glad for the interest these people manifest in "sowing the seed" during their vacations. One car, going to Niagara Falls, scattered hundreds of Gospels and tracts along the way. Another, going into the far northern part of Michigan, did likewise, and another going to Pennsylvania.

Our Sunday school picnic was held at a lake some few miles distant. (Lakes are not scarce up here, 85 being in one county.) Brother Ivan Zuschnitt of Grand Rapids, anticipating a good meal, joined us at the noon hour and hurried back to his work in the city. After song and prayer, prizes were given for winners in contests of scripture quoting, racing, etc.

The Foreign Mission work is well remembered by this church. In December a fine box of Christmas presents was started on its long journey to South America. We have had the rare privilege of having both our mission stations represented. Sister Bickel spoke to us of the Lord's work in Africa and Sister Nielsen gave us a message from South America. We do rejoice at the good reports from these two fields and are praying that our offering from this church will reach several hundred dollars.

We held our communion services in October. Some seventy percent of the members surrounded the tables in obedience to the commands of our Lord.

On Thanksgiving Day we met with the Church of the Brethren where I spoke to a large audience in the forenoon. Tables had to be spread the second time to feed the crowd that was present at dinner.

I am writing these notes on the first day of 1929 and my wish for all the pastors of the Brethren church is that we may all take Colossians 1:28 as our motto, for the coming year, and preach Christ, warning every man what not to do and teaching them what to do, so that we may be able to lead our flocks into the presence of the Chief Shepherd and present every one of them perfect, without spot or blemish. May we all abide in him, that when he shall appear we may have confidence and not be ashamed before him at his coming.

R. I. HUMBERD.

#### AT LUCERNE AND BERN, SWITZERLAND

(Dr. Gillin writes more directly to his wife this week, but kindly permits Evangelist readers to share his observations.)

John and I got out early this morning and went up to see the Lion of Lucerne and the Glacier Gardens. You will remember that you and I on our previous visit here

visited the Lion in the early morning. Well, it is just as beautiful as ever.

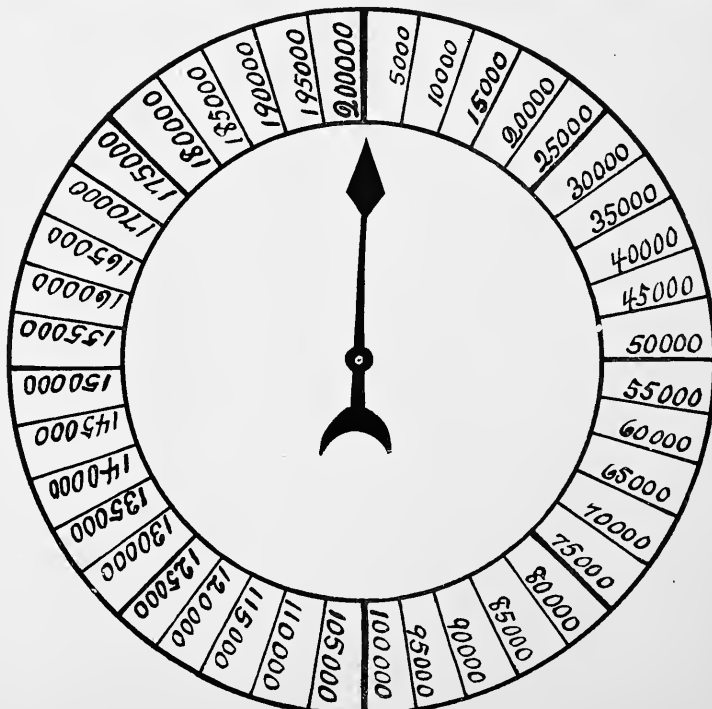
As you recall it is a figure of a great lion hewed out of the solid rock of the hillside within a kind of shallow cave. It is a figure of a lion dying from wounds it has received. A spear is embedded in its back, and the handle has broken off down near the body of the Lion. It is dying with his head upon his paws. It was chaselled from designs by the Scandinavian sculptor, Thorwaldsen. It is intended to commemorate the Swiss who died in defending the King of France and his wife in 1792 at the time of the French Revolution. At that time the Swiss soldiers were mercenaries in France acting as a guard in the Royal Palace, just as they act as guard to the Pope today. The Swiss guard at the Vatican is a well known feature of a visit to that place. We saw them on our recent visit to the Vatican in Rome. They wear gaily colored uniforms. Well, at Paris 26 officers and 760 soldiers, natives of Switzerland, were killed in that awful outbreak known as the Reign of Terror in the French Revolution. They were faithful unto death in trying to protect the royal family they were hired to defend. But the terrific hurricane of anger against the royal family swept these men away to death. This stone lion is their only memorial.

Just above it is one of the most unique geological exhibits I have ever seen. Among other things this glacial garden contains a number of what are called "glacial mills." They are great pot holes or kettles worn in the solid rock by the action of water flowing down upon a stone of granite which has got caught in a spot upon the limestone floor on which the glacier rests. The water turning this granite boulder round and round finally wears a hole in the softer limestone. There is one hole here 26 feet

across. In the bottom is still a giant boulder which did the business. There are many lesser ones. What is especially interesting is that they have an actual model in operation except that the thing which is going round and round in the whirlpool in the mill is not a stone but something which looks like a stone, but which floats; it would take too much water to make a real stone whirl around. Besides the volume of water at present is insufficient. There are great stone surfaces exposed which show the striations upon their surfaces made by the slowly moving glacier with small or large bits of hard stone on its under surface. These remains are supposed to have been made by the Reuss glacier which filled the whole valley in which Lucerne now lies during the last glacial epoch some 30,000 years ago. There is also a fine museum right in the Garden bearing upon the Swiss geology and prehistory. In fact right here in these Swiss Alps one can see how ice and running water have carved out the gigantic features on the basis of a very much wrinkled earth through thousands of years of history and prehistory.

At 10:50 we took the train to Alpnachstad, from which place the cog railway runs up to the Pilatus. From the tops of one of its peaks, the Essel, another fine view of the whole of the Alps around here is visible.

This mountain is much higher than the one we ascended yesterday. Rigo was about 6,000 feet above sea level. The Esel peak of the Pilatus is just about 7,000. The cog ascends often at an angle of 45%, occasionally even 48%. It is a wild looking scene as the car goes up over precipices often dropping down below for a thousand feet. We trailed along the side of this gigantic mountain, up through the pines as far as trees grow, then up among the rocks,



winding around and tunnelling through where the engineers could not find a way around until at last we came to the top. There were two hotels there. Also today there was plenty of snow there. We shall send you some of the pictures. We had taken our lunch from the hotel and we ate it on one of the higher points above the hotels and the station. From where we ate we could look down just a mile to the bottom of an almost straight drop. After lunch John and I climbed up to the highest point on this massif, about 100 feet above the hotels and the stations. From there we could see a magnificent line of peaks in all directions except to the north. Oh, one is bankrupt for language to describe the majesty of the scene. These gigantic masses reaching up into the sky way beyond the height at which we stood makes one feel the puniness of man. The snow upon their tops glitters in the sunshine like polished silver. The clouds floating above them cast broad shadows upon the snow and glide over them in strange fantastic shapes. Yet, science tells us that the present mountains have been much eroded down from what they were when the ice and water began their work upon them. These jagged peaks were once only parts of immense folds of the earth's crust, which towered above what they now are as high again. But the climate grew colder, ice accumulated upon these heights, glaciers moved slowly down between the folds, grinding off great masses of rock. As the climate grew warmer, this ice, often thousands of feet thick, melted and the water ran off carrying with it great masses of loosened rock and grinding it to sand and mud. Chemical action was also taking place and helping in the process of disintegration. Well, these great mountains are only the survivors of that long process. We came down after two hours spent there feeling that we had been looking into the laboratory of Nature for a little peep.

#### We Go to Bern Tomorrow

We left Lucerne this morning at 1:30 and were there in two hours. The ride was one of the finest we have had. It gave us a view of the Swiss farm which we have not had before, except the few we saw way up on the mountains. We came up a fine valley this morning, or rather through two valleys and into a third. It was like riding through some of those nice wide valleys of Pennsylvania. All the farms were so neatly kept. They were small, the houses being so close together that social life among the farmers must be very different there from what it is in the isolated valleys and mountain districts. Very different too from what is in our large farms in some parts of the Middle West.

Everyone seems to keep cows. Brown Swiss cows are here in their native haunts. Much of the ground is given up to pasture and hay. The cows look fat and sleek, some of them wearing blankets. We saw no pigs. There is no evidence that Indian corn is raised here.

The fields are well kept, the houses and barns in very good condition. Everything looks prosperous. From the looks of the houses and barns people here live very comfortably. Often the house and barn are one building. Aside from that striking feature and that the farms are so much smaller I might have thought that we were riding through Somerset County, Pennsylvania, on this journey this morning. There is the same neatness about the premises, the same signs of good farming, the same look of

prosperity as when I visited Pennsylvania 15 years ago. Moreover, the lay of the land is much the same, rather hilly, but not so much so that farming is impossible. The farms here do not hang upon the hillside so much as they do around Lucerne.

The women work in the fields here. In this I was reminded of the French women in that community where we lived when I was a small boy. It was just on the edge of a French settlement. The women always worked out in the fields with the men, especially in the planting and harvesting seasons. In these wider and levelled valleys they have plows, clumsy looking affairs with a double share and mould-board attached to a set of wheels. This share and mould-board can be turned over from one side to the other, and like the hillside plows in America can be placed at any slant desired. But usually there is one horse pulling the plow, although I have seen two, or two oxen. But one man holds the plow and another or a woman or a young person leads the horse, or horses. On the steeper parts the ground is broken up by mattocks, and levelled by women and children with hoes and rakes. I can imagine that after a man has swung one of those mattocks all day he knows that he has done a day's work. Often the whole family apparently is out in the field, the children playing at one side while those able to work are digging in.

The people we have seen in Switzerland are a fine looking bunch physically. They live much out of doors. The women work out in the air and develop good muscles. They are not the slim willowy type so much affected by our flappers, young and old, in America today. John remarked this morning that since we have been in Switzerland he has not seen what could be called a flapper, male or female. They are a sturdy lot, and seem very prosperous and happy. One cannot blame them for being happy in the midst of these beautiful surroundings. No more beautiful place exists, I suppose, on the earth. Moreover, many of the distractions of life we have, have not yet penetrated here. The women go to the markets for their Saturday shopping. We saw hundreds of them this morning. Then there are the women selling things in the markets. It is much more simple than the markets I have seen in Dayton, Ohio. They do not have those fine market wagons in which they have brought and in which they display their goods.

The stores here are very good. Under these arcades built out over the streets, which is a peculiarity of Bern, and which we saw 20 years ago, the best stores are to be found. Styles of shoes, of men's clothing, and of some of the women's dresses are not quite the styles you will see in Cleveland, Ohio, Pittsburgh, or Chicago. The men's shoes seem to be more pointed here and in Italy than they were when we left home.

The movie, or as it is called here, the cinema, is here, but not in such abundance and with such pictures as we have in every town of 25,000 inhabitants in the United States. But American pictures are coming in. One is running here in Bern now called *Der Alte Fritz*, a German picture. In Italy, Egypt and even in India and Japan we found that the American movie had been introduced. In Japan and India they have to have interpreters to tell the audience what the different events are about, as the titles are in English. The auto is here, as it is everywhere we have been. Right here and also in Italy American machines, while pres-

ent, are not found in as great numbers as French and Italian. The Fiat is the most popular of these European machines. It is something of the same rank in price as the Ford or the Chevrolet compared with the more expensive machines here. All of them are much higher than similar machines in the United States.

Coming over the Alps from Switzerland a few days ago we saw a number of machines belonging to American tourists being shipped through the tunnel. They had driven them that far up the mountains and rather than go over the pass, put them on cars and sent them through the tunnel. Touring with foreign cars here is very expensive. Besides the high tariff tax, there are several other kinds of taxes. The price of gasoline is usually about 70 cents a gallon, oil accordingly expensive. Then you run only a hundred miles at the most and you reach the border of another country, and go through the bother again of paying taxes, etc. It is bad enough to get baggage through on the train or on a boat.

John has been out this afternoon seeing some museums. My tramping down the mountain day before yesterday, and climbing that peak yesterday left me rather stiffened up, so I went to bed for a nap and rest. I feel better now. I find this hustling pretty tiring. We certainly have been going since we struck Italy.

I went to the Commissioner of Police today after getting here in order to talk with him about that farm colony at Witzwil, which we want to visit, but found that they were all away until Monday. So we shall have to stick here until then. I have an appointment at 9 A. M. I suppose that we shall get out for Geneva Monday some time stopping at Witzwil on the way. We shall not remain long in Geneva, but get on to Paris. Hope to be there a week from today.

J. L. GILLIN.

Lucerne and Bern, Switzerland, April 27, 1928.

#### WHAT SPIRITUAL GIVING WILL DO

1. It will develop abundant material for the every-member canvass.
2. It will take the "pain" out of every campaign for money.
3. It will change many "supper rooms" into "upper rooms."
4. It would make preachers out of "preachers."
5. It would give God a chance to prove and own his Word.
6. It would multiply the church's power beyond comparison.
7. It would make Christians out of many church members.
8. It would inspire faith in God's promises.
9. It would give the church her greatest test—the consecrated purse test.
10. It would reveal the main objective of church work—soul saving and soul feeding.
11. It would prove personal consecration and sanctification.
12. It would extend the Kingdom and relieve every present emergency.
13. It will forever settle the question—"I'm giving as much now." Try it!—Dr. K. E. Irvin, in *The Lutheran*.

Ideals are necessary to progress. We are not apt to improve much if we have no model but ourselves to copy after.

## OUR LITTLE READERS

### THE SECRET OF A PLEASANT SMILE

By Frances McKinnon Morton

Her Indian father called her Cactus-Flower, because when he went outside his tent, after she came into the world, a beautiful yellow cactus-flower was the first thing he saw in the woods. Indian fathers often name their children just that way, and Cactus-Flower was very well pleased with her name. She was a very pretty dark brown Indian girl, with shining black eyes that hardly ever missed seeing anything that moved through the woods.

It was with those sharp black eyes of hers that she had first seen Ruth walking in the woods on the mountain-side. Ruth had golden hair, pink-and-white cheeks and wide-open blue eyes. Her father was a doctor, her mother was the County Nurse and her two brothers were Boy Scouts, so Ruth knew a good many things to do when people were sick or hurt. People said about Ruth that she wasn't afraid of anything or anybody.

But poor little Cactus-Flower belonged to a tribe of Indians that people call bad Indians and Cactus-Flower was afraid of many things. First of all, she was afraid of white people—"Palefaces," her people called them—and she thought "Palefaces" must be terribly bad because she knew her people were always planning things to do to hurt the Palefaces. She thought it must be because they were afraid of these queer-looking, pale-faced people, so she meant to stay quite away from them herself and never let one of them come near her.

Still it was lonely to be the only girl in the camp and she would slip away sometimes and watch Ruth at her play near the camp where her father and mother had decided to spend their vacation. It was a beautiful camp, high up on the sheltered side of the mountain, with tall shade trees around the cabin door and a clear bubbling spring close by.

That afternoon Cactus-Flower had stolen softly through the woods all alone to spy out what the white girl was doing. Cactus-Flower had on her buckskin shoes; and a rabbit would have made almost as much noise as she did, creeping along from bush to bush and tree to tree. She was almost in sight of the white man's camp when she saw Ruth picking wild flowers under the trees. She laughed to herself when she saw that Ruth was alone and she thought of throwing stones at her to make her go back to her own camp.

But when Cactus-Flower stooped to pick up a stone she slipped and fell, rolling down the mountain-side almost at Ruth's feet.

Ruth looked up in time to see a little brown girl come tumbling down the hill toward her and she said in the friendliest way, "Oh, I hope you didn't hurt yourself."

But Cactus-Flower didn't understand a word of it, and, anyway, all she could think of was getting away from the terrible "Palefaces." She tried to get up and run, but one of her knees was sprained too badly—it would not even hold her up, let

alone run for her; so down she sank on the hard ground with a little moan of pain.

Naturally Ruth ran to her and when Cactus-Flower opened her eyes after she had almost fainted with the pain, she saw pale-faced Ruth bending over her and trying to lift her up. Now Cactus-Flower didn't mean to let anything like that happen so she began fighting Ruth off with both of her hands just as hard as she could.

"Here, this will never do," said Ruth, "I'm only trying to help you—you've done something bad to your knee."

But Cactus-Flower didn't understand a word of it so she kept right on fighting at Ruth who was trying to help her. Then Ruth decided to stop that, so she took the belt off of her dress and tied both of Cactus-Flower's hands fast together. Then she took some pine boughs and tied them together, and lifted the Indian girl up and set her down again on the pine boughs. Then she dragged her thus down to the camp where she put her on a cot and looked at the swollen knee.

Then she did what her Scout brothers had taught her to do for a sprained knee, she got some wet clay and bound up the knee with a thick paste of the clay around it.

All this time the little Indian girl lay very quiet and looked at her—she seemed very small and helpless with her hands tied and the frightened look she gave Ruth made Ruth say, "Why, you poor little thing, I believe you are afraid of me—here take a drink of cool water and then I'll untie your hands."

Cactus-Flower didn't understand the words but there was something about Ruth's smile that she did understand, so she smiled back at her.

Then, just as they began smiling, an old Indian woman appeared at the door. She looked very grim and angry at Ruth, but Cactus-Flower told her in the Indian speech, "It's a secret I tell you, Grandmother, when she smiles—you smile and she is very good to me."

After Cactus-Flower learned about smiling and being kind, she and Ruth became great friends and she stayed at the Paleface camp until her knee got quite well.—The Presbyterian Advance.

## ANNOUNCEMENTS

### HARRAH, WASHINGTON

We would like to communicate with ministers who like a church in the west. We are without a pastor. The field is large and we think the harvest is ripe. Ministers interested might communicate with Rev. C. C. Grisso, Sunnyside, Washington, who is chairman of the Northwest Mission Board, and also with the following at Star Route, Harrah, Washington.

MRS. E. B. GOULD,  
Corresponding Secretary.

## Business Manager's Corner

### A NEW YEAR'S GREETING

Millions of Christmas and New Year greeting cards have been exchanged by the American people within the last two weeks, and in all too many instances the greeting was formal only, and in reality carried but little of the spirit of good will.

The greetings that have been most accep-

table to those of us who are giving our time and strength to the work of the Publishing House have been the good words that have come to us in commendation of the anniversary number of The Brethren Evangelist that was published two weeks ago. The words of praise have been heartily expressed, and they have been greatly appreciated.

Experience has taught us that too often it is—

"Knock, and the world knocks with you,

Praise, and you go it alone.

There are plenty of rocks to aid in your knocks,

But praise comes forth with a groan."

So we appreciate all the more the nice things that have been said about this special number. We printed a goodly number of extra copies, but they have nearly all been sent out and we are afraid our supply will be totally exhausted before all calls are filled.

### Renewals

We have received a large number of renewals during the last few weeks as well as a goodly number of new subscriptions, which we wish to incorporate in our report next week; but this week we wish to stress briefly the next BIG thing that we hope to accomplish is a worthwhile offering on

### Publication Day

For a number of years we have sought to enthuse our people along the line of Brethren publications and to enlist them in a more generous support of our only Publishing House; but we feel there is nothing we can say that should carry any more weight than the thoughts SUGGESTED by carefully reading that Special Anniversary Number. If one did not become enthused by reading that we will confess we do not know what would enthuse any one.

### Sunday, January Twenty-seven

That is the day that has been set apart by the General Conference as Publication Day, the day when contributions are to be made to the fund for paying for the building we occupy.

We did all we knew how to do to acquaint our readers with the situation as it now is with the Publishing House. We frankly told you the building was bought on credit with the expectation that the brotherhood would pay for it in due time, as it is the property of the entire brotherhood; but still there is an indebtedness of \$115,000 on the building.

How easy it would be to clear up the entire indebtedness in one victorious offering, if, if, if we only felt like it and would ALL join in the opportunity, for it is an opportunity.

### The Faithful Few

Always there are a faithful few that can be depended upon in any crisis. One good brother and wife have invested hundreds of dollars in this proposition, but during the last year the faithful wife passed on to her eternal reward, yet just a few days ago we received another substantial check from the aged survivor whose desire is that the good work shall continue, and he did not care to wait until the regular time of the offering. We should all remember that "four days are as grass," and no one knows how soon they shall wither and be consumed.

Pastors, we all realize that you are the key men in every situation like this. Can we count on your prayers and your co-operation?

R. R. TEETER,  
Business Manager.

Volume LI  
Number 3

January 19  
1929

# *The* **BRETAREN EVANGELIST**

- ONE IS YOUR MASTER AND ALL YE ARE BRETHREN -

**PUBLICATION DAY, JANUARY 27th**

Is a challenge to our appreciation of  
**The Value of the Printed Page**  
As a Means of Kingdom Extension



**A Generous Offering from Every Church**

To apply on the purchase price of our Publishing House will hasten the day when good interest money can be turned into the improvement and enlarged usefulness of our periodicals and applied to the making of a much needed permanent literature.



**THE FUTURE OF OUR CHURCH CAN BE JUDGED**

By the interest we take in the development of  
an adequate denominational literature  
**WHAT WILL BE ITS FUTURE?**

## Signs of the Times

The "Tragic Joke"  
The Devil's Tail  
Also the Night  
The Morning Cometh  
Mr. Babson and Isaiah  
Agnosticism and Prayer

by  
Alva J. McClain

The beginning of a new year always arouses interest and curiosity about the future. Toward it there are two extreme attitudes. One is optimism; the other is pessimism. The philosophers might call the first unqualified Idealism, and the latter Realism. The Christian view, which always avoids narrow extremes, recognizes some truth in each of these attitudes. "Watchman, what of the night? The morning cometh, and also the night" (Isaiah 21:11-12). Here is truth worth remembering during the New Year.

Ahead of us there is both the "morning" and the "night." We live in the night, there will be night in 1929—don't forget that and you will not be disappointed. But more important still, the "morning" cometh, it may come in 1929—remember that and you will not be overwhelmed or discouraged by the night. He is coming surely, the Sun of Righteousness with healing in his wings. The night is far spent.

How dark is the night? Signor Salvador de Madariaga, Oxford professor, said in a recent lecture, "Alcoholism, prostitution, slavery and war, like the four black hounds of the legend, are close on the tracks of the white hares of the Knight of civilization. The harpy colonization vainly seeks to cover her nakedness with the fig-leaves of the mandate system. The pulpit preaches that men are equal, but class barriers and race distinctions keep them apart. Millions of socialists proclaim themselves pacifists but secretly dream of class war. The small nations are looked on merely as markets. Vast territories are given to be administered by a handful of obscure but powerful men in the interests of a trust. Open diplomacy is controlled by secret finance, and the League of Nations is used by diplomats as a basis for hostile intrigue. Chaos reigns in the intellectual world, in the world of material relationships, in the whole course of events."

The Signor should know something about world conditions. He was formerly chief of the Disarmament Section of the League of Nations. But don't forget that "the morning cometh." The Son of God can do more than the League of Nations.

In the rendition of "Faust" the Chicago Opera Company is considering seriously the elimination of horns and spiked tail from the costume worn by Mephistopheles, an evil spirit who represents the Devil. They propose to dress him up in a more attractive costume.

The world, at its best, is never very accurate when dealing with Biblical matters, but this is an evidence of increasing intelligence. The leering Devil with horns and tail, so dear to the newspapers, is wholly an invention with no foundation in Scripture. Read Second Corinthians, the eleventh chapter, verses 14 and 15, for a true description of Satan. The great Deceiver is wiser than his dupes.

Ralph D. Blumenfeld, Editor of the London

Daily Express, has been touring in the United States. Having returned to England, he describes Prohibition in America as "a tragic joke." He says, "I went to many private dinners in all parts of the country, and with only one exception, I never saw a prohibition table."

That is nothing. Before the 18th Amendment there were many men who could never find anything but saloons when they went to town. But what they said was not taken seriously. Doubtless the Editor's experience proves that conditions are bad in this country, but it also suggests that while here his hosts must have been chosen with remarkable foresight.

We have other troubles besides Prohibition enforcement. Roger Babson, noted business expert, discussing prospects for 1929 points one out as follows: "Prosperity cannot last forever in a country where the speculators are making most of the money while the producers of the necessities of life are barely making both ends meet. . . . When a man buys a stock or a commodity and merely sells it at a profit in the same market form and quantity he is doing the country no good. But when men raise fruit on the Pacific Coast or Florida, when men plant wheat or corn in the great Central West or when men grow cotton in the Southland, they are creating real wealth in which everyone ultimately shares."

This from anyone else than Mr. Babson would be called Socialistic. There are too many mere "buyers and sellers," and they are getting more than the "producers." It will not always be so. Read what Isaiah says, Chapters 65, verses 21 and 22. The "producers," at least, ought to pray for the Return of Christ and the establishment of his Kingdom.

An Agnostic was in trouble and a friend suggested that he pray. "How can I pray," the Agnostic answered, "when I do not know whether there is a God or not?" Said the friend, "If you are lost in the forest, you do not wait until you find someone before shouting for help. But you shout to find out if some one is there." It is strange how men seem to abandon ordinary common sense when dealing with questions about God and religion.

## Questions & Answers

Conducted by  
J. Allen Miller

Readers are invited to send in suitable questions, which will receive consideration as space permits.

3. Are we to believe that St. Paul's last visit to Jerusalem was made contrary to the will of God as revealed by the Holy Spirit (Ephesus, Acts 20:23; Tyre, Acts 21:4; Caesarea, Acts 21:11) and that he suffered the perils, indignities and eclipse of his missionary activities, even resorting to dubious compromises (Acts 21:23-26) because he lost sight of the "heavenly vision" and followed his fearless self-determination?—W. S. C.

To escape confusion in considering this question let us dismiss the assumptions that seem to underlie it. There is no hint in the sections of the Acts referred to that Paul went contrary to the Holy Spirit's leading, that he disregarded the "heavenly vision," or that his conduct at any time involved compromise.

Let the reader take his New Testament in hand and carefully note what is said in the above references. Instead of going contrary to the Holy Spirit the whole intent of Paul's declaration in Acts 20:22-27 is a vindication of his purpose and sincerity. He can do nothing else though the Spirit makes it perfectly plain that bonds and afflictions await him. It is to be said that Paul appeared to be acting contrary to the warnings of the Spirit. But it is his purpose here to show that on the contrary he is acting in full harmony with the purpose of God. Already at that very moment he stood "bound" before them. Acts 20:22. If now we keep in mind Acts 19:21 we can easily follow Paul's thought in justifying his course. His purpose is plain and the obligation becomes more definite. Is it not a clear instance of the Spirit witnessing with his own spirit? Now, although not outwardly bound, he feels himself bound in the spirit to go to Jerusalem. From Acts 21:4 we learn that the disciples of Tyre foresaw the Apostle's danger and warned him not to go to Jerusalem. The scene at Caesarea is not different. Except that here the friends of Paul yield to his decision as the will of God. Acts 21:11-14.

What shall we say as to Paul's conduct as set forth in Acts 21:23-26 and 23:5? Two separate questions clearly. As to the first, we put it briefly. St. Paul lived and acted normally as a Jew whenever a Christian principle was not at stake. In ordinary life Paul conformed to the requirements of the Law or of Jewish custom. Recall the references to the several Jewish Feasts, the Passover and the days of unleavened bread, at Philippi (Acts 20:6); Pentecost (20:16); see also 18:18 and 27:9. Such references indicate his attitude.

As to the meaning of 23:5 the best answer to the apparent difficulty is the following: The overbearing conduct of the High-priest stirred Paul. In his indignation against the man, who had in violation of the Law commanded Paul to be struck on the mouth, Paul forgot his office. It may indeed be that he did not know that the man who had spoken was the High-priest. The High-priest wore no distinctive garment when not in actual service. The words may be very literally and accurately translated,—Brothers, I did not know that he (the one who had just spoken—is High-priest.

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Business Manager

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## The Way That Leads to War

War seldom comes suddenly or as the result of a single event, but usually is the consummation of a series of events or is arrived at after long preparation. It is true that many nations have suddenly made decisions that plunged them at once into war, but usually such sudden decisions were made on the basis of much preparation having preceded, or after the long cherishing of some grievance. It is scarcely necessary to recount the events of history to prove the statement; any one who is at all familiar with the past will agree that the men who suddenly brought on the terrible havoc of war, first made preparation for the awful thing they were about to undertake. First there was often the fostering of an overmastering ambition; then there was the building of the machinery of war; then there was the provocation, or the immediate occasion for the conflict. Or again, there was the instilling into the hearts of the people certain ideas of race hatred or national superiority; the building up of the martial spirit, the idealizing of war and the justifying of its barbarities. In these or in other ways preparation has been made for most of the wars that have cursed the world. Seldom have they come about accidentally, or as bolts of lightning out of a clear sky. Successful war must be prepared for, and because that is true, there is hope that a nation's life and interests can be so directed as to avoid war. If we know the way that leads to war, there is the possibility of keeping out of that way.

Training men in the art of war leads to war. Naturally when men are taught and become skilled in a profession they want to put that new training into practice. And the first opportunity that opens up along their line they are ready to seize. Train a man to fight and build into his life the spirit of the fight and he is very much more likely to resort to that means of accomplishing his ends than if he had not been so trained. And when such training is put into the lives of a large proportion of the citizens of a country, or, as our militarists would have it, when all our young men are required to take such training, it is easy to see how such a nation would soon be in the grip of the war spirit and would be ready to fight at the drop of the hat. Prussia before the war is a striking example of how such widespread military training reacts upon the people as well as the leaders. It is no imaginary danger that we see in the popularizing of military tactics and the enlarging of our professional militarists; it is very real, and in this day when the world is being challenged with the proposal to outlaw the whole war system, we ought to take an inventory of our country's international attitude toward the mechanics of war and see if we are indeed preparing ourselves to be the leaders in world peace that we claim to be.

The building of great military and naval equipment leads to war. When a nation is strongly fortified, possesses many and great engines of war, is supplied with vast stores of deadly explosives, has a mighty navy and multitudes of war planes and large quantities of every other war paraphernalia that science has invented, there is every likelihood that that nation will put great dependence in her arms for her security and the achievement of her aims. Being conscious of the possession of great material power inclines people to be independent and cocky. Let a nation be armed to the teeth and you have lessened the chances of its being conciliatory in case of international difficulty, and the more sensitive it is likely to be of its so-called "national honor." The more it spends for arms the more it will be inclined to want to brandish them about, to make a display of them, to send its magnificent navy on a training jaunt around the world, and such things, which do not add any to the feeling of comfort and satisfaction of the other nations. The possession of great armaments does not incline a nation to build into its life the spirit of peace, nor does it so impress its neighbors. Implements of war are not built for peace but for war, and everybody knows it, no matter what their

race or tongue, and no amount of argument can convince people otherwise.

The spending of an overwhelming proportion of the national government's income for military purposes is inclined to make military interests supreme in the popular mind, and to encourage a spirit and a concern that leads to war. And according to the Wall Street Journal we are doing that very thing. It informs us that out of the \$3,601,000,000 which the government expects to spend during the fiscal year of 1930, \$3,216,000,000 is to go for military purposes, that is to pay for past wars and to prepare for future wars, while only \$585,000,000 is to be used for all other phases and activities of civil government. In other words, five dollars out of every six paid in by the taxpayer is to go to pay the cost of former wars and the maintenance of an army and navy fit for the next war, which some are telling us is not far off. Only 16.25 per cent of the total government expenses is to be spent for peaceful activities. Concluding its comment on these figures, "The Christian Century" says: "In a world in which it is impossible for the most wild-eyed jingo to point out a single nation that would seriously consider attacking the United States, such a state of affairs as the new budget discloses is sufficient to explain why the plain citizen opposes navy building and supports all measures looking towards peace." Any one can see that a situation that permits and demands the spending of such a preponderance of the government's income for military purposes and so small an amount for all other purposes combined, is leading in the way of war.

A spirit of aloofness and selfish nationalism that makes many of our political leaders unwilling to cooperate on an equal footing with other nations of the world for the promotion of peace, and unwilling to agree to sit down together and talk over all possible difficulties that may arise, and deny ourselves the right to go to war for any cause—such a spirit leads to war. We have made splendid progress, officially, along this line recently, but the reactionaries are still loud in their voicings of suspicion and fear. And it is such an attitude that has prevented nations from getting together in an effective way ever since peace talk has been popular. It was just such fear and suspicion that led the nations to war in 1914. And the effect will not be different today. It seems strangely foolish that the nations could not have gathered about a council board before they went to war instead of waiting until they had slain the best of the world's young life and destroyed an inconceivable amount of its wealth. For after the awful havoc was wrought, it was found that nothing was settled and that no one had gained anything, that their difficulties, greatly exaggerated, must still be settled by peaceful means, and that finally they were compelled to face each other as equals, victor and vanquished alike, and talk over their problems in a give and take manner. Only then did they reach anything like a workable agreement, and even yet they must continue to endeavor to see their problems more clearly from each other's viewpoint.

But nations are like men, it is hard for them to lay aside their selfish pride and agree to talk over their problems calmly and frankly. An old legend tells of two knights riding in opposite directions along a certain road and coming together beneath a large tree from one of whose branches hung a shield with one side made of gold and the other of silver. One knight said, "What an exquisite golden shield!" "Golden shield?" responded the other, "the shield is not gold; it is silver." Whereupon there were bitter words which led to blows and a fierce fight that ended in the unhorsing of both knights. As they lay panting on the ground each glanced up and saw the opposite side of the shield from that which he had first seen. Then one spoke, saying, "How unwise we were not to have looked at both sides of the shield before arguing and fighting." "Yes," replied the other, "we were both right



in our contention and we were both wrong, for we saw only part of what is to be seen. If we had looked at both sides we would never have fought." Neither would nations fight if they would look at both sides of the problems that arise. But looking at one side only and refusing to consider another's viewpoint, even of so delicate a matter as "national honor," is the way that leads to war. Let us avoid it. Let us adopt the right, the Christian spirit and attitude as individuals, and at this time of opportunity let us insist and urge that our representatives at Washington shall adopt a like spirit and attitude. May God lead us, our nation, and the world, not in the way of war, but of peace.

## Why a Publication Day Offering

There is a goodly number of our readers who do not need to be told why it is important to have a generous Publication Day Offering; they fully appreciate the need and respond accordingly. But there is another considerable portion, larger than the former group, who have not yet been brought to understand the need and are asking "Why?" And we are glad for this opportunity of bringing this matter to their attention again, for among this large group there are many real friends of our publishing interests.

1. The very evident reason for the taking of this annual offering is to pay for the three-story building in which our publishing interests are housed. We bought the building, as has frequently been said, on faith, and depended on the offerings of the churches to meet the payments, and unless offerings are taken the payments cannot be made as planned.

2. This offering is important and should be large in order to cut down as much as possible the interest money that is being annually paid out on the money that was borrowed to buy the building. This debt ought to be liquidated soon so as to save this interest money to be used in kingdom extension through the printed page.

3. The churches ought to contribute by this means to the purchase of a home for our publishing interests because the publications that serve the brotherhood could not possibly provide their own home and equipment when the field of their market is limited to a constituency the size of ours. It would cost very little more to produce a literature for a church many times as large as ours and the receipts from the sale of such literature would be increased many fold. In such a case we might talk about our literature being self-supporting in certain of its departments, but such is impossible with conditions as they are. It is true that money is made from job printing done by our Publishing House, but that can scarcely be made adequate to meet our needs, because competition is so rife and machinery necessary for successful competition on a large scale is prohibitive in price.

4. The churches ought to contribute to the support and provisioning of its Publishing House because the making of a denominational literature, which is the purpose of its existence, is a moral investment and not a financial proposition. We have no more right to ask if the making of a church literature pays from a dollars and cents standpoint any more than we have to ask if foreign missions or Christian education pays financially. It is a matter of promoting a cause that we are concerned with, and not a business enterprise. It is the task of propagating the Whole Gospel plea that challenges us. That being the nature of the case, the membership of the Brethren church far and wide have an inescapable obligation for the support of its Publishing House.

Much more might be said, but this should be sufficient to bring to all careful readers some conception of the reason and urgency for a Publication Day Offering, and we pray that the spirit of God may move upon the hearts of our people and cause them to respond as the need deserves.

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## EDITORIAL REVIEW

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The Business Manager is asking this week for a large Publication Day offering, and we have voiced that call repeatedly and again say, Amen.

Brother W. A. Gearhart, General Home Mission Secretary, reports that new life is being manifested at Krypton Kentucky and

that the results are very gratifying. This work was at a very low ebb when Brother and Sister Fred Kinzie went there and took charge, and under their sacrificial labor a much brighter prospect has developed.

Upon his return from Chattanooga, Tennessee this week, where he was in attendance at a Convention of the Association of American Colleges, Dr. E. E. Jacobs supplied us with another brief installment of College News.

Brother Gearhart's report of Home Missions receipts for the two weeks from December 1 to 15 shows a splendid response on the part of the churches. This is a most vital phase of the denomination's task and deserves our most hearty cooperation.

Brother E. M. Riddle, President of the National Christian Endeavor Union, urges the observance of Christian Endeavor week and the taking of an offering by the societies for the work the Endeavor organization has undertaken at Krypton, Kentucky.

From Elkhart, Indiana, where Brother W. I. Duker is pastor, comes word of another quarter's successful ingathering of finances for the building debt. The amount raised was \$1,045. Brother Duker's emphasis of group objectives and leadership is unique and at the same time is very successful.

Our correspondent from Falls City, Nebraska, church reports the work progressing nicely under the energetic leadership of Brother and Sister Rowsey. Ten accessions have been received since the last report. A special nine day campaign by the Charles English Musical Company was enjoyed by the congregation.

Brother H. M. Oberholtzer is delighted with his new field of labor at Clay City, Indiana, where he has been since about the middle of December. This is his second pastorate at this place. He finds a splendid group of ready and efficient workers, among them a goodly number of young people.

The supply of extra copies of the "Golden Jubilee and Doctrinal Number" is exhausted and calls are still coming for copies. If any of our pastors received more papers than they could use, it would be a great favor if they would mail them back to our office so that we can provide some with copies who did not receive any.

Prof. M. P. Puterbaugh, Treasurer of the National Sunday School Association, gives his second financial report this week, and it is encouraging to note that the White Gift offerings seem to be increasing in size. The total reported to date is \$2,032.71. These two reports have averaged better than a thousand dollars; if they keep coming in this fashion the Association will reach its goal.

From Warsaw, Indiana, comes word through the pastor's letter of a successful meeting resulting in nineteen additions to the church. It was conducted by the pastor as evangelist and the Richers as song leaders. Brother Riddle informs us personally that he is working to build up the largest country religious training school yet conducted in his county.

Brother C. A. Stewart writes of his work at the churches at College Corner and Mexico, Indiana, which are showing marks of progress under his leadership. At College Corner the Sunday school has made marked gains and ten were added to the church as the result of a meeting conducted by Brother Ora Lemert, and at Mexico a meeting conducted by the pastor resulted in two additions.

Dr. W. S. Bell, Endowment Campaign Secretary, reports his canvass of the churches at Hudson and Pleasant Grove, Iowa. Both these churches have been hard hit financially, especially the Hudson church, but they are to be commended in that they were willing to do what they could. Brother Forest Byers is the pastor at Hudson, and it was reported recently that Brother Homer Anderson has been engaged as pastor at Pleasant Grove. Their total gift of \$582 makes the Endowment Fund stand at \$200,588.20.

An interesting report of the return trip of the Sickels to their field of service in the Argentine is published this week over the signature of Sister Loree Sickel. It was a "wonderful trip," she says, and apparently enjoyed from every standpoint. Of special interest was their passage through the Straits of Magellan. The outlook is bright for the work at Realico and the sacrificial interest of some of the people, particularly the woman who regularly walked six miles, carrying her baby, in order to hear the word of God, is challenging to the lukewarmness of many of our North American church members.

## Our Publishing House

By Prof. C. L. Anspach, Chairman Executive Committee of the Publication Board

A large number of the readers of the Evangelist are a little more familiar this year with the publishing interests than they were a year ago, because of the visit, during Conference, to the Publishing House. Those of you who visited the plant at that time are, without doubt, aware of the fine plant we have here. Therefore, it is hardly necessary in an appeal of this kind to call your attention to the fact that we are obtaining a valuable piece of property for the Brethren church. Your visit made you aware of that fact. It is necessary, however, to bring the Publication Day Offering, soon to be taken in our church, before you. It is necessary, for many think that such a plant as we have should be self supporting. There is some question, as to whether this can be done. Some time in the future, it may be that we will arrive at the place where it will be no longer necessary to appeal to the church for an offering in support of the Publishing House. I know that the time has not arrived when we can run the business without financial support from the church.

The building, in which our interests are now housed was purchased some years ago, and through the efforts of the church, the debt on the building has been reduced to the present amount of eleven thousand, five hundred dollars (\$11,500). We are not in a position at present, whereby we can earn enough money on job work to pay off this mortgage. The interest on the loan is approximately eight hundred dollars (\$800.00). Now, to earn a sufficient amount of money to pay off the principal would involve the completing of a rather large volume of business.

Profits in a business of this kind result from several sources; first, profits on the publications. It may be pointed out that we ought to make money on our publications, for the prices charged are standard with other publications. It is true that our prices are standard, but we forget that the circulations for our publications are limited. The additional expense to us on an increased circulation of five thousand would be very little, but the profit on the increased circulation would be large. Because of the size of our church membership at large, it seems we can not increase our circulation; therefore, we must be content with a small profit on our publications.

If our profit on publications is limited, we must turn to some other source for profit. We have turned to job printing; not to the extent that we are capable of doing,

but at least to as large a degree, as seems possible now. In fairness to those in charge of these interests, it should be pointed out, that because of the very nature of our business it is difficult to do some types of job work. Our literature, The Evangelist and Sunday school papers, must go to press on certain days. On those days, the entire staff must be engaged in that work, which makes it difficult to arrange for job work, at certain periods.

However, an honest attempt is being made to increase the volume of job work, which we hope in time will increase the profits of the business. With this idea in mind a foreman for the printing department, was obtained in order to relieve the Business Manager of certain routine details, that he might have more time to go out and solicit business. Next year's volume of business should show an increase.

At present we are faced with the problem of the mortgage on the building. The money given in the offering is not used for salaries, etc.; it is applied against the mortgage. The money used in this way, is not lost but is being placed in a building, which is an unusual investment. Thus every dollar contributed is saved. So we ask for an offering with no apologies.

Permit your Brethren loyalty to function. Get behind this offering and make it worth while. The larger the offerings, the sooner the mortgage will be paid off.

Ashland, Ohio.

### A SUSTAINING FUND

The religious periodical is just as vital to the life of the denomination as is the college. Indeed, we have no

hesitancy in asserting that it is just as vital to the future idealism and welfare of the country and of the kingdom, as is the Christian college. . . . Nothing would be more reckless and short-sighted statesmanship for any church than to permit its periodicals to pass out of existence for lack of support.—Dr. Alva Martin Kerr, Editor "The Herald of Gospel Liberty."

"Then just within the gate I saw a child—  
A stranger-child, yet to my heart most dear;  
He held his hands to me, and softly smiled,  
With eyes that knew no shade of sin or fear;  
'Come in,' he said, 'and play awhile with me;  
I am the little child you used to be.'"

—Henry Van Dyke.

### "FROM THE GOSPEL MESSENGER"

It is with considerable pleasure that we recognize the very kind and appreciative words of our contemporary, "The Gospel Messenger," organ of the Church of the Brethren, relative to our "Golden Jubilee and Doctrinal Number." Because we believe this generous comment is indicative not merely of a very gracious spirit on the part of our fellow-editor, but also of a growing spirit of friendliness and goodwill between members of the two branches of Dunkerism involved, we are sharing it with the Evangelist family. We thank the Editor, Brother Edward Frantz, both for his words of commendation and also of lending his influence thereby to the promotion of the spirit of good fellowship between the churches. Following is "The Messenger's" comment:

"The Brethren Evangelist," official organ of the Brethren church, rounded out 1928 with a golden jubilee and doctrinal number that is one of the handsomest pieces of church literature that have come to the "Messenger" desk in months. This special issue of the "Evangelist" tells the story of the paper from the date of its founding fifty years ago. Other special features are a fine series of articles on some distinctive phases of Brethren belief and practice, liberal use of photographs and an appropriate cover. The editor of the "Evangelist" is to be congratulated on the splendid issue dated December 29, 1928. Nor would we forget the Brethren Publishing Company and the excellent printing to its credit in the publication of the golden jubilee and doctrinal number. An editor may have his dream of what a paper ought to be, but it can not come true without the friendly and efficient help of the printing department. The "Messenger" is happy indeed to extend congratulations to the "Evangelist" on its fiftieth birthday.

## The Keystone to the Arch

By Charles A. Bame, D. D., Member Executive Committee of Publication Board

Publications are the mainstay, the keystone to the arch of our whole denominational structure; therefore, Publication Day is of paramount importance. Evangelism has to do with building up and gathering into the membership of our home churches; missions carrying out to the far-flung lines of the uttermost parts of the earth; education with finding and training leaders; but without the printed page to propagate and harmonize and inform, there would be no unity, no harmony, no concord. Just where we are at fault with regard to the use of printer's ink, is not in the scope of this missive to relate. Suffice it to say, that as long as we are burdened with debt and mortgages, we shall not be inspired nor able to do all we should in the way of publicity and propaganda, without which nothing goes in this day of high-pressure promulgation of everything from airplanes to hair- tonic.

The object of Publication Day is to sometime be able to rid our plant of debt and mortgage so that we might come to the place where we shall have some money with which to do more aggressive work with the printed page.

It would be hard to conceive of a better opportunity to have a surplus for publicity and propaganda than the one we should have, if this obligation were liquidated. With 20 apartments from which to receive rent, and with the plant almost taking care of its running expenses without them, we should here have an income which ought to inspire a church to great activity in the publication of books, tracts and literature which would make our voice heard many times further than is now possible. For seven years, and in most of the churches of the brotherhood, my voice was lifted for this and other causes for the advancement in our brotherhood. That it has been silent for some time, is not a sign that I have lost interest and if one should think so, let him now be undeceived. It must happen; the debt must be lifted. The sooner it is, the better we shall be from every angle of our denominational work. It is an investment we should make for the rewards immediate and future that we would reap. Picture yourself, a member of the Publication Board, or manager of the house, or editor, going in and out of this building time after time, with visions of what could be accomplished if some Publication Day, some good member or many good members should say, "This is the last appeal that shall be made for this issue; it is all paid off right now." Some one could do it. Either alone or by challenging others of financial power, it could be done.

I have made a will. In these days of accidents and epidemics and crimes, I think each one who has property should make a provision such as I have made for some cause that is dear to his heart. If by any cause all my family should be wiped out, I have made a provision in my will that my property shall be held in trust by the Publication Board of the Brethren church for the purchase of books for the ministers and missionaries of our church. That provision has been made for many years. That is my own interest in the value of the printed page. I know of no better disposition of property to make than this. No better way to keep telling the story. But I do not want to wait till I am dead. I want to help now. Do not you? Will you not do better this year than you have for many years? Let us get rid of debts and become of age, pushing forward without encumbrance. How easy, if all would do a share!

Ashland, Ohio.

## A Challenge to Devotional Training

By W. H. Schaffer

(Delivered at Mid-West District Conference, October 11, 1928)

In our Christian life program if there is anything which is most needful and yet most neglected it is our devotions.

Out of the 1440 minutes of the day we are ready to give a half hour to reading the newspaper's story of the political campaign, the latest gang uprisings in Chicago, the baseball or football scores. Yes, a half hour probably would not be time enough and we are ready to listen a whole evening to some nonsense over the radio and many other things too numerous to mention. But we cannot find as much as ten or fifteen minutes of the 1440 to read or listen to God's Word, or to speak to him in prayer. We call God "our Heavenly Father," and I am sure that if we listened to our earthly father as little there would be no question as to the outcome. If we enjoy blessings from our earthly fathers because of obedience, is it right for us to ask blessings from our Heavenly Father when we are not willing to be obedient to him?

It is said, "You cannot teach an old dog new tricks but it seems that a lot of them have forgotten the tricks they once knew. It is safe to say that a good majority of this audience knew what the family altar was in their younger days. But it seems as if most of us have outgrown that most important duty on our part and obligation as Christians to those within our walls.

If we are beyond teaching—and God help us if we so claim—then let us turn to younger blood and see what fields and opportunities lie open to us.

Recently in a tour through an automobile factory the guide informed us that the men who assembled the engines were carefully trained in their line of work. If we are to be successful in our Christian life we will have to be trained in our devotional life, and training in the devotional life should be considered important in the highest degree. We realize that the church needs it and that she is dependent upon it for its existence.

If human society is deeply interested in the religious training of her youth, why should not the church be especially concerned about it? Our government, although not dealing directly with religion, is deeply interested in the religious welfare of her youth, for she cannot be indifferent to it. We are reaping the results of neglecting the religious training of the youth in the ghastly butchering, murders and the demon plans that are never executed. It is time now, tomorrow may be too late, to begin teaching the youth of our land, the men and women of tomorrow, at least some of the principles of Christian living, as taught in the Bible and can be had from no other source. It has been well said that, "It is moral suicide for any community to neglect the religious training of the young."

In some localities there has been added to the curriculum of public school education, religious education. As excellent as that may be, yet we realize that religious education in our public schools is quite limited. It may give the pupil a great deal of knowledge and information bearing upon that wide term "religion," yet it may not lead him very far into the Christian devotional life. Even our church colleges, distinctly Christian, give little if any time to training for the devotional life.

Christian education is a more efficient term than religious education, and to complete the circle of its significance it must include the proper cultivation of the Christian life of the individual. Christian education in its broadest and most inclusive sense belongs fundamentally to the church.

If the young souls placed under our care had no real religious nature we might well despair of training their devotional life. Man is inherently religious; nature has put that mark upon him and he cannot escape it. Man without his religious nature would immediately descend to a lower level and the men who do not cultivate this inborn nature soon find themselves in the care of those who have not neglected. Our alms houses and penal institutions house them, and if we refuse to spend our money in training and cultivating that religious nature in our youth, we will have to pay it out in taxes for their support in our jails, penitentiaries and poorhouses.

The statistics of crime prove that colleges and universities, even Sunday schools and churches furnish a considerable number of criminals. Not that our colleges, universities, churches and Sunday schools produce them but that they have failed while giving instruction to create such strength of character as would prevent criminal life.

A constant effort in all the instruction we furnish should be bent in the direction of developing the religious nature and to stop short of this is not truly to educate. Training the devotional life is more than merely imparting religious instruction, it is the cultivation of the personal religious life of the soul. Presenting the facts of the lesson does not cover your full duty of a Sunday school teacher; you must seek to make the lesson contribute to the pupil's devotional life. We do not have to create a religious nature in our children, it already exists in them, but we do have the great task of conserving it and directing its development into the full realization that is possible through the efficacy of the shed blood of Jesus Christ, the Son of God, on the Cross of Calvary, the only way God has provided for our salvation and communion with him. This is no slight obligation.

A maker of telescopes related that the men in his factory had labored a long time to produce lenses for a new and powerful telescope. One day a party of visitors went through the factory. A lady of the party put out her gloved hand, and, before she could be stopped touched one of the delicate lenses. It required six months to eliminate the effects of that light touch! The soul is more sensitive than we perhaps realize and marks made upon it in tender years may take years to erase, if it can ever be done.

That we have problems is well recognized, but how to deal effectively with them is not so quickly recognizable. What are the different elements that go to make up the devotional life? We rapidly realize that the devotional life is not one element alone but a grand composite and as such must be treated. The terms by which these contributing elements are described are: faith, trust, reverence, worship, obedience, testimony, prayerfulness, service. All these are not like some far off planet but integral parts of the personal Christian life. Each of them must be cultivated or developed. Benjamin Franklin tells in his autobiography that some days he practiced the virtues of patience and truthfulness, another day the virtues of purity of thought and strict honesty, and so on. This plan would not be very satisfactory in the teaching channels of today. While emphasis must be placed at various times upon different elements, such as prayer and obedience, a harmonious development of all should be constantly sought. For example: faith should promote obedience, prayerfulness should assist reverence and worship, obedience should result in service.

We must keep in mind that the purpose of devotional training is not to produce a religious machine that does things because it is organized and fixed to do them but to nourish and develop a life. Christianity is more than

a religion, it is a life! It is the devotional life we must train. These various elements, such as faith, reverence, prayerfulness, are not to be considered as mere rules or methods of the devotional life, but as so many small streams flowing into one large stream of Christian devotional training.

But you may ask, "Why is it necessary to train the devotional life?" There is a disposition among some to say that the wisest method for a babe in Christ is to leave him alone as far as the devotional life is concerned. If you leave your garden to itself you will not reap a very goodly supply of vegetables. Yet men who know that on the farm in order to raise successful crops the ground has to be cultivated and worked and cared for, will turn face about and say "no" when the Sunday school needs more room or better equipment to help mould the Christian characters of her youth. They should not wonder why, in later years, the youth are so reckless, irreverent and unchristian. They have given opportunity for the weeds to grow and flourish, while the fine vegetables have been left to do the best they could.

We have seen stunted minds, we have also seen stunted Christian natures. Why? Wrong ideas of Christian life, preoccupation of the soul with worldly thoughts, postponement for decision, lack of a definite plan for life, the tendency to drift, the formation of sinful habits—these are a few of the influences that repress or dwarf the devotional life, and the church is largely responsible for the crop of virtues or vices she raises in her youth. These ideas—good or bad—spring from within. If the outside influences do not help to correct them, then there is little chance for their correction.

God does his part by giving the child a religious nature and it remains for parents and teachers of the Word to conserve this precious endowment in every way possible. There are natural laws of the devotional life, which laws, if carefully studied, will greatly assist in the forming of the right life.

Let us not endeavor to do as the unwise father who brought his son to his pastor and said, "Here is my son, I want you to make a Christian out of him." What a task to give a minister of the Gospel when the home has not helped to contribute its small but precious part.

We speak of the law of heredity, but did it ever occur to you that every child born into this world no matter what parentage has a birthright of religion?

We speak of the law of environment, and environment plays no small role in the lives of us all. How often we have read or seen with our own eyes, young people whose ancestry was far from helpful, lifted by strong Christian influence to a wholly different plane of living in Christ Jesus? How often we have seen young men and women in the very bloom of life start out into the world and become a part of it because you and I have not placed about them the proper Christian environment.

But the question might remain in your minds as to what is, or what would you term the devotional life? In the mind of the writer the devotional life is that personal, intimate, relationship with your Heavenly Father through his Son Jesus Christ, by a careful and prayerful study of the Holy Scriptures, as revealed by the Holy Spirit, resulting in a demonstration of God's Will in our everyday living. The devotional life is practical; it is a vital living force for righteousness and holiness in the lives of fully consecrated Christians.

But you say, "I attend all the church services on Sunday and the prayer meeting during the week; is that not enough?" Enough! Who has ever reached the state where a man or woman can say, "I've had enough, I'm satis-

fied, I'm content!" No, it is contrary to our real Christian natures. Your devotional life consists of more than attending the set meetings of the church. You are neglecting the greater part of it if you are not daily reading, meditating, deliberating, and making God's Word a living part of your very life. It is the devotional life that puts the "U" in push, and the reason so many Christians count for so little is because the "U"—Christ living in you, that personal living, vital force, is left out and all that is left is like the passing of the wind, -p-s-h. It is the devotional life that puts the power, the dynamic, the dynamite, if you please, in every successful Christian life and enables us to move things when we get under the load. It is that deep devotional life that consoles in time of trouble and deep distress. It is that deep devotional life that makes men and women soul winners for Christ. If we neglect this very important part of our Christian life we can never expect to impart it to others.

As a Sunday school teacher do not endeavor to return to your class and instruct your scholars along lines of devotional living if you, yourself, are not willing to set the example and realize what possibilities are in store for you.

As Christians we have been lax in this part of our Christian life. We do not take advantage of the fine outlines for daily study as found in our church papers and magazines. We neglect the urge of our pastors to read the Bible daily and pray unceasingly. Let us not then, when we realize our opportunity, stand idly by, but make a constant effort on our own part first, and then encourage it on the part of others, to stamp indelibly on character that personal touch and communion with our Heavenly Father so that it will influence the manner of our living.

Hamlin, Kansas.

## SIGNIFICANT NEWS AND VIEWS

### METHODISTS INCREASE MISSIONS

At the meeting of the Foreign Mission Board of the Methodist church, \$3,451,500 was appropriated for its work in thirty-two countries. This marks a high point in the appropriation of the board for a number of years. This sum will be used in carrying forward the work until the thirty-first of next October. So large an appropriation was made possible by an increase of \$105,000 in the giving of Methodists to foreign missions. The Foreign Board feels that this increase in giving marks a rebirth of interest on the part of Methodists. There have been indications among several denominations that the slump into which benevolent giving had fallen was coming to a close, and that increases in gifts might be expected. For the church boards these signs will be most welcome, because for the past few years they have been sorely tried by the failure of the churches to give, and the necessity of carrying on the work. In almost every denomination serious retrenchment has been unavoidable, and work consequently has been crippled.—Herald of Gospel Liberty.

### PEACE SEEMS ASSURED

It is very gratifying that late reports indicate that there will be no war between Bolivia and Paraguay. The former, on Christmas Day, agreed to submit the questions at issue to the international panel of nine judges established by the Pan-American arbitration conference sitting in Washington. Paraguay had already signified its readiness. The general terms of the mediaion protocol, as drafted after word had been received from both

countries as to the conditions under which they would be ready to have conciliation proceed, have been submitted to the two governments, and there is great confidence that they will be accepted. If so, there can be no war before six months or more, and with that much time granted, and an international panel of nine judges working on a settlement, it is all but certain there will be no war. The developments growing out of the threat of war are very interesting. Both Bolivia and Paraguay were members of the League of Nations, and the League very naturally acted promptly in the interests of peace. They were both also members of the Pan-American Union, which was in session and acted promptly. The most interesting thing is, that at the crucial moment the League withdrew from the field, recognizing the paramount right of the Pan-American Union. This may lead the way to a broader Monroe Doctrine, underwritten by all American republics.—The Presbyterian Advance.

### OUTLAW CHILD LABOR

In this good year of our Lord, 1928, children are still employed in many, in most, in fact to some extent, in all states of the Union to their harm. This is a matter to be ashamed of just as slavery, peonage, white-capping, and traffic in women were matters to be ashamed of.

Worse, still, children are employed to their hurt in many, to some extent in all, states with the full sanction of the law; for what the law does not forbid, it sanctions by its failure to forbid.

Then, too, in many, perhaps to some extent in all, states child-labor and compulsory-school-attendance laws are violated with a sort of half sanction. It is no unusual thing to find legal agents keeping purposely ignorant of, or slurring over, or winking at violations of one or both of these laws. Prosecuting attorneys sworn to enforce all the laws without fear or favor refuse to prosecute violations of these laws because, forsooth, they do not believe in them. Child labor will continue as a well-established social practice until it is outlawed.

The year 1929 ought to be a banner year in that the people of the different states, realizing the injustice and cruelty of child exploitation, will actually demand that the legislatures outlaw it. Public opinion in all these states ought to be sufficiently enlightened and crystallized to outlaw forever the practice of making beasts of burden of young human beings. Is it?—Mrs. Gertrude Folks Zimand in "American Child."

### VICTORY FOR BIBLE IN PUBLIC SCHOOLS

A notable victory for the study of the Bible in the public schools has just been won. On October 15th, Attorney General Smith of Tennessee ruled that the teaching of the Bible in the public schools of that state was not in violation of the State Constitution. The ruling was given in response to a request from the State Commissioner of Education for an interpretation of the article in the Constitution on religious liberty as related to this matter.

"I have no doubt," says the Attorney General, "and it is my clear opinion and judgment, that neither the spirit nor the letter of the Constitution referred to would be violated by any State authorities by including the Bible in the regular course of study, either in the grammar school, high school or university."—Christian Statesman.

### THE SACRED PLACES OF PALESTINE

Fanaticism as a substitute for righteousness dies only after long exposure to the storms of ridicule and the light of truth. Just now the Moslems are trying to arouse a cry against the Jews who, very justly it seems

to many observers, are unwilling to abandon their claim to a place for prayer at the Wailing Wall in Jerusalem, which marks the bounds of the sacred area of the ancient Temple grounds. The agitation now on between the Arabs and the Jews is a revival of those century-long conflicts which have darkened the pages of history as it records religious rivalry in the Holy Land.

Many of the Christian sites are in the hands of Roman and Greek Catholics, and are most sacredly guarded by the various religious Orders that devote themselves to such interests. It is felt that in the main these places are wisely and reverently protected. Some Christians rightly feel, however, that there are far too many restrictions placed upon those who would reverently enter these shrines. None but Moslems can enter the tomb of our common spiritual ancestor, Abraham, though Jews are more reasonably entitled to visit that historic burial place than the roving sons of Ishmael and Esau.—The Presbyterian.

### NEGRO CHURCHES AND MEMBERSHIP

The Department of Commerce announces that, according to the returns received, there were in the United States, in 1926, 42,585 churches, with a colored membership of 5,203,487, as compared with 39,592 churches and 4,602,805 members in 1916.

The total for 1926 is made up of twenty-four exclusively colored denominations, with 36,505 churches and 4,558,795 members, and 6,080 churches, with 644,692 colored members in thirty white denominations. The corresponding figures for 1916 are nineteen exclusively colored denominations, with 34,258 churches and 4,070,286 members, and 5,334 negro churches with 532,519 members in twenty-one white denominations. Two of the denominations reported at the census of 1916, composed exclusively of colored members, have gone out of existence. The data for both census periods relates to churches composed entirely of negro members, and the membership reported does not include negro members belonging to local white churches.

At the census of 1926 the total expenditures were \$43,024,259, as compared with \$18,529,827, in 1916. Under this item are included the amount expended for salaries, repairs, etc., for payments on church debts; for benevolences, including home and foreign missions, for denominational support, and for all other purposes.—The Evangelical-Messenger.

### THE KELLOGG PEACE PACT "WAS MADE TO BE BROKEN"

So says a leading imperialist American daily. Certainly; all laws are made to be broken. The opinion of the law entertained by the "rogue who feels the halter draw" is well known, is never surprising, and is often exemplified even in high places by persons having sinister interests. But the Kellogg pact is not even a law. It is a gentlemen's agreement among nations. Presumably none but gentlemen will sign it. If any others do so, their own hypocrisy and cynicism will be their everlasting stigma. Although not a law, the pact will define a world attitude, set a world standard and fix a world status for every civilized nation. Any nation will still be free to make war, but in doing so it will forfeit its standing as civilized. It will stand before the human race self-branded as a barbarous nation. And what is war? It is any act of physical or economic compulsion directed by one nation against another. The pact clears the ground for the creation of adequate machinery for international justice and peace. Let those who dread international justice and peace sneer at the Kellogg pact.—The Baptist,

## Our Worship Program

DAILY READINGS AND COMMENTS  
(Clip and put in your Bible for convenience)

### MONDAY

**A STUDY OF HUMAN HEARTS**—Matt. 13:3-8. "Behold, a sower went forth to sow." Jesus is giving his hearers an insight into the differences in human hearts. These vast differences are manifest in the greatly differing reactions observable toward Christianity. The word of God, which is a constant quantity and unchangeable, is sown in the hearts of men and one man reacts towards it as if his heart were like hard ground in which the truth could not possibly find root. Another is like shallow soil over underlying rocks; it can stand no persecution, it has no persistence. Another heart is like thorny soil, too much preoccupied to give room for Christian growth. Then there is the heart that is like the good soil, cleared of all hindrances and renewed and made mellow to its depths. In such a willing, obedient, serious, submissive heart, the truth grows into rich fruitage. But the sobering part of the parable is the closing admonition—"Take heed how ye hear"—we are responsible for the condition of our heart. But if it be hard, God can change the heart of stone to a heart of flesh.

### TUESDAY

**YE ARE BEING BUILT**—1 Cor. 3:9-13. "Ye are ... God's building," Moffatt says, "Ye are God's house to be built." In other words, we are in the process of being built. We have the foundation prepared for us; on that foundation, which is Christ Jesus, we are to build the superstructure. The materials that go into the building are our thoughts and aspirations, our words and deeds, our struggles and perseverances, our successes and failures. We can make of it what we will. But let us remember that the building is God's, and we should build it strong, noble and true.

### WEDNESDAY

**NEVER GIVE UP**—Phil. 3:13-16. "I press toward the mark." I doubt not that Paul often became discouraged; in fact, his letters show that he did, but he was never a quitter. He often made mistakes, but he never gave up the battle to the tempter. He often was hard-pressed and severely persecuted, but he allowed none of those things to move him. He went steadily on. He kept his eye upon the goal. He saw the glimmer of the distant scene, and that gave him cheer and kept him rivetted to his purpose.

### THURSDAY

**SURPRIZED AT GOD'S WORK**—Mark 16:1-4. "They saw that the stone was rolled away." The women, as they made their way to the tomb, were troubled about how the stone would be rolled away, and when they arrived, they found that God had been working for them, doing the thing that was impossible for them. How often are men and women surprised and made to marvel at the working of God's power, when they have been faithful to him. Truly, he does for us exceedingly, abundantly above that which we ask or think.

### FRIDAY

**MAKING UP OUR LACK**—Matt. 11:1-5. "Go and show John again those things which ye do hear and see." And the thing they saw and heard was men of all types and needs receiving from Jesus just the thing they lacked, the thing they stood in need of. The blind received sight; the deaf, hearing; the leper, purity; the poor, the gospel. And that is what Jesus does to the very limit of human need. No lack is left unmet. Even the supreme lack of all men, life eternal, he makes good unto all who will receive it.

### SATURDAY

**ANSWERING GOD'S CALL**—Isa. 6:1-6. "Here am I; send me." That was Isaiah's answer to God's call, and every man whose name has gone down in history as a builder of the kingdom of righteousness has been a man who has responded to the call of God. In fact, the history of the church is a record of men who have heard and heeded that divine call. Such a call comes to every man and woman.

### SUNDAY

**THE GROUND OF ASSURANCE**—Matt. 18:15-20. "For where two or three are gathered together in my name, there am I in the midst of them." The ground of assurance of God's presence, power and sanction in the work we are to do for him is not in the smallness of the number, but in being gathered IN CHRIST'S NAME. That spells efficiency and acceptability in our service for God.—G. S. B.



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## Adult Teaching and Teacher

By Rev. C. W. Brewbaker, D.D.

Telling is not teaching. Lecturing is not teaching. Standing before a group of men and women asking questions found in a Sunday school periodical is not teaching. Expressing one's opinion or criticising what others teach is not teaching. Teaching is imparting knowledge and the truth in such a way as will draw out the interests of the pupil and inspire him to make the truth taught a real part of himself so that he will express it in his life and service among others. Teaching is really giving life.

The adult teacher should have a rich, vital Christian experience. He is teaching the Christian religion from the Bible and experience. He should be able to say "I know him whom I have believed." He must be a genuine Christian. Men and women will not stand for a sham, a human counterfeit.

The adult teacher must be a student of the Bible. He should know the Old Book thoroughly and teach from it. It is the teacher's text book and should be mastered. In our public and higher schools of learning we require teachers to know their subjects. They must be masters. Why not know the Bible and be intelligent teachers of the Old Book? Some teachers of adult classes kill their classes by riding a religious hobby. They know a few passages of scripture that they think prove their claims and use them so repeatedly that they become offensive. A thorough, orderly knowledge of the whole Bible is a valuable asset to any teacher.

The adult teacher must be a reader and student of other books and of periodicals that will help clarify and interpret the Bible lessons which he teaches. It requires much and constant study to be able to present successfully the real heart of the lesson to a group of men and women so that they will go out into life with higher ideals and a strong passion and purpose to do the will of God in the establishing of his Kingdom on earth.

The adult teacher must study and know his pupils. They are different. They come from all walks of life. Their interests, their needs, their traits, their activities, their environment are different. A teacher should know them personally and be able to fit what he teaches into their lives personally without which his work as a teacher will prove a failure.

A real teacher makes much of prayer. Our Lord, the Great Teacher made much of prayer. He practiced and taught it. The teaching of Gods' word should be coupled with prayer. Do you want your adult class to grow, its members to be faithful, the unsaved to become Christians? Then pray. Pray for them by name. Enter into their life problems. God will hear and answer definitely. Test it by practice.—The Otter-bein Teacher.

### THE TRUE MASTER

For one is your Master, even Christ. Matthew 23:10.

The door of the home! The heart door has sometimes opened when the home door is carefully guarded. In many a home Christ is honored as a guest, but not acknowledged as master of the house. A guest is treated with utmost courtesy, and honored with every thoughtfulness and attention. But he is not expected, of course, to alter the appointments and traditions of the family life in the home. He comes, sojourns a while, and goes. The master of the house abides; he directs and controls all, making changes, radical or slight, as he thinks to be good. The home becomes the reflection of his personality. It takes on the shape of his character.

Jesus is a Master. He would dominate us, and then our homes through us, if he may. Would you go through your home quietly and slowly, arm-in-arm with the unseen Christ, and let him suggest changes in appointment and custom, and daily round? This is the Master's right.—S. D. Gordon.

### AGGRESSIVE SUNDAY SCHOOL WORK IN MEXICO

Just before President Calles retired from office, he was asked by a prominent Protestant leader in Mexico what he thought of the future prospects for evangelical Christianity. To this he replied, "I have broken the ground, and have made the furrows; it is for you to sow the seed."

With the issuance of such a challenge, leaders of the Mexican evangelical churches, both missionaries and nationals, have united their efforts in a National Council of Evangelical churches through which they may work together in behalf of a common cause.

It is significant that their first united request is for aid from America to enable them to have a general Sunday school worker for all of Mexico. Thus do the leaders propose literally "to sow the seed."

In response to the request of these leaders in Mexico, Dr. Robert M. Hopkins, General Secretary of the World's Sunday School Association, accompanied by Dr. Marion Stevenson of St. Louis, Editor of Sunday School Literature of the Christian Board of Publication, and Dr. J. Kirkwood Craig of Pittsburgh, General Secretary of the Allegheny County (Pennsylvania) Sabbath School Association, met a group of thirty-five leaders from all the churches in a conference held in the Union Seminary, Mexico City, which lasted from December 3 to 6. Subsequent conferences with denominational groups were also held, the Methodist Episcopal leaders in Puebla, the missions of both Presbyterian Church U. S. A., and Presbyterian Church U. S. in Cuernavaca, the Disciples of Christ in San Luis Potosi, the Methodist Episcopal Church South in Monterey. Representatives were also consulted from the Baptist Churches, the Congregational Churches, the Friends and the Nazarenes.

As a result of these conferences, a program was developed by the Mexican force

which has the hearty approval of the World's Sunday School Association and the Committee of Cooperation in Latin America, and which looks toward the placing of a strong leader in the field to develop the religious education work which is so earnestly desired at this time. This program with the necessary budget for its support has been placed before the seven outstanding mission boards interested in its operation, and it is hoped that their favorable action will insure its inauguration at an early date. Mexico has guaranteed for the first year twenty per cent of the financial support required in offerings from local Sunday schools and interested friends.

The eyes of all Latin America are upon Mexico at this time. If evangelical Christianity wins out in the test which it is now undergoing, the whole cause will be set forward a generation. This religious education worker is greatly needed just at this juncture.

### WHITE GIFT OFFERING

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Burlington, Ind. ....	20.00
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the grace and reveals the truth of Christ. It will be helpful to note some instances of his manifestation and work as recorded in Scripture. Peck says: "In many respects the mission of the Holy Spirit in former dispensations was like his work now. He strove with the ungodly, Ge. 6:3; regenerated men as He. 11 shows; comforted God's people, Ps. 51:10-13; brought revivals of religion, as in Josiah's reign and in the days of Ezra and Nehemiah inspired men to teach and write, as in the case of the prophets; and empowered others to do miracles, as Samson, and Elijah and Elisha. Before the day of Pentecost also, he especially filled Simeon and Anna, Mary and Elizabeth and Zacharias, and John the Baptist. But the peculiarity of his mission now is to witness to the fact of completed redemption through Jesus Christ, and to unfold and convey its benefits; and with this intent he has a work in convicting sinners and empowering Christians."

#### Comforter

"Comforter" is a translation of the Greek word which has been taken over into English in the word Paraclete, which means "called to ones' side," as a lawyer or advocate, to plead one's case in court. "Comforter" (from the Latin *fortis*, "strong," and *con*, an intensifying particle) is one who makes very strong, as a powerful advocate would. All this describes perfectly the work of the Holy Spirit.

Jesus, thyself to us reveal,  
Grant that we may not only feel

Some dawns of thy grace,  
But in communion with thee live,  
And daily from thy death derive

The needful strength to run our race.  
—Illustrated Quarterly.

#### No Special Manifestation Now

The special manifestations and outward expressions of the presence of the Spirit we do not expect or desire, as indeed they were only very occasional in the apostles' day. The guards that protect and sustain the young tree we take away when it has become strong and firmly rooted. But the great reality remains, and is as useful to-day as it was in the early church.

"The simple truth is that Christianity itself, with this Somebody left out, would be more of an incredible miracle than the most wonderful acts that have ever been ascribed to the spirit of Jesus. There is no other explanation possible for the rise and power of the religion of Christ except the irresistible power of an omniscient, omnipresent, supernatural Spirit."

The gifts of the Spirit are various, but the fruit of the Spirit is in every life the same; all Spirit-filled Christians are full of love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance. If we lack any of these, it is because we do not allow the Spirit to have his perfect way with us.—Ibid.

#### Reprove of Sin


God employs three agencies in bringing conviction to a human soul: conscience, Jn. 8:9; the Holy Spirit and the Scriptures. Their work is usually so united that it is impossible to say that one power has been used to the exclusion of another. The Holy Spirit is always present when there is conviction, working with man's conscience or through Scripture, or with both.—Moody. The Rev. McKay observes: "I recently visited Inverness and met there three young men from Skye, whom I spoke to about their souls, and invited to the Savior, 'No,' replied one, 'I cannot come; the Holy Spirit

has not yet called me. For six weeks I have been very anxious and waiting for him, but he has not yet come to me!' 'You have been troubled about your soul for six weeks,' I answered, 'then who is it that made you so anxious?' The young man thought for a time, then said very slowly, 'I don't know.' 'Was it the devil?' He smiled and replied, 'Well no; that is scarcely in his line.' For six weeks the Holy Spirit had been striving with that young man, and he was most miserable, almost in despair; all that time he had been doing his best to quench him. I pleaded with him long and earnestly; he wept and sobbed as though his heart would break; but I am glad to say that before we parted he came to a decision, and closed with Christ. How many, like this young man, are waiting for a special manifestation, a special call, while all the time they have the most personal of invitations in the Bible, to trust in

Christ for pardon, acceptance, and eternal life."

#### Our Indifference

"That, for the most part, we are so indifferent to the presence of the Spirit of God is infinitely surprising. The presence of the Spirit,—which Christ himself declared was to be something greater than his own presence, was to bring clearer light and firmer strength, and complete access into the kingdom of God,—does not fill us with wonder, with hope, with exulting thankfulness. If the Spirit, grieved by our indifference, were to rebuke our sin he might speak to us in words not unlike those in which our Lord himself spoke to the Jews of his own time: 'Think not that I will accuse you to the Father; there is One that accuseth you, even Christ on whom ye have set your hope. For if ye believed Christ, ye would trust in me and reverence me, for he spake of me.'"—R. W. Dale.

<b>E. M. RIDDLE,</b> President Warsaw, Indiana	<b>CHRISTIAN ENDEAVOR AT WORK</b> 	<b>GLADYS M. SPICE,</b> General Secretary and Treasurer
<b>F. C. VANATOR,</b> Associate Peru, Indiana	Young People's and Junior Topics in <b>THE ANGELUS</b>	2301 13th St., N. E., Canton, Ohio

## A Message from Our National President

Dear Endeavorers, Greetings for a Prosperous New Year: Our first letter this year to you, has to do with the celebration of the birthday of Christian Endeavor. February 2nd, 1881 is the date when this mighty organization had its beginning in Williston church, Portland, Maine. Consequently, Christian Endeavor Week will be observed this year, February 3rd to 9th. We would like to urge that every society in our church plan at once for some effective way of observing this birthday and provide ample emphasis for C. E. Week.

Last year we directed our attention to our missionary program in Krypton as a part of our celebration. Every society was asked to present their title for that week for this worthy aim—that of supporting this mission field. This year we are asking no less. We feel it is the best plan we know and the most appropriate time to stress the needs of Krypton.

You will please watch this page for the next few weeks and note what our associate President has to say. Rev. Vanator is our representative on the Mission Board and the head of this Booster committee.

If you have a Christian Endeavor cake with 48 candles on it, write us and report the event. Any questions, write us.

E. M. RIDDLE.

#### THOROUGH PREPARATION

The great orator, Webster, once asked to give an address on an important occasion in the near future, declined on the ground that the time was too short for him to make the necessary preparation. "But," protested the man who had asked him, "the people so enjoy hearing you talk, they will gladly listen, even if your preparation is limited." "Yes," replied Webster, "that is the very reason why they listen gladly, because I never speak without first making careful preparation."

On one occasion, the noted French states-

man, M. Theirs, was congratulated on having introduced into one of his speeches before the French assembly a brilliant impromptu paragraph. "Yes," replied the statesman, "I rose at five that morning to prepare that impromptu paragraph; my brilliant impromptu paragraphs are always prepared with great care well in advance."

One day a noted Sunday school worker was present at the opening of a widely-known Sunday school, and was so deeply impressed with the opening prayer of the superintendent that he spoke to several persons about it, and learned that the superintendent uniformly studied in advance his opening prayer, beginning that study the Sunday night before and letting the lesson and the points of the prayer simmer in his mind all the week.

A wide and varied field is covered by these illustrations. In each case, careful preparation had been made. "But," says an objector, "advanced preparation is often impossible." Perhaps, if the wording is held to rigidly, but in nine cases out of ten it is easily possible. In nine cases out of ten an impromptu speech can be anticipated. The intellect is a singular machine; it wonderfully anticipates expected labor. Strictly speaking, there is no such thing as an extempore sermon or address; with rare exceptions they are prepared at five o'clock the morning, or hours before their delivery.

Careful preparation for every address, before your Sunday school class, before the young people's meeting, at the Literary Society, everywhere! Why? First of all, it places honor upon your audience. They may be few in number, but they are kings and queens in common clothing. They honor you by listening to you. You ought to honor them by careful preparation of what you are to say. Remembering who they are and what they are and what possibilities may be wrapped up in the undeveloped minds before you, you have no right to impose unprepared matter upon them. By a little hard thinking, common argument may be put into such wording as to vastly increase its influence.



You may well respect your own mind by preparing your message. A wonderful thing is the mind of man. It is a marvel that has never yet been fully appreciated. Mountain, plain, sea, sky, earth, are crowded with its achievements; and each passing decade adds to the wonders it brings into human view.

You may well respect the message that

you are to utter. When first coined in your own mind, it may seem commonplace. It may not be. If so, may be used in a remarkable way. That has happened again and again. If it is not a real message, worth honoring you would better let it lie unspoken. If it is a real message, honor it by putting it into the choicest form in your power.—T. G. Brownson, in *Young People*.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
WILLIAM A. GEARHART  
Home Missionary Secretary  
1101 American Savings Bldg.,  
Dayton, Ohio

### Sea-Voyage of the Sickels to South America

Huinca Renanco, F. C. P., Arg.  
December 10th, 1928.

Dear Evangelist Readers:

At last we are back on the field, after many months of waiting and longing to be here. Needless to say, we are very, very happy to be home again and the welcome that has been given us has made us feel that it is indeed a homecoming.

We had a wonderful trip this time, under the Norwegian flag. We had everything that one could desire for a perfect journey, rest, quiet, comfortable quarters, good companions, the freedom of a big freight ship, in which we could go and come as we pleased, and the most picturesque of mountain scenery. This ship, *Brandanger*, followed a straight line from San Francisco to the Straits of Magellan, and at one time we were twenty-five days without sighting land, in fact, one part of the journey we were as far as twelve hundred miles from land. A very rough sea kept us waiting for two days outside the Straits for favorable weather in which to make the dangerous entrance. When the weather did clear we were rewarded with a perfect day. We will ever treasure the memory of that one day's trip in our bag of memories. All day we travelled through a narrow channel, varying in width from one-half mile to one mile of the deepest blue ocean water that I have ever seen, and from its edge arose jagged mountain peaks, snow-capped and glacier-crowned. It is not often that one is privileged to travel all day in such close proximity to both ocean and mountain.

A very interesting change is noticed both in the aspect of the country and the climate as one makes the trip through the Straits, even though the distance is comparatively short, being only about three hundred and twenty miles. West of Cape Forward, which is located at about the central part, the land is a mass of abrupt mountains, mostly of granite or slate, bare on the upper parts but covered either with thick moss or dense beach forest on the lower slopes. The scenery here is grand and savage. The snowcapped peaks supply ice and snow for the numerous glaciers which descend almost to the sea in many places and frequently crown the precipices. Many waterfalls and cascades some of which are of great height fall into the bays. Many times during the day we found ourselves completely surrounded by snowcapped peaks, seemingly forming a barrier to our progress. Through this portion of the Straits we felt extreme cold, but, passing Cape Forward, it seemed that we were opening the door to an entirely different country. We no longer felt the cold, and the

country gradually became more and more level until on the eastern side it is low and covered with grass though not a tree is visible. We passed through this part at night, about ten o'clock, so we could see the lights of Punta Arenas, which is the most southern city in the world.

We were up to enjoy both sunrise and sunset those days. Our Norwegian captain told us that there is no place in the world where they are so wonderful, as at the Straits. The entire sky is a mass of wondrous color. Over and over again the words of the Psalmist came to us, "The heavens declare the glory of God, and the firmament sheweth his handiwork." Early the next morning we were once more in the open sea, headed north.

We were able to take our baggage off at Bahia Blanca, making a shorter trip home for us. One day's trip brought us to Huinca Renanco, where we found a great number of friends waiting for us though it was past midnight. As we gradually fit into the work again, it seems almost as though we had never been away.

We have found much to encourage us. The work at Realico is very promising. It is a town much the same size as Huinca Renanco, but without a Catholic church. The people refused to allow a church to be built there. At the evening services we find a few more new faces each time. The attendance runs between one hundred and seventy to two hundred, and in the Sunday school we have the privilege of teaching eighty bright-faced boys and girls. Many of them make sacrifices to come and hear the preaching that few of us would make. I wonder how many of us would walk six miles to and from services, carrying a year old baby in our arms, and hardly miss a service.

Here at Huinca Renanco we are continually seeing new faces, especially are we encouraged with the fine group of young men who have begun to attend so faithfully, though they have not as yet made the surrender. Please pray for those who are hearing the Word preached that they may be willing and obedient. Also, pray for the number of members of the Huinca Renanco church who have moved away to other places that they may continue to be faithful, even though away from Christian influence and fellowship. Pray for us that he may lead as we seek to present the Whole Gospel in this rapidly growing town.

Yours in his Service,

LOREE SICKEL.

Goodness is the only investment that never fails.—*Thoreau*.

### New Life at Krypton, Kentucky

It is indeed encouraging to know that the work at Krypton is progressing in splendid fashion under the leadership of Brother and Sister Kinzie, who have been in charge of the work for several years. Considering the comparatively small amount of money allowed this mission point, by the National Mission Board, we are well pleased with results. If you have been reading the splendid articles from Brother Kinzie from time to time, through the columns of the *Evangelist*, you doubtless have rejoiced with them in their accomplishments. We feel that our young people making up the National C. E. Organization will not need to think that the money they have been furnishing to help in the support of this work, is spent in vain.

The evangelistic campaign held recently with Brother R. I. Humbert in charge, resulted in great good, we believe. Their Thanksgiving offering amounted to \$31.75, which we consider very good for the Krypton people. We want all Brethren people throughout the Brotherhood to pray for the work and give as the good Lord would direct.

W. A. GEARHART,  
Home Mission Secretary.

### THE COMMERCIAL VALUE OF COURTESY

There has been a marked increase in courtesy in business in recent decades. Formerly it was hardly safe to ask a question or make a request of a railroad conductor or ticket agent for fear of being answered by a gruff refusal and snap of the jaw. Now with exceptions so rare that they prove the rule these servants of the company are also servants of the public and are the soul of courtesy and attention in looking out for the needs and comforts of travelers. Even railroad companies found that courtesy paid. A great merchant recently called his clerks together and said to them: "The customer is always right." This bit of advice marked a great advance over the day when the customer was always wrong, and on going into a store and not finding what suited the question was how to get out again without offending and being offended by the clerk or proprietor who had subtle ways of making it plain that any one coming in must buy something before going out. Now you feel perfectly free to take the goods or leave them according as you, and not the clerk, is suited; and if the goods are not found in that store, the clerk or proprietor will freely tell you where they may be found. So it is all along the line of business. Courtesy in any business place is a good advertisement. Courtesy pays. Is this commercializing courtesy? Well, why should not it and all virtues be commercialized? Is not godliness profitable for all things?—Selected.

"Jesus made himself responsible for all our offences, our iniquities, our transgressions, our liabilities, all that was or ever could be against us; He, blessed be his peerless and adorable name!—made himself answerable for all, and died in our stead, under the full weight of our sins."

Love is not the same as service. There may be service without love. Real service flows from love as the sunbeam from the sun.



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

#### HUDSON AND PLEASANT GROVE CHURCHES

##### Hudson

This church is located only a few miles from Waterloo. Hudson has gone through one of the worst financial upheavals I ever encountered; Florida has nothing on them. I do not think there is a family there that has not suffered. Some of the strongest financial members of the congregation were left penniless. Inflated land values, bank failures, high money rates, taxes, with many other factors, have wrought a financial havoc from which this generation will not recover. What is true of Hudson is generally true throughout Iowa. This is an agricultural state with only a few industries to hold things up and some of these industries went to wreck in the crash; they are however slowly coming back.

The church at Hudson was forced to dismiss their pastor on account of being unable to support him. During the past two years they kept the church opened by maintaining a Sunday school and having preaching services occasionally. Recently they called Brother Forest Byers as pastor who is their present leader, a portion of his salary is being met by people who are not members of the church, who desire to have the church continue. My hat is off to this heroic group of people who are breaking their half loaf to maintain the church. I was entertained in the home of Brother Byers and his family of which I feel like a member, as both Brother and Sister Byers joined the church in Johnstown while I was pastor. The work is going forward very promising with Brother Byers, who with his wife are taking a very active part in things both inside and outside the church. Under the tremendous handicap Hudson did "their bit" and gave \$335.00 to the endowment.

##### Pleasant Grove

This church is often called Williamsburg, as it is located near that place. The building is located in the country and was the outgrowth of the labor and sacrifice of Brother Myers and others.

I found here a small group of people who love the cause of our Lord and who stand faithful and loyal to the church. The people here like all in Iowa have suffered from financial reverses.

They had not been having any regular preaching services, but I understand that arrangements have been now made to do so.

Let us not get the idea because a church is small that it does not count. I find that some of these small isolated churches are often making the largest contributions to the cause in workers and money. Some of the largest personal gifts I have received in this campaign have come from small churches.

While the Pleasant Grove church has not given largely in money, yet they have contributed more workers to the field than some of the larger churches. At the present time there are three from the Pleasant Grove church on the mission field of Africa

and another waiting for things to shape up so he can follow. Two of Brother and Sister Myers' daughters are now in Africa and one son is waiting his time. This must give great satisfaction to parents to see their children give their lives to the cause they love.

I enjoyed my stay and work with this group. A church with such a spirit cannot die. The gift received here was \$247.00.

W. S. BELL.

#### NEWS OF THE COLLEGE

I have just returned from Chattanooga, Tennessee, where I attended the annual meeting of the Association of American Colleges, in which Ashland College maintains membership. There were many good papers read and some important topics discussed, but nothing that directly affects our own institution. However, changes are so many and rapid that it is important that we know first hand what is being done and contemplated in the world of colleges.

One encouraging thing happened, we sent a telegram by resolution asking the United States Senate to ratify the Kellogg peace pact.

School has reconvened with the students here and things are moving off as usual. There are but two more weeks before the

end of the semester. The week of the 27th, the Girls' Glee Club expects to be in northern Indiana.

Professor C. L. Anspach was at the University of Michigan over the week end.

Ashland City observed the week of prayer, Dr. Bame and our church contributing our share.

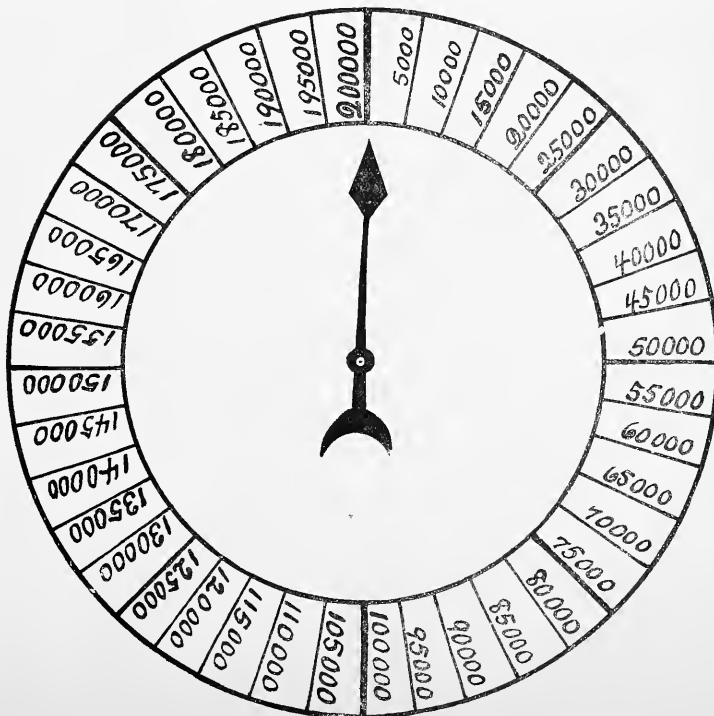
We defeated Wilmington in basketball recently, 26 to 20; Baldwin-Wallace in a second game at Cleveland, 42 to 27; and Otterbein, 54 to 36. We lost in an overtime game to Wittenberg, our only loss.

EDWIN E. JACOBS.

#### CLAY CITY, INDIANA

In response to the unanimous call of the Brethren of this place we are back again in Indiana. It was our privilege to labor with this loyal group of Brethren in the beginning of their work, even before they had a building of their own in which to worship, and we appreciate this expression of their confidence. It is a joy to renew the fellowship in the service of Christ that in former days was so delightful. We have found many former friends both in and out of the church who with others have received us most cordially. It was in this town that our daughter, who is now in Ashland College, was born. Her holiday vacation spent at home was therefore of special delight to her.

Our first Lord's Day service was held December 16, which had been set apart as Homecoming Day, held in celebration of the thirteenth anniversary of the dedication of the church. The pastor preached both morning and evening. The anniversary service, consisting of songs, readings, a brief history of the church and other short addresses, was held in the afternoon. A sumptuous dinner was served in the basement at the noon hour and a delightful fellowship period followed, which afforded a



splendid opportunity for us to get acquainted with the membership. Each service was well attended. Several came from a distance. A Christmas program was rendered by the Sunday school on the Sunday evening before Christmas.

We find the midweek prayer service well attended by both old and young, which indicates life and spirit in the work. A wonderful interest is manifested in Bible study, which speaks well for former pastoral and lay leadership. It is evident that former pastors have diligently taught the Word and that the laity have responded appreciatively and have helped to make the Bible precious to the youth. I am especially delighted with the number of children and young people attending each service and with the devotion and interest they manifest. They promise much for the future.

We have not been long enough on the field to make any definite plans yet for the future. We will probably hold a revival meeting before many weeks pass and will otherwise press the cause as time goes on. The work seems to be well organized with a considerable percentage of the laity wide awake and active in the service. Our field is probably not large enough to yield large results, but the prospects seem bright and encouraging. I am thankful and hopeful.

H. M. OBERHOLTZER.

#### WARSAW, INDIANA

The Brethren at this place experienced a very profitable two weeks meeting the early part of December. The churches of Warsaw, with one exception, engaged in a simultaneous campaign. Our church made plans early last spring and succeeded in securing Mr. and Mrs. Harry E. Richer to assist in these services. The pastor did the preaching and it was a real joy to preach, when everybody was so well prepared for the message, after a wonderful service of song. Pastor and people had a splendid two weeks with these consecrated leaders. They were important factors in the campaign, because they drew to our church many friends at every service. This was no small thing when all the churches were open. The pastor feels that our church had one of the best meetings in this simultaneous campaign, even having the largest number to add to the membership. There were nineteen added to our church, three by letter and the others by baptism. The following week, 65 to 70 from this church journeyed one night to North Manchester to worship with the Richers and Dr. Schutz in their meeting.

Immediately following the special services, all plans were carried out for a splendid Christmas. The children's workers presented the morning service December 23rd, and the same evening the Young People presented the pageant, "To All the People," to a capacity house. (Mrs.) Joyce Saylor directed it.

E. M. RIDDLE, Pastor.

#### COLLEGE CORNER AND MEXICO, INDIANA

Dear Editor: There may be others who are interested in the progress of the churches I serve, so I will proceed to write, first of

##### College Corner

This is a small rural church in Wabash County, Indiana, but by no means an inactive class. It has been my good fortune to see this Sunday school grow from a small group of about fifty to as high as

one hundred and twenty-five under the leadership of Brother John Knee as our superintendent. Brother Knee has served in that capacity for eight years. Our services are well attended and our room is crowded, especially for our Sunday school classes. Our young people didn't have an adequate place for their class, so they shouldered the responsibility of building a class room on the church, which is nearly complete. We have a large group of young people who are very loyal to the church. A more loyal class cannot be found, either among the young or old. But, as in every community, the "fit" has taken a heavy toll of our attendants. Many are sick and many are convalescing which brings down our attendance. In October Brother Ora Lemert of Bryan, Ohio, came to us for a meeting. We were glad when he accepted an invitation to come and preach for us. For two weeks he gave us some splendid sermons. He preached a whole gospel with mighty power. The visible results were ten. Eight of these were men. There was one reconsecration, and the eight men and one by letter were all baptized at one time in the river and received into the church, for which we give God the glory. We consider this to be a good meeting. The field has been well gleaned in past years and was by no means an easy field to work. Every department of the church is active. The W. M. S. is a very live organization. There are not so many, yet they are very much alive, doing the best they can in their field.

##### Mexico, Indiana

We have now been on this field as pastor eighteen months. We have not made any great growth nor gone by leaps and bounds, but we have made a steady and healthful growth. Our Sunday school under the leadership of Brother Edd Donaldson has gone forward and made some substantial gains. We do not have so many young people here, but we have a mighty loyal class of people who are always willing to stand by every movement for the upbuilding of the kingdom, and who believe in every interest of the church and never seek to shun any financial obligation which is for the church's good. While only few in number yet they have done their part in swelling the ranks of our college students. We have two students at Ashland and one teacher, all of which we are mighty proud.

On November 18 we began a revival meeting, and for two weeks we labored hard, preaching the gospel in our weak way. Mr. Glenn Wagoner of Goshen led our music and the Lord blessed us with many fine messages in song, for which we were grateful. Our visible results were not what we would have liked to see. Two were baptized and received into the church. Yet I am told that never has there been such co-operation among the churches of the town and especially on the part of the Church of the Brethren. I am glad to see some of the prejudice on their part and ours breaking down. We have no alibi. We did our part as best we could and the members did their part and we had fairly good weather. Every one was praying and working. We had good crowds every evening and many evenings the house was full, but so few unsaved were present. We feel that all concerned did their best and we are willing to leave the results with God. We praise his name for victories won and for opportunities for service. Here too there has been much sickness and some deaths, and as a result there has been a heavy toll on our attendance. But everything is looking bet-

ter now and we are hoping and praying that things will soon be back to normal. Every department of the church is working in a commendable way. Our new superintendent is Brother Charles Balsbaugh, and the W. M. S. is under the efficient leadership of Mrs. Mildred Newman. We are looking forward to greater things under the leadership of the Lord.

C. A. STEWART.

#### FALLS CITY, NEBRASKA

"Another year! How swift they fly!  
As days, and weeks, and months roll by.  
But soon shall dawn eternal day,  
And all earth's shadows pass away.  
Another year! How sweet the thought,  
And one with solemn gladness fraught,  
That Christ is drawing very near:  
Ere this shall close he may be here."

These lines by Phillips Brooks came to mind when recalling that it has been over six months since the last report from Falls City was submitted to the Evangelist. Since the return of our pastor, Brother H. H. Rowsey and wife, from their vacation during August much of interest to our local church has taken place. In this report, however, only those of general interest shall be listed.

The respective visits of Dr. E. E. Jacobs, Miss Florence Bickel, Mr. John Hathaway, and Miss Johanna Nielsen were made here during the months of October and November. We appreciated having these consecrated Christian workers with us. Their messages were intensely interesting and inspirational.

Brother Rowsey was instrumental in obtaining the services of the Chas. English Musical Family for a special campaign of nine days' duration. Previous to their coming he had prepared lists of the names of non-church goers of Brethren preference. These families were visited and invited to the scheduled services. He also emphasized, to the membership, the fact that sincere heart searchings and intercessory prayer are imperative factors for a successful revival. The English Family consists of Mr. and Mrs. English and their daughter and son, composing a congenial and truly consecrated family. The love of God was the dominant note sounded through the series of meetings by unique music and illustrated messages. The youngest members of the family are wholesome young people, interested and happy in the Lord's work with their parents.

The W. M. S. and S. M. M. under efficient leadership are carrying out their programs of activities. Besides meeting regular obligations the W. M. S. collected and sent a bag of clothing to each of our missions in Kentucky. The energetic patroness of the S. M. M., Mrs. Rowsey, has succeeded in lining up a fine bunch of young ladies who are busily engaged, at their monthly meetings, in doing something for "Others." At their last meeting they prepared bandages for our African missions, and at previous meetings they worked on scrapbooks and dressed dolls which were sent to our Kentucky missions for Christmas.

Our Christmas program, under the direction of the Departmental Superintendents, was rendered by the children of the Sunday school. The White Gift offering amounted to \$109.55. We consider this a splendid offering as it came so close to that taken for the English Family which was approximately \$200.00. A part of our Home and District Missions' Offering had

also been received previously. Our local church apportionment for District Missions is \$200.00. Besides the White Gift offering a large quantity of food was donated which was distributed to a number of needy families.

The six cooperating churches here observed the Week of Prayer. It is to be deplored that so few church members took advantage of this means of grace.

There have been ten accessions to the church since our last report. Nine came by baptism. Four of the accessions were adults.

Brother and Sister Rowsey are consecrated young people of vision. Less optimistic leaders might become discouraged when lukewarmness and complacent worldliness hinder the efficiency of the church. Evidently most churches have a handicap of greater or less proportions. To warn against discouragements, for laborers in his vineyard, we have this kind admonition and precious promise: "Let us not be weary in well doing: for in due season we shall reap if we faint not."

MRS. H. J. PRICHARD,  
Corresponding Secretary.

### ELKHART, INDIANA

The work in Elkhart is moving forward steadily but surely. Our work here is rather unique in a way, as we function in organized groups—each group is for certain work rather than individuals. These several groups are working together for a very definite objective. Sunday, January 6, was our quarterly cash offering day, and \$1,045 was turned into the building fund. This represents much hard work, yet each group takes a keen delight in "going over the top."

Sister Florence Bickel made her last public appearance, December 30, before her return to the African field. The W. M. S. served a banquet in her honor just before the holiday season. To know Sister Bickel is to love her, and because we know her, we have a deep interest in her work on the foreign field. May God keep her as his own for his work.

We are looking forward to our revival to be held in February by Brother Whetstone of Nappanee. A revival is not the work of one but of the church—We will be ready when he comes.

MRS. EDNA NICHOLAS.

### REPORT OF RECEIPTS FOR HOME MISSIONS, DECEMBER 1 TO DECEMBER 15, 1928

All amounts are for the General Fund unless designated as follows: \*—for Kentucky Fund; †—for Church Erection Fund.

Br. Ch., N. Georgetown, O. ....	\$ 8.00
* Br. Ch., N. Georgetown, O. ....	2.00
* Carrie Stoffer .....	5.00
Total \$15.00 .....	
G. C. Brumbaugh, Hill City, Kans. ....	5.00
Ross Botts, Lancaster, O. ....	5.00
Mr. & Mrs. E. E. Focht, Muncie, Ind. ....	10.00
Br. Ch., Brighton, Ind. ....	10.50
Br. Ch., South Bend, Ind. ....	70.00
Br. Ch., Corinth, 12 Mile, Ind. ....	10.00
Br. Ch., Gratis, O. ....	17.35
N. G. Kimmel .....	5.00
Primary Dept. S. S. ....	10.00
Total \$32.35 .....	
Mr. & Mrs. H. C., Clarence & Raymond Griffith .....	5.00
*Mr. & Mrs. H. C., Clarence & Raymond Griffith .....	5.00
Br. Ch., Washington C. H., O. ....	10.65
Br. Ch., Mexico, Ind. ....	74.50
Br. Ch., Rittman, O. ....	14.77

Br. Ch., New Troy, Mich. ....	5.50
Mrs. Alice Grubb, Johnstown, O. ....	5.00
Br. Ch., Uniontown, Pa. ....	40.30
*Br. Ch., Uniontown, Pa. ....	6.95
†Br. Ch., Uniontown, Pa. ....	5.75
*Mollie Griffin .....	5.00
*Matilda Antram .....	5.00
Women's Bible Class .....	5.00
*Mr. & Mrs. Frank Gehman .....	5.00
Total \$78.00 .....	
Br. Ch., Huntington, Ind. ....	9.75
Br. Ch., Fremont, O. ....	31.40
*Br. Ch., Fremont, O. ....	1.75
†Br. Ch., Fremont, O. ....	4.05
Total \$37.20 .....	
Br. Ch., Mauretown, Va. ....	133.47
Mrs. C. A. Will, Listie, Pa. ....	5.00
A Sister, Lake Odessa, Mich. ....	1.00
Br. Ch., Dayton, O. ....	39.53
*Br. Ch., Dayton, O. ....	10.75
†Br. Ch., Dayton, O. ....	2.00
L. T. Burkett .....	100.00
*Mrs. D. W. Klepinger .....	5.00
N. A. Teeter .....	3.00
†N. A. Teeter .....	2.00
*Friend .....	5.00
Children's Div. S. S. ....	16.00
W. A. Gearhart, Wife & Ruth .....	25.00
Willing Church Workers Class .....	10.00
Geo. F. Kem .....	5.00
Roy H. Kinsey & Family .....	10.00
*Roy H. Kinsey & family .....	10.00
†Roy H. Kinsey & family .....	5.00
Dr. & Mrs. E. W. Longnecker .....	15.00
*Dr. & Mrs. E. W. Longnecker .....	10.00
*Perry Bowman .....	20.00
Golden Rule Bible Class .....	17.50
Mr. & Mrs. H. Boolander .....	2.50
*Mr. & Mrs. H. Boolander .....	5.00
†Mr. & Mrs. H. Boolander .....	2.50
G. W. Brumbaugh & Family .....	5.00
*G. W. Brumbaugh & Family .....	1.00
*O. W. Whitehead .....	5.00
Mr. & Mrs. R. A. Patterson .....	5.00
Mr. & Mrs. O. H. Lentz .....	5.00
Roy & Lydia Macher .....	2.50
*Roy & Lydia Macher .....	2.50
L. C. Ehrstine .....	2.00
*L. C. Ehrstine .....	2.00
†L. C. Ehrstine .....	1.00
Roscoe Weaver .....	5.00
Wesley Baker & Family .....	5.00
Flo B. Fogarty .....	1.50
*Flo B. Fogarty .....	2.50
†Flo B. Fogarty .....	1.00
L. E. Forsyth .....	5.00
E. F. Klepinger & Family .....	5.00
Mary Hall .....	5.00
Mr. & Mrs. Geo. W. Wogaman .....	5.00
*Blanche E. Hamburger .....	5.00
F. W. & Alma W. Eccard .....	5.00
W. R. Yount .....	5.00
Total \$401.78 .....	
Br. Ch., Denver, Ind. ....	9.00
W. M. S. ....	10.00
Total \$19.00 .....	
Beckie C. Smith, Bedford, Pa. ....	5.00
Br. Ch., Fair Haven, O. ....	30.07
W. M. S. ....	10.00
Total \$40.07 .....	
Br. Ch., Berlin, Penna. ....	60.85
Br. Ch., Elkhart, Ind. ....	100.00
Mr. & Mrs. H. H. Merritt, Roann, Ind. ....	5.00
Br. Ch., Middlebranch, O. ....	21.57
Dr. & Mrs. Martin Shively .....	5.00
W. M. S. ....	5.00
Total \$31.57 .....	
Br. Ch., N. Liberty, Ind. ....	6.00
Mr. & Mrs. W. A. Balsley .....	5.00
Mr. & Mrs. C. G. Wolfe .....	5.00
Mr. & Mrs. J. W. Holdeman .....	5.00
Total \$21.00 .....	
Br. Ch., New Lebanon, O. ....	40.00
Br. Ch., Roanoke, Ind. ....	7.50
Br. Ch., Crd, Phila., Pa. ....	42.50
Mrs. C. Emhart .....	10.00
J. Miller .....	5.00
Mrs. H. Kalesse .....	5.00
Mrs. Greenwood .....	5.00
Total \$67.50 .....	
Br. Ch., 3rd, Johnstown, Pa. ....	35.05
Wm. Keifer .....	5.00
Mr. & Mrs. J. Carthew .....	5.00
J. L. Gingrich .....	5.00
Geo. Benshoff & Family .....	10.00
Total \$60.05 .....	
Br. Ch., 2nd, Johnstown, Pa. ....	10.00
*Br. Ch., 2nd, Johnstown, Pa. ....	10.00
Mrs. John R. Griffith .....	2.50
*Mrs. John R. Griffith .....	2.50
Total \$25.00 .....	
Br. Ch., Pleasant Grove, N. Eng-lish, Iowa .....	14.90
Br. Ch., Bethlehem, Va. ....	27.10
H. A. Logan .....	10.00
*Mrs. Jacob S. Swartz .....	11.00
Mr. & Mrs. Stuart Good .....	5.00
Total \$53.10 .....	
Br. Ch., Krypton, Kentucky .....	1.25
*Br. Ch., Krypton, Kentucky .....	5.50
*Marion Siler .....	5.00
*T. E. Perkins .....	5.00
F. V. Kinzie & Family .....	5.00
*F. V. Kinzie & Family .....	5.00
*Thetus Hadde .....	5.00
Total \$31.75 .....	
Br. Ch., Des Moines, Ia. ....	13.08
Ray A. Emmert .....	5.00
Viola Miller .....	8.00
M. P. Garber .....	5.00
Total \$31.08 .....	
Br. Ch., Milledgeville, Ill. ....	33.71
*Br. Ch., Milledgeville, Ill. ....	2.00
Rev. & Mrs. Geo. E. Cone .....	5.00
Mr. & Mrs. J. E. Miller .....	5.00
Mr. & Mrs. W. L. Miller .....	5.00
Samuel Livengood .....	5.00
Fannie Walker .....	5.00
W. P. Beard .....	5.00
Mrs. P. G. Garman .....	5.00
Loyal Daughters Bible Class .....	5.00
Total \$75.71 .....	
Br. Ch., 1st, Phila., Penna. ....	300.00
Br. Ch., Hamlin, Kansas .....	10.86
Mr. & Mrs. N. P. Eglin .....	50.00
Mr. & Mrs. B. M. Berkley .....	10.00
Mr. & Mrs. G. F. Berkley .....	20.00
Mr. & Mrs. W. H. Schaffer .....	10.00
W. M. S. ....	10.00
Mr. & Mrs. G. W. Dowell .....	5.00
Mr. & Mrs. E. C. Blanchard .....	5.00
Mr. & Mrs. Virgil D. Kess .....	5.00
Mr. & Mrs. S. A. Shannon .....	15.00
Mr. & Mrs. S. I. Miller .....	10.00
Total \$150.00 .....	
Br. Ch., Fort Scott, Kans. ....	2.10
Rev. & Mrs. L. G. Wood .....	5.00
Total \$7.10 .....	
J. F. Garber, Weldon, Iowa .....	5.00
Wilma Garber, Weldon, Iowa .....	10.00
*Wilma Garber, Weldon, Iowa .....	10.00
Mrs. L. E. Meyers, Hollidays Cove, W. Va. ....	10.00
Br. Ch., Gratis, O., Partial Report .....	6.50
Br. Ch., New Paris, Ind. ....	22.04
Br. Ch., Gretna, Bellefontaine, O. ....	38.00
Br. Ch., Ft. Wayne, Ind. ....	11.45
*Br. Ch., Ft. Wayne, Ind. ....	2.00
Mrs. H. Holderman .....	5.00
J. L. Kimmel .....	5.00
Mrs. J. L. Kimmel .....	5.00
Mr. & Mrs. H. L. Waters .....	5.00
Total \$33.45 .....	
Mrs. H. W. Robertson, Strasburg, Va. ....	5.00
Br. Ch., Allentown, Pa. ....	5.50
*Br. Ch., Allentown, Pa. ....	6.00
*Mrs. Wm. Hargraves .....	5.00
*Miriam & Elsie Silberman .....	12.50
*Adele & Iva Silberman .....	5.00
*Geo. Silberman & Family .....	30.00
Mr. & Mrs. Wm. Jacoby .....	5.00
*E. E. Fehnel .....	5.00
Total \$74.00 .....	
Br. Ch., Glenford, O. ....	16.15
Br. Ch., Masontown, Pa. ....	34.50
Mrs. Griffith & Mrs. C. L. Sangs-ton .....	5.50
Charles A. Provance .....	5.00
*R. A. Swartzwelder .....	5.00
Mrs. G. W. Honsaker .....	25.00
H. W. Koontz .....	25.00
Total \$100.00 .....	
Br. Ch., Harrah, Washington .....	12.45
E. B. Gould .....	5.00
S. C. Culver .....	5.00
*Mr. & Mrs. M. E. Lindblad .....	2.00
†Mr. & Mrs. M. E. Lindblad .....	3.00
Total \$27.45 .....	

Br. Ch., Portis, Kansas	30.90
*Br. Ch., Portis, Kansas	8.10
†Br. Ch., Portis, Kansas	1.00
W. M. S.	10.00
Mrs. T. N. Garner	10.00
C. E. Billings	5.00
S. Lowman	2.00
*S. Lowman	3.00
†S. Lowman	1.00
E. R. Lemon	5.00
T. N. Garner	10.00
F. C. Bihlmaier	5.00
Total \$91.00	
Br. Ch., Waterloo, Iowa	41.93
Mary Horner	25.00
*Mr. & Mrs. F. H. McCartney	5.00
Harry Miller	10.00
Mr. & Mrs. S. P. Hoover	5.00
Ephraim Hoover	15.00
Edna Lichty	5.00
Mr. & Mrs. A. E. Smith	5.00
Grace A. Pollard	5.00
Maude Hady	5.00
Maggie Peck	5.00
Mr. & Mrs. F. R. McClain	5.00
Mr. & Mrs. B. F. Puterbaugh	5.00
Total \$136.93	
Br. Ch., College Corner, Ind.	60.45
Br. Ch., Sergeantsville, N. J.	22.50
*Br. Ch., Sergeantsville, N. J.	10.50
List of those who gave \$5.00 or more:	
Mr. & Mrs. Jos. D. Wilson; Mr. & Mrs. Frank Whitlock; Ida S. Leigh.	
Total \$33.00.	

WM. A. GEARHART,  
Home Mission Secretary.

## OUR LITTLE READERS

### JESUS LOVES ME

*In the crowded railway train,  
Dimpled cheeks against the pane,  
Sang a baby, soft and low,  
"Jesus loves me, 'is I know."*

*Then unconscious, clear and strong,  
"Little ones to him belong,"  
Rose the dear voice at our side;  
"Jesus loves me, he who died."*

*Hushed the hum of voices near,  
Hoary heads bent low to hear,  
"Jesus loves me, 'is I know,  
For der Bible tells me so."  
So 'mid silence, tearful, deep,  
Baby sang herself to sleep.*

*But the darling never knew  
How the message, sweet and true,  
Raised one heart from dull despair  
To the "love" that lightens care;  
But I think, beside the King,  
I shall some day hear her sing,  
"Jesus loves me, this I know,  
For the Bible tells me so."—Selected.*

### A GOOD SET OF RULES

Here is a set of rules which every boy and girl would do well to follow. It appeared previously in the *Canadian Churchman*. Read slowly and ponder each item:

Be brave. Courage is the noblest of all gifts.

Be silent while your elders are speaking, and otherwise show them deference.  
Obey. Obedience is the first duty of every girl.

Be clean. Both yourself and the place you live in.

Be the friend of all harmless wild life. Conserve the woods and flowers, and especially ready to fight wild fire in forest or town.

Word of honor is sacred.

Fair Play. Foul play is treachery.

Be reverent.

Be kind. Do at least one act of unbar-gaining service every day.

Be helpful. Do your share of the work.  
Be joyful. Seek the joy of being alive.

## Business Manager's Corner

### THINGS WORTH WHILE

This issue of the *Evangelist* comes out sufficiently early in the year to make it permissible to mention a few things that should receive special attention during the year 1929.

It is true that New Year's resolutions are so infrequently kept that it would seem better in many instances if they had never been made. So we are not going to ask our readers to make any resolutions at this time, but we are going to ask them to do something a great deal more practical than making resolutions. This generation demands action, deeds, not resolves and good intentions, and the sooner the church and the members of the church, and even the members of the Brethren church awakened to that fact the better it will be for all concerned.

### Now Is the Time

There are occasions when delay may help matters, but on the other hand there are times when immediate action is essential to success.

For many years The Brethren Publishing Company, through its publications and its pleas has given its best support to EVERY movement and EVERY organization of the church. It has stood back of every missionary campaign, both home and foreign, of every educational campaign, of every Sunday school campaign, back of the Woman's Missionary Society, the Sisterhood of Mary and Martha and of the Christian Endeavor movement of the church. It has given of its services without stint to all these movements, and it expects to continue to do so. Would it seem strange then if the Publishing House should ask the devotees of these movements to turn their thoughts for a time to the needs of an institution that has been "backing them up" so strenuously for all these years and to give some heed to its call for support?

### Why This Urgent Plea

We have told our readers over and over how The Brethren Publishing Company bought the building it occupies entirely on faith, and how it has always had faith that the church would supply the funds to pay for the building. Please keep in mind that The Brethren Publishing Company is an organization of the Brethren church, that it owns nothing for itself, but that all its property is the property of the church and it is controlled by the General Conference, so whatever money you supply is not to be considered as a gift, but as an INVESTMENT in the property of the church.

### A Great Day at Conference

It was a great day when the General Conference of the Brethren church in assembly at Ashland last August adjourned for a period one afternoon to give the delegates in attendance an opportunity to visit the Publishing House and to see it in operation, and when more than FOUR HUNDRED visitors passed through our office and work rooms to see THEIR publishing house printing and mailing THEIR Brethren Evangelist. It was a happy and cheer-

ful throng that seemed pleased from the greatest to the least, and we are quite sure the pastors who had members of their congregation among these visitors will receive a sympathetic hearing from them if they will themselves prove sympathetic and enthusiastic in making a plea for the LARGEST Publication Day offering the church has ever made.

We will frankly state that \$11,500.00 are still needed to complete the payment for the building which in itself is worth at least \$45,000.00.

We are not asking any one to pay for a "dead horse." We know that is always unpleasant. But this is a proposition that is very much alive, and we are convinced it is worthy of your support.

### Illustrating the Plea

We are making no attempt to catch your eyes and your attention by fancy embellishments and pictures this week. We used up that material in the special anniversary number a few weeks ago, but that all our readers may see how much alive The Brethren Publishing Company has been for the past thirteen years we are inserting here a portion of our annual report as given to the General Conference in Ashland last August.

### Thirteen Years' Growth

The following table of the net worth of The Brethren Publishing Company, taken from the annual reports made to General Conference reveals the annual growth of the Brethren Publishing Company during the thirteen years of the present management.

1915, Net Worth	.....\$ 5,627.91
1916, " "	..... 6,725.27
1917, " "	..... 6,765.29
1918, " "	..... 8,564.77
1919, " "	..... 11,170.06
1920, " "	..... 23,840.75
1921, " "	..... 22,587.86
1922, " "	..... 27,896.16
1923, " "	..... 31,390.27
1924, " "	..... 35,747.09
1925, " "	..... 48,804.20
1926, " "	..... 49,090.74
1927, " "	..... 51,523.13
1928, " "	..... 54,550.66

Net gain .....\$48,922.75

### Do It Now

Sunday, January 27th is the day set by the General Conference for Publication Day, and to give all our churches an opportunity to invest in this special institution of the church. The need is imperative and the opportunity is here. Why not improve it?

It can readily be seen that five and ten cent offerings will not pay off this debt, and not much is gained by saying if each member of the church would contribute FIFTY cents the debt would be paid. There are thousands of members in the church that do not have fifty cents to spare, and it will be necessary for many members to invest fifty dollars rather than cents in this proposition to insure its success. There are many men in the church who can do that. The contribution we reported last week as an advance offering from a good brother was that amount.

### Pastors Must Act

We have sent personal letters to our pastors requesting their cooperation in this plea and we trust our requests may be heeded.

Please send all contributions to the Business Manager.  
R. R. TEETER,  
Business Manager.

Number 4  
Volume LI

January 26  
1929

# THE BRETHREN EVANGELIST

## *Heart Throbs of Our Church Leaders*

III. By G. W. Rensch, D.D.

I have no greater joy than to hear that my children walk in the truth.—III John 1:4.



With amazing tenderness, the dear, old, faithful apostle would thus reach our hearts. With gray hairs and smiling face, with voice as gentle as a mother's, he is saying, "no greater joy;" "no greater joy." But, "no greater joy" must have a substantial foundation—a strong and deep root that there may be flower and fruit. There can not be abounding joy with a feeble life. Strength is not an accident. Growth does not come by chance.

It is the "tree planted by the rivers of water, that bringeth forth his fruit in his season." Its roots spread wide and strike deep. "My children" who "walk in the truth," are like that, the apostle is saying. "Thou God seest me," should not overwhelm us with fear; rather it should fill our hearts with reverent joy. The All-seeing Eye and the All-pervading Power are our Father's. He knows when his children walk in the truth. He looks on us in love, and is around us for good.

With such a sense of his nearness, prayer can be but a dear delight.

We should covet a deep solicitude for the church. The church is "the pillar and the ground of the truth." Why try to belittle it; it is of God. It has put the Bible into our hands, and been the means of preaching the gospel by which we have been saved. Having been saved through its efforts, why should we not cherish it? Think about it. Study over it. Pray for it. Work for it. Aim to be helpful. Such solicitude will not be lost. It will strengthen the church, save the lost, and greatly enrich our own lives as we thus "walk in the truth."

How can we forget the danger from worldliness in these days of tragedies? There is the lust for power, for wealth, for pleasure; for all that the world calls success. Jesus said, "The cares of this world and the deceitfulness of riches choke the word." If temptations are greater than ever, never have there been so many good books and papers, good music brought right into our homes, harmless amusements, and good people, as now.

Shipshewana Lake, Indiana.



## Signs of the Times

Mr. Rickard and Dr. Torrey  
Hoover and the Millennium  
Babies and Gas Masks  
Sunday in Brazil  
Good News from Africa

by  
Alva J. McClain

As this is being written, the newspapers announce the death of Tex Rickard, ex-saloonkeeper, gambler and promoter of prize fights. To this event over two and one-half full pages were devoted by the Examiner, leading morning paper in Los Angeles. The story of Mr. Rickard's life will follow in later issues, published serially.

A few weeks ago a man lay dying in Berlin, Germany. Daily dispatches reporting his condition were given front page publicity in the city newspapers. His main distinction was marriage to and separation from a screen star.

Not long before, Dr. R. A. Torrey died, a great Christian preacher, evangelist, author and educator, under whose world-wide ministry hundreds of thousands had been brought to accept Jesus Christ and to live a life of righteousness. If the passing of Dr. Torrey was given any notice in the newspapers, this writer did not discover it.

If you are surprised at this peculiar blindness of the world to the worth and work of a great servant of God, read what the Apostle John says about the Master whom Dr. Torrey served, "He was in the world, and the world was made by him, and THE WORLD KNEW HIM NOT." (John 1:10). The WORLD is still blind.

Does the election of Mr. Hoover indicate that the Millennium has arrived? It was a great victory, but here are some interesting figures. According to Current History, there are in this country 21,409,215 voters who believe in the ideals of Mr. Hoover. And there are 15,042,366 voters who swear by Mr. Smith's ideas of government. The margin is exactly 6,366,849 voters.

It looks impressive, but how long will it last? The strength of the Democratic candidate was in the large cities, while Mr. Hoover was strongly supported by rural districts and smaller towns. Population is concentrating more and more in the large cities. How long will it take to wipe out the Hoover margin? There is still need for prayer, even if the President-elect does all that is expected of him.

Medical authorities of the world, but especially of America, are doing wonders in reducing the high rate of infant mortality. Babies for whom there would have been no hope fifty years ago, are now being saved to lives of health by medical skill. This is worthy of applause.

At the same time, military experts from Europe declare that when the next war arrives it will be necessary for even the babies in the cradle to wear gas masks. And they add that the next war is on the way.

Not yet is the world made safe for human life, to say nothing of democracy. The world needs a King, that King who took little children into his arms and blessed

them. He will protect the beneficent work of science from the devilish machinations of the war-makers. Read Isaiah, chapter two, verse four.

On Sunday, December twenty-third, Herbert Hoover left Brazil for home. In the morning he attended the American Union Church, where the pastor prayed for his safety and happiness. At noon he gave a luncheon to the President of Brazil. In the afternoon he was taken to the famous Hippodrome race track where the feature race was named Hoover in honor of the distinguished guest.

One wonders whether Mr. Hoover really enjoyed the afternoon. Also what George Fox and William Penn, both great Quakers, would have done under similar circumstances. But this is only the beginning of Mr. Hoover's troubles. It will be more difficult to please the politicians of Washington than the rulers of Latin America.

In a letter just received, dated November 8th, Dr. Gribble says, "Never has the Hand of God been more manifest or prayer more signally answered in the history of the Oubangui-Chari Mission." This is the important sentence in her report regarding the native rebellion. The French government, which had ordered the missionaries to evacuate the Mission at Yaloke, has not deemed this extra step necessary. Dr. Gribble, who had been detained at Irimo by the military forces, has been escorted to Yaloke under military protection where she found the missionaries safe and well.

The native rebellion is not yet over, and the soldiers will continue to reside at the Station for some time. But the missionaries are being given the utmost consideration, and are able to go on with their work. It pays to pray.

## Questions & Answers

Conducted by  
J. Allen Miller

Readers are invited to send in suitable questions, which will receive consideration as space permits.

### 4. What does it mean to be sanctified?—B.

This is an important and an interesting subject of Holy Writ. It must be said at once that within the compass of this reply only the barest outline of the Doctrine can be indicated. The answer must take the form largely of an outline.

(1) The subject of Sanctification belongs, to my way of thinking, to the benefits which Salvation bestows upon the believer in Christ. The beginning of the new life in Christ on man's part is a supreme act of faith. On the divine side it is the supernatural regenerating act of the Holy Spirit. When the initial work of salvation is completed the believer stands accepted before God in Christ. The finishing act is justification and it brings a man into the state of divine acceptance. To justify is to declare just, not to make just. Neither does it mean to acquit in the ordinary sense. The first would make it a mere fiction ascribing a character to man which he did not possess and the latter would mean that he had done no wrong. To justify is the divine

declaration of the gracious acceptance of the man by God and that on the sole condition of the faith of the man. The ground for God's action is the finished work of Christ.

(2). In regeneration the new life is begun. In justification one enters into a state of acceptance with God, that is, a state of grace is entered. Rom. 5:1-2. Being in this state one is to grow, that is, in grace. 2 Peter 3:18. Cf. 2 Peter 1:4-8. Paul's doctrine of growing up into full-grown men is fully set forth in Ephesians 4:11-16. In another place he writes, "But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit (2 Cor. 3:18). There is a human as well as divine side to this perfecting process. The human may be illustrated by the words of Paul in 2 Cor. 7:1 where he says, "Let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God." The divine side is shown in such passages as, "...Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works." But the passage that expresses the goal is Romans 8:29-30. The ultimate goal is nothing less than "to be conformed to the image of his (God's) Son."

(3). This brings us directly to the supreme factor in the development of the spiritual life in Christ, namely, Sanctification. To sanctify, in its simplest New Testament usage means to separate for or to dedicate to God; to consecrate. Since only what is pure, blameless, guileless, can be offered to God the verb comes to mean to purify ceremonially, as in Heb. 9:13. Then to purify by expiation as in 1 Cor. 6:11 and Eph. 5:26. Thus we come directly to the dominant idea of the word, namely, that of separation unto, consecration to, or a setting apart for the service of God. Sanctification is thus also a divine work. The Father is said to sanctify, 1 Thess. 5:23; the Son, Christ, sanctifies, 2 Thess. 2:13; the Holy Spirit sanctifies, Rom. 15:16. Sanctification embraces the whole man. The ministry of the church is set for this very thing. This is

(Continued on page 15)

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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

Send all moneys to the  
Business Manager

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## Selecting Sunday School Teachers

One of the most difficult tasks for many of our Sunday schools is to secure enough qualified teachers to care for the required number of classes. There has been not a little emphasis on the importance of Sunday school teachers being really prepared to teach. We have called attention to the steadily rising intellectual standards of public school teachers, and have rightly insisted that we must lift higher the standards for teaching in our church schools. We have said we need trained teachers—teachers who know the word of God, who know human nature, and who know the art of teaching. We have urged the importance of these teachers being the equal to those who face our children in the public schools. And as an ideal it is a good one, and though the ideal can seldom be fully realized, yet we ought not to cease to stress it to the end that no school shall be satisfied with less than the highest possible development of its teaching possibilities.

There is one qualification for a Sunday school teacher, however, that stands out above that of intellectual training or natural ability, and that is, a life truly consecrated to the Lord Jesus Christ. And this qualification has sometimes been overlooked in our zeal to get teachers of training and ability. And at times the teacher problem has been so acute that we have been ready to accept as a teacher almost any one who had the willingness to teach, without regard to any particular qualification. We have the utmost sympathy for those in charge of schools facing such a situation. The problem is not easily solved. The classes must have teachers, so we think, and any one who indicates a willingness to answer our need, we are ready to lay hold on without question or requirement. Or our problem may be not a dearth of teachers, but of efficiently trained teachers, and we are feeling the demand from the classes for teachers of a better quality. The bane of poor teaching has gotten hold of our constituency and dissatisfaction is being voiced. Under the pressure of such a situation we are in danger of overlooking or passing lightly by the spiritual qualifications of prospective teachers who may be well trained, or whose popularity may cause a demand for their services. That is often the easiest and least troublesome course to pursue. But it may not be the wisest in the long run.

Happy is that superintendent or pastor (and the pastor ought to be concerned about the teacher problem) who finds the trained teacher also possessing these higher qualifications, but where such is not the case, the issues are too vital and too far-reaching to be indifferent to the situation. He will need tact, foresight, resourcefulness, patience, skill, positiveness, and a lot of other qualities to deal successfully with the case, but the possible consequences of a do-nothing attitude are too serious to be encouraged. We do not suggest that the situation be handled "without gloves," or that a dynamite bomb be thrown into the teaching problem; a true leader does not use "big stick" methods. But by prayer, caution and kindness the problem must be faced. The unconsecrated teacher must be brought to a realization of her high responsibility for leading a consecrated life and for encouraging her pupils to follow in the highway of true holiness, or else be relieved of her leadership.

It is not too much to place as an essential qualification for teaching a spiritual vision and attainment above the average. We have come to take it for granted that the intellectual training and native ability should be above the average. If one is to occupy a position of leadership, he should have the qualifications necessary to lead. And whether one aspires to religious leadership as a preacher, as a deacon, or as a teacher in the Sunday school, that one ought to realize that the world and the church not only expect but have a right to expect more of him or her than of the rank and file of church membership. It is not enough that a Sunday school teacher shall be an average Christian, any more than it is that a pastor shall measure up to the standard of averages.

They are both leaders in the cause of Christ, and if they are true to their leadership, they must lead not merely in matters of the intellect and formal religion, but in spiritual attainment as well. It is not necessary nor desirable that a teacher should be able to demonstrate that she stands ahead in spiritual attainment of those whom she would teach, but she should show herself ready to deny and discipline self in any way that the Holy Spirit may point out in order to make for her greater efficiency as a teacher and leader of souls.

An unconsecrated and worldly-minded teacher can do serious injury to the school and occasions are not wanting when entire churches have been held back in their progress because of the unrendered and uncircumspect life of a teacher. In one school about which we read recently an incoming stranger offered her services as a teacher and was given a class of boys, and was permitted to supervise the young people's activities. Later the pastor was endeavoring to have a revival and much to his surprise found the young people decidedly opposed to him and averse to attending the meetings. Upon investigating the situation it was discovered that this teacher had been in the habit of inviting young folks to her home to dancing and progressive euchre parties. She had influenced them against the pastor and superintendent, telling them that they were altogether too strict. A quarrel with, and a separation from, her husband about the time her worldliness was discovered resulted in her removal to another city, but it will be a long time before that school will recover from the effects of her evil seed-sowing.

Superintendents and pastors have a right and a responsibility to exercise care in selecting their Sunday school teachers. And in our Sunday school emphases, we need to bring forward the spiritual qualifications of our leaders, and particularly of our teachers. Set the intellectual standards as high as all reasonable resources will justify, but do not put technical efficiency above nobility of life.

## Conversion, the First Objective of Evangelism

This is the time supreme for evangelism; let us think of the thing supreme in evangelism. We say it is the time supreme for evangelism in the sense that it has proved to be the time in the year most favored for special evangelistic efforts. We do not believe evangelism ought to be confined to any particular season; rather it ought to be perennial in the church. However, during the beginning weeks of the year and the lenten period intensive evangelism seems as natural and as much to be expected as wheat harvest in July. And during this time when the spirit of evangelism is in the air there is good reason to call ourselves anew to a consideration of the first objective of evangelism, namely, conversion.

There are times when it seems that the idea of conversion is not much in the popular religious mind during evangelistic efforts. Other objectives are allowed to obscure the necessity of and to usurp the supreme place of conversion. The thing we often place first in our evangelistic meetings is the getting of church members. We want to increase the numerical strength of our church. Now the getting of church members is a perfectly laudable ambition, but no church should desire members who are not converted, and before church membership is stressed conversion should be pressed. Sometimes we are actuated by a desire to get financial strength, and we put forth frenzied efforts to enlist the interest of certain substantial individuals, urging upon them the church's need of just such persons as they are. Any church leader knows the importance of men and women of means to the growth and efficiency of the church, but it may be questioned whether any one

of wealth, no matter how liberal, is really an asset to the church unless or until such individual has been converted. And the first appeal to the man of wealth as to the man of little means, is that he be converted. Not infrequently in our revivals church workers are actuated by a desire to improve the social standing of their church by the addition of men and women of prestige and character. It cannot be denied that persons of influence and leadership in a community are a great source of strength to a church if they come in by the door of conversion. Any church may well covet such leadership, but God deliver us from being so eager for men and women of social standing that we are willing to compromise the entrance requirements. Jesus made it no easier for Nicodemus to enter the Kingdom than for the sinful woman at Jacob's well. And we dare not. It would be a sad day for the church if the time should come when we would fill up our membership roll with names of people of social distinction and positions of influence without their first having experienced a change of heart. Jesus did not throw open the doors of the Kingdom to the rich young ruler merely because of who he was, but said, "One thing thou lackest." Our first message to the high, as to the man of low station, is "Be ye converted." That points the way to salvation, and it is the salvation of souls that should be our chief concern and not the visible prosperity of our church.

*(Continued on page 3)*

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## EDITORIAL REVIEW

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You will read with profit the interesting letter of Dr. J. L. Gillin this week, who reports his visit to a Swiss penal institution.

Those who have problems of a religious or Biblical nature are invited to write them to Dr. J. Allen Miller who is conducting our new "Question and Answer" department each week. Questions may be sent to the editor or direct to Dean Miller at Ashland, Ohio.

The Christian Endeavor Service Superintendent is giving some splendid service, as may be seen by reading the Christian Endeavor department this week. Brother Homer A. Kent answers some questions, and is ready to answer more if those who have problems will take the trouble to write him about them. Address him at 1542—25th Street, S. E., Washington, D. C.

Brother Lester King, pastor of the church at New Lebanon, Ohio, offers a suggestion intended to help keep tab on the isolated members and thus reduce the loss about which there has been much complaint. His suggestion is that the names of non-resident members be published, so that pastors of nearby churches may get in touch with them. Read it, think it over and give us your comment or suggestion.

Brother M. L. Sands, pastor of the church at Muncie, Indiana, informs us that they are in the midst of a revival with himself doing the preaching and Brother Glenn Wagoner leading the singing. The interest and attendance are good and the prospects are bright. The average Sunday school attendance last quarter was 154, and for January 13th it was 168. Church services also are increasing in attendance.

Some are having difficulty in getting money for the Superannuated Ministers' Fund to the right party. It should be sent to J. J. Wolfe, North Manchester, Indiana, and not to Herman Roscoe who formerly handled the money. That reminds us to say that the next special offering after you have taken your Publication Day offering is the two fold offering to the Superannuated Ministers' Fund and the Brethren Home. The date is February 24th.

Prof. M. P. Puterbaugh, treasurer of the National Sunday School Association, gives his third report of White Gift Offerings, and this week again, we notice some very commendable gifts, though this week's total does not quite reach the thousand dollar average of the previous reports. The amount reported to date is \$2,922.14. Lanark, Illinois and Hagerstown, Maryland are the two highest this week, both being considerably over the hundred dollar mark.

"Home Dedication Day," suggested by the copy provided this week by Prof. Stuckey on Sunday School page, is worthy of observance and we commend it to our people. Few things are more

important than that the home shall be purified, exalted and made more Christian. And the most effective way is to begin within the home itself to build up the right spirit and appreciation of family life. Here is a suggestion that impresses us as being practical and adaptable to all sorts of home conditions.

Dr. C. F. Yoder reports interestingly and encouragingly concerning the mission work in the Argentine. It would seem strange to us to observe Christmas during the summer harvest time, as they have recently done. The growth of the work at Rio Cuarto is especially noted. At Alma Fuerte a mission was launched with a vacation Bible school and a Christmas program. Brother Robert Crees, an Ashland graduate of last June and a visitor in the Yoder home, gave assistance.

Brother Fred V. Kinzie tells of the disasters that have combined to paralyze business in the county in which Krypton mission is located in Kentucky. The latest stroke to the community's life is an influenza epidemic, which has caused a shut-down of schools and churches. One of the greatest needs of the community is adequate and competent medical care. Brother Kinzie says a graduate nurse, equipped with an improvised dispensary and a saddle horse would be a great boon to the work.

President Jacobs' "News of the College" will be read with interest by every friend of the College. His faithfulness in keeping the brotherhood informed concerning the various college activities has had much to do with the growing interest in the task of higher education in our church. A number of things point to the rise of Ashland College in popular estimation in the city of Ashland and the country round about, but particularly the increased demand for the services of its faculty members for special addresses.

Brother W. R. Deeter writes of his change in pastorates from the Clayton-West Alexandria, Ohio, circuit to Carleton, Nebraska. Five were added to the Clayton church and nineteen at West Alexandria during his pastorate. He has been well received at Carleton and has received substantial tokens of the peoples' good will. Four have been added by letter and three await baptism. Brother Deeter is a consecrated and hard-working pastor and with the cooperation of the splendid group of workers with which he is surrounded we may expect a successful work for God in this field.

The correspondent from Harrah, Washington, informs us in a personal communication that a union tabernacle campaign was closed in December, resulting in eighty-seven confessions and fifty-five consecrations for service. "There is no local minister within nine miles with the exception of a Gospel Hall man who preaches at the Union Sunday School twice a month," says Sister F. B. Gould, and she is convinced that "the field is white unto the harvest." They need a pastor who is consecrated to God and to work, and who will stay by the field and develop it.

A pamphlet issued by the Federal Council of Churches gives information concerning Race Relations Sunday, February 10, 1929, and suggests various ways of observing the day. From a small beginning in 1922, says Dr. George E. Haynes, the idea has spread through Home Mission Boards and thousands of local churches and other agencies. "We feel that the widespread recognition of Race Relations Sunday is having a great influence in bringing about a better spirit of cooperation and understanding between the various racial groups in the United States." Among the suggestions for the observance of the day are the exchange of pulpits by white and Negro ministers, visits of choirs, joint interracial meetings by young people's societies, and other groups.

A number of new subscriptions have been coming in since the first of the year, among them being a large increase from Cedar Rapids, Iowa, where Brother George Ronk has succeeded in stirring up an enlarged interest in the Evangelist. We thank him for this support, and hope still others will succeed in their intentions of bringing up the subscriptions in their communities. The new features added this year, Brethren McClain's and Dr. Miller's departments and the special messages on first page, seem to be meeting with approval. We also thank our friends for the encouraging words written about the editorial and other departments. For the sake of the larger good we may do, we covet a greatly increased circulation of the Evangelist and a growing feeling on the part of our readers that our church paper is indispensable in their homes.

## God's Portrayal of His Church

By Homer A. Kent

For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.—Ephesians 3:14-21.

The marvelous prayer recorded in Ephesians 3:14-21 is made on behalf of the Church. For the Church Paul desired the mighty strength of the Holy Spirit. For the Church he sought the ever conscious presence of the Blessed Christ. For her he prayed the realization of the knowledge of the love of Christ that is beyond expression, that transcends human thought, that thus she may be filled with the fulness of God. As he thus prays he has in mind not Israel whom he loved as his own soul, though Israelites were included, not alone a local congregation such as that at Ephesus, but the whole "ecclesia" of God. His prayer is for the Church. The Church which is founded upon the person and work of Jesus Christ, which had its beginning at Pentecost and continues to this present day, whose executive head in this world is the Holy Spirit.

The Church therefore is that body of believers who have named Christ as Savior and Lord. It is an invisible body. Its outward expression is the visible churches we see all over the world who acknowledge Christ as their Head. This epistle of Paul to the Ephesians is given over to a portrayal of the Church and the functions of that Church in the world. In depicting the Church he has symbolized it by certain objects which are well known to us all and which serve to help us see the Church as it really is in relation to the heart of God and to the heart of the world. May God help us to understand the Church, which is the grandest institution upon which the sun shines. God honors the man who honors his Church. The man who touches the Church touches God. He who speaks a word against the Church speaks against Christ. It is God's institution.

I. First, the Church is symbolized as a building, a temple. We have it in Ephesians 2:20-22. The church is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth into a holy temple in the Lord: in whom ye also are builded for an habitation of God through the Spirit."

The building is a growth. We shall not fully appreciate what Paul is talking about until we understand a bit about the method of building temples in ancient days. For example, there is the Ephesian temple of Diana. It took 220 years to build it. It was made of shining marble. Some of the shafts were sixty feet long. The temple was of immense proportions. It was not one building but many. Porticoes, great halls, covered walks. But all "growing" together to give the aspect of one immense building dedicated to the worship of the goddess Diana.

Or take the temple at Karnak, the largest in the world, with its great colonnades, its mammoth pylons, its avenues of sphynxes, its statues, its graceful obelisks piercing the sky, its great corridors, its halls. It covers

acres upon acres of ground yet it is so unified as to grow into one temple.

What magnificent truth is hidden away in the symbolism of the building! All believers are parts of the building of God. That building is "growing" upon its foundation, Jesus Christ. A part of it is in heaven today, a part of it is on earth. It shall continue to grow until Christ comes and puts on the capstone. Then we shall have a completed temple. Each individual believer is a temple of the Holy Spirit but no believer is big enough to hold all there is of God, so he dwells in the aggregation of believers which we call the Church. And in that unified body he expresses himself to the world. What dignity this gives to membership in the Church!

II. Secondly, the Church is Symbolized as a Body. God "hath put all things under his feet, and gave him to be the Head over all things to the Church, which is his body, the fulness of him that filleth all in all."

Marvelous beyond comprehension are these words! "This body which is the Church is the fulness, the complement, the filled up receptacle of God. Who is it that makes it so? It is Christ. The Church is the fullest manifestation of his grace and mercy and gifts. She is the full manifestation of his being because penetrated by his life."

A body implies life. The Church is a live thing. The life is Christ. This is why you can never kill the church. The very gates of hell cannot prevail against it.

A body has many members. It has many functions. The foot is not for the same purpose as the eye. If we attempt to walk with our hands we belong to the jungle. Each member of that body has its peculiar service to render which no other member can perform. If we do not know what our peculiar function is we must find out or else we will be misfits in the church. This all being true it is not for us to criticize the services of another. Each must serve in his own way only in the Lord. Not all are good executives. Some are. Not all are good teachers. Some are. Not all are blessed with winsome personalities. Some are. Not all can be the head, else who would be the foot? Christ uses all kinds of people in his Church. There is a place for every one. For a Peter and a John. For a Mary and a Martha. For a rich man and a poor man. For the lovely and the unlovely. All can contribute something to the enrichment of the body of Christ.

That for which Christ pleads in his body, the Church, is purity. He longs for a healthy Church. The tragedy of the Church today is that there are so many within its bounds who are not living as they ought to live and are bringing reproach upon the whole Church and most of all upon its Lord. The Church pure is the Church powerful. That kind of a church made the Apostolic Church the force it proved to be. The lesson from Annanias and Sapphira stands out. They were stricken down because they presumed to lie to God. That was a Church powerful because it refused to permit such a thing as a lie to live within its bounds. Oh, for a Church that is pure, free from reproach, that functions in all its membership!

The Church then is a body. The body the noblest creation of God! Through this body Christ expresses himself to men. It is a part of Christ. Do you realize that your feet are the only feet to run Christ's errands? Your mouth is his instrument to speak his message. Your voice is to sing his praises. Your hands to work his work. Are you Busy for him?

III. Thirdly, the Church is symbolized as a bride. "For

this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the Church (Eph. 5:31, 32). "I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (II Cor. 11:2).

The picture of the oriental bride may help us here. Her attitude toward her husband is that of absolute loyalty. She says at the time of the wedding ceremony, "I dedicate this heart to love none other but my husband, these hands to serve none but him, these eyes to look upon none other but him, these ears to hear nothing but his praises, these feet to walk but for him."

A like loyalty characterizes the Church of Jesus Christ, his bride, to her bridegroom, the Lord. The true Church dedicates her heart, her life, her talents, her all to him and pledges an eternal allegiance to him. Loyalty on the part of the membership of the Church is one of the crying needs of the day. The visible Church is too much divided. We are not as one army under one Captain. Our loyalty can often be questioned. Let us be so constant in our devotion to him that when his purposes for the Church on earth are done and we are called to sit down with him at the marriage supper of the Lamb we shall not be ashamed.

IV. Fourthly, the Church is symbolized as a family. "Jesus Christ, of whom the whole family in heaven and earth is named" (Eph. 3:14, 15). God is the everlasting Father, Jesus Christ is our Elder Brother and Savior, "and all ye are brethren." Thus a home is pictured, a home where perfect relationship exists. Home has been described as the sweetest word in the English language. Of course the word is thought of in connection with the home that approaches the ideal, where those things and conditions do not enter which make home a hell for so many. We do not think in this connection of the thousands of broken homes in the world where the members are out of harmony.

But the church is the family of believers united by ties closer than the ties of human blood,—yea, by the ties of Christ's blood. In the church there is no caste, no race, no color, no province. We are all one in him.

Have you this conception of Christ's Church? It exists for the praise of his glory. It shall be triumphant. God's purposes cannot fail. It is the body of Christ. It is the greatest of all honors to belong to it. Let us endeavor to so conduct ourselves within the membership of the Church that we shall not in any wise bring reproach upon it, so that Christ may indeed express himself through his body.

Washington, D. C.

## Things By The Way

By Dr. A. D. Gnagey

### The Knowledge of God

Who can know or understand God? Yet Jesus in his intercessory prayer tells us that to know him, the only true God, this is life eternal. Personal knowledge of God is not only the true secret of happiness, but it is life eternal, life here and now, and life forever more. Real trust in and acquaintance with the heavenly Father, transforms both spirit and life for him who possesses it. The Bible, therefore, is concerned first of all with Christian life rather than with Christian work,—with the character rather than with the career. Personal knowledge of God of which the Bible speaks is, however, but a means to an end; and so far from leading to selfishness must, in proportion as it is enjoyed, fill the soul with that divine love and compassion which ever seeks the good of

others and the glory of God. They only truly know God who know Jesus. He is the revelation of the Father. The most outstanding contribution that Jesus made to the world is the revelation of God as a Father. Do we know him as such? Therein lies the way of peace and joy as well as present and eternal blessedness. Only those who love God and Christ have the promise of their abiding presence in heart and life. John 14:23.

### Our Invisible Ally

Quentin Hogg did a great work for boys in London. Jem Nichols, a reclaimed lad of the streets, was educated in his school. When Jem was asked in the years after Hogg died how the fight for character was coming on, he replied: "I have a bit of trouble keeping straight, but, thank God, all is well. You see, I carry a photo of Quentin Hogg in my pocket, and when tempted I take it out, and his look is a wonderful help to me, and by the grace of God I am able to overcome." How much more shall we overcome who look upon the face of him who said, "Lo, I am with you always." That promise is the glorious heritage of every true Christian. Do we appropriate it?

### A Heathen and a Christian

Euclid showed in himself the true symptoms of brotherly love. When his brother, in his rage, said, "Let me not live if I be not avenged upon my brother." Euclid said, "Nay, let me not live if I be not reconciled to my brother! Let me not live if we be not as good friends!" Euclid was a heathen. Shall a heathen thus outstrip Christians, and put us to shame? Who really was the Christian? The unforgiving spirit is so foreign to everything that Christ ever said and did that no one who harbors such a spirit may claim close friendship with him who said, "Not seven times but seventy times seven." One who carries a grudge in his bosom and refuses to be reconciled has nothing in common with the loving Christ. If any reader of this paper brought with him into the New Year an unforgiving spirit he began the year with a liability which may end in a spiritual bankruptcy.

### The Best Samaritan

Excepting probably the story of the Prodigal Son the parable of the Good Samaritan is the most matchless of all Christ's beautiful short stories. In Christ's day he was the highest type of Christian, but not any more. It is utterly foolish to bind up travelers' wounds continually and allow the robbers to remain at large. I surprised my people on a Sunday morning not long ago when in a sermon I said, "There is something better you may do than follow the example of the Good Samaritan." He was a good Samaritan but not the best. The real Samaritan will investigate the conditions which encourage robbery; he will endeavor to make the road from Jerusalem to Jericho safe for travelers. He will even examine the education and early training of the robbers' children. Why did the men become thieves? Are their children likely to be urged by training and environment into the same wrong habit? Social prevention is the slogan of the twentieth century Samaritan, and that is ethically a long way ahead of charitable ameliorative measures. Again and again we need to be reminded of the old illustration that a fence at the top of the precipice is better than a hospital at the foot. Even the Prodigal Son could have done something better than "go home to his father." He might have stayed at home. Then he would have spared himself all of those sad memories which must have haunted him the rest of his days. When the Prodigal came home from the "far country" he brought with him part of that "far country" and it remained with him through life.

### "The University of the People"

After the more than four thousand delegates who were present at the World's Sunday School Convention in Glasgow, Scotland, in 1924, had returned home, Lloyd George said, "The university of the people is the Sunday school. Think of what they learn there. The quality of the knowledge is higher and better than they get elsewhere. They come in contact with and they study the most exquisite body of national literature ever compiled. For refinement, imagination, vision, exaltation of purpose, inspiration for the combined qualities there is no national literature like that which is studied in our Sunday school." He also added: "I do not know a better training for politics than a Sunday school training that makes for a thorough knowledge of God's word in its relation to civic life."

### "An Old Fashioned Daddy"

At an evangelistic meeting conducted in one of the numerous Methodist churches in this city (Altoona), Dr. Charles F. Weigle, speaking of an "Old Fashioned Daddy," said among other good things: "We have all kinds of institutions for the training of the youth, but the great need of the day is more homes where they will obtain religious training. On the curriculum of home training there are two essential features: Discipline and example. You can not train a child without proper discipline. All discipline must be rooted in love. Love must dominate and dictate. The surest way to send a child to the devil is to give way to all the child's whims and selfish demands. Love is neither easy going nor brutal. It is strong and wise and firm." Then the speaker added: "There are five great needs of modern civilization: A hickory stick for discipline, a mourner's bench for salvation, a library for knowledge, a hoe for industry, and a policeman's club for respect of the law." What a pity to spoil another wise, good speech, admirable and timely, with a glaring inconsistency. How can any one reconcile "love which is not brutal" with a "hickory stick and a policeman's club?" The hickory stick in the home as a means of discipline has long ago been outlawed and no longer has any place there. It is a relic of the past which, if it has a place anywhere, should be consigned to a museum of antiquities. No child has ever been made better by the touch of the "hickory stick." It encourages none of those finer qualities of the human spirit which build character and make for a pleasing personality. On the other hand it arouses anger, develops temper and tends to a "long distance" between child and parent. A slap with the hand on the mouth of a child four years old will rankle in its breast all the days of its sojourn in the home. Use diplomacy, brain, and heart and leave the hickory stick where God put it.

### Benevolence and Gratitude

A Russian novelist tells this fable: All the Virtues were once summoned to a festival in heaven. And they all rose up through the air and formed a circle around the throne of our Lord. They greeted one another, telling what they had done, and our Lord hearkened to them and smiled. The Virtues had known one another long and had often met upon the earth. But there were two of them who were not acquainted. They looked at each other from head to foot, but without speaking. Their eyes showed that each was asking, "Who is that Virtue?" Then our Lord said to them, "Are you acquainted?" and they answered, "We have never met before." Then our Lord presented them the one to the other. They were Benevolence and Gratitude. For the first time they had met—in heaven.

### Prayer Born Out of a Heart of Love

Many years ago, when Moody and Sankey were holding their famous revival meetings in London, they drove out into the country to look at a gipsy camp in the woods. Mr. Sankey was deeply interested in the gipsies, and spent nearly an hour with them. Standing in the carriage, he sang to them. One of the most interested in the famous singer was a small boy, who climbed up on the carriage wheel. The boy wept as Mr. Sankey sang, and begged that he sing again. Touched by the boy's sincerity, Mr. Sankey placed his hand on the boy's head, and said, "God make a preacher of this boy." It was because of that inspiration that the boy, now known throughout the world as "Gipsy" Smith, ran away from the gipsy band and became a preacher. What a power there is in a short, earnest prayer! "God make a preacher out of this boy." That was all, but it linked him to destiny. We do not know the result that will accrue from a prayer born out of a heart of love.

Altoona, Pennsylvania.

### The Harp of God

By Thomas Gibson

The Harp is one of the most musical instruments known. It was used in the days of "Jubal, who was the father of all such as handle the harp and the organ!"

When Laban had overtaken Jacob, his son-in-law, after he had stolen away from him, secretly, he said to him, "Wherefore didst thou flee away from me and didst not tell me, that I might have sent thee away with mirth, and with songs, and with harp!"

David was a skillful player on the harp, "and charmed Saul, when he was possessed of an evil spirit!"

In the days of Isaiah the prophet, "The Israelites used the harp in their feasts." The joy of the harp ceased, when the Israelites were in Babylonian captivity. "By the rivers of Babylon they wept, they hanged their harps on the willows."

The harp is one of the most charming musical instruments known. It has a soft, sweet, mellow tone, and when played by a skillful artist, makes delightful music. The harp will be used to accompany the numberless voices that will sing the "New Song" in the Holy City—New Jerusalem,—the future home of the saints of God.

The harp is an emblem of the Word of God. The Lord said to David: "I will open my dark sayings upon the harp." His dark sayings are his deep, hidden mysteries—revealed and made known "by his spirit which searcheth all things." "We speak of the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory."

The harp is an emblem of the Word of God, in that it is an instrument of many strings. The likeness is that the Word of God has many different lines of thought, all converging into one great thought—namely: "God was in Christ reconciling the world unto himself."

God expects his people to play on all of the strings of his harp. The string of "Justification by Faith;" "Sanctification through the Spirit, which implies holiness of character;" "Righteousness, sanctification and true holiness!" Then there is the string, "The atonement," or the supreme atoning and redeeming sacrifice made by the Son of God, removing for ever the curse that rested upon all the sons of Adam by a broken law. There is the string, "The Virgin Birth." Great is the mystery of Godliness. God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, be-

lived on in the world, received up into glory." It is sad to know that Christendom is divided on this fundamental doctrine. A prominent minister, in one of the leading churches of Los Angeles, asked the question, "If Jesus was divine with one earthly parent, could he not also be divine with two earthly parents?" We answer emphatically, No! If both of the parents of Jesus Christ had been earthly, then he would, like all mankind, have been born a sinner. The prophecies relating to his birth would have failed of fulfillment. There would have been no Virgin birth, as predicted by the prophets. The prediction in reference to the plan of salvation would have failed of fulfillment. "The seed of the woman, not of the man, shall bruise the head of the serpent." The Covenant made between the Father and the Son, "before times eternal" which involved the plan of redemption, would have come to naught. One of the larger bodies of Protestant Christians is divided on this fundamental doctrine—the Virgin Birth. At their last national gathering, they took a vote on the question, and the modernistic element was in the majority. But destroy this doctrine—and Christianity falls to the ground.

Another of the strings of God's Harp is "The Doctrine of Non-resistance," refusing to take up arms against your fellowman. The Creator has said: "Thou shalt not kill!" There is the string, "Oath bound secret societies." Jesus said: "Swear not at all." The civil law makes provision for any who object to taking an oath, because of their religious faith. Also, there is the string: "Brethren going to law with Brethren." Paul reproves the Corinthian brethren for this fault and says it was a great wrong among them. He says: "Why do you not rather suffer wrong." Unbelievers were reading their lives and no doubt were saying: "You Christians are no better than we are, who make no profession of Christianity!"

Some are playing on one string to the neglect of the others. They make a hobby of one doctrine. They put great stress on certain commands, and utterly ignore other commands which are just as essential. Many false teachers are in the world who are perverting and "wresting the Scriptures to their own destruction."

It takes a well trained musical ear to detect any discords in a selection of music when performed by musical artists. And so it is with the harp of God. It requires a thorough knowledge of the Scriptures in order to detect false from true doctrine. But if we study the Word carefully there is no reason why we should be deceived. Christ has warned us against "False Christs and false prophets" who shall show great signs and wonders, inasmuch that, if it were possible, they should deceive the very elect." Notice how near the false comes to the true. It can scarcely be detected!

I come in contact with people every day who declare that "God's Spirit beareth witness with their spirit, that they are the children of God." Yet, they refuse to observe certain things that are essential to the witnessing of God's Spirit with theirs.

The last warning Jesus gave, through his faithful servant, when he had a marvelous vision of the Holy City, the future home of the saints, is against meddling with his Word." If any man shall add or take away from the Words of the Book of this Prophecy, God shall add unto him the plagues that are written in this Book!" What a solemn warning!

1055 North Kingsley Drive,  
Los Angeles, California.

"If your life is not to be of sin unto death you must make it a life of death unto sin."—W. W. Weeks, D.D.

## SIGNIFICANT NEWS AND VIEWS

### THE FREETHINKERS DESIRE NOTHING GOOD

Reading of the operations of the Freethinkers of America and other atheistic organizations one feels justified in coming to the conclusion that they are opposed to about everything good. The president of the organization mentioned is fighting the reading of selections from the Scriptures in the public schools of New York. This gentleman, a Mr. Lewis, wrote to Mr. O'Shea, superintendent of the public school protesting.

"It is generally known that the practice prevails in the public schools of this city," the letter stated, "of opening the sessions by reading selections from a book commonly known as 'The Bible,' together with the singing of religious hymns and similar exercises of a religious character. I have, myself, personally visited several schools and verified this fact.

"I am advised that such reading of 'The Bible' and singing of religious hymns constitute sectarian religious instruction within the prohibition of the Constitution and Laws of the State of New York and the Charter of the City of New York, and that it is a waste of public money."

Commenting on the letter, Dr. O'Shea said only psalms that everybody believes in are read in the schools. He noted that Congress is opened with prayer and that God is recognized in every proclamation issued by the President and in every court. Bible reading, he pointed out, has been carried out in the public schools for generations. "We have many men who don't believe in God," he concluded, "and we don't pay any attention to them. We are not going to trouble ourselves with Mr. Lewis."

That is all that Mr. Lewis deserves. Freethinkers seem not to believe in anything good. If only Freethinkers could think!—The Christian Evangelist.

### LYNCHINGS DECREASE

There were 9 persons lynched in 1928. This is 7 less than the number 16 for 1927, 21 less than the number 30 for 1926, 8 less than the number 17 for 1925 and 7 less than the number 16 for 1924. Six of the persons lynched were taken from the hands of the law: One from jail and 5 from officers of the law outside of jails.

There were 24 instances in which officers of the law prevented lynchings. Three of these were in Northern states and 21 in Southern states. In 23 of the cases the prisoners were removed or the guards augmented or other precautions taken. In one other instance, armed force was used to repel the would be lynchers. Fourteen white men, one white woman and 25 Negro men were thus saved from death at the hands of mobs.

Of the 9 persons lynched, 8 were Negroes and 1 white (Mexican). The offenses charged were: Murder, 2; rape, 2; wounding men in altercation, 2; killing officers of the law, 3.

The states in which lynchings occurred and the number in each state are as follows: Louisiana, 2; Mississippi, 3; Missouri, 1; New Mexico, 1; Texas, 2.—Tuskegee Institute.

### THE LOCAL CHURCH ON THE FOREIGN FIELD

A recent survey of the Christian missionary enterprise throughout the world reveals the fact that two thirds of the work is being done by people on the field. In other words, the natives are gradually taking over responsibility for promoting the local church in all of its different activities. No longer can the missionary claim that he



is **dying** for the people in foreign lands. The opposite is now true. In a sacrificial service, he is **dying with** the native peoples who are sharing in his self-denial and self-renunciation. Out of \$1,000,000 given, we learn that to the missionary movement over \$700,000 is raised by the church on the field. This is the goal toward which we have been moving through the years. It means the solution of our missionary problem and the production of an independent and self-sustaining church in all lands beyond our own borders.—The Western Christian Advocate.

### SOMETHING NEW IN REVOLTS

Readers of Western newspapers have long since grown accustomed to revolts in Eastern lands. This has been the case notably in India and China. For the most part those revolts have been political in character, uprisings against a too dominant authority within the country or against the authority of an outside power. Peoples soon grow to hate authority exercised by people of other nations. In the Near East there is at present a revolt, particularly in Persia and Afghanistan, of a new variety. It is not directed against foreigners or foreign powers but against rulers of their own blood. The spirit of nationalism seems to dominate the revolt, turning the people against the plans of these educated Oriental rulers to Westernize the peoples. These Eastern people are satisfied with their own ideas, manners, and customs and are unwilling to accept the Western ideas and methods. So far, Turkey seems to be conforming to Western ideas under the drive of its aggressive ruler, but Afghanistan and Persia seek to hold to their old ways. It has yet to be proven that the adoption of the superficial side of Western culture will greatly help these people, and in how far it can be lasting. Something deeper and more fundamental is essential for the transformation of peoples than a change in their clothing. So long as a people are satisfied with the forked stick and oxen in tilling the soil, there is little use in changing their external life. Once introduce the modern plow and machine industry and their whole life will be affected. Or, better yet, give them a modern schoolhouse and church to change their ideas and ideals, and of their own accord the superficial features will be transformed. There must be a new idea of God and religious duties and the relations of man to man if a permanent and helpful change in national life is to be effected.—Religious Telescope.

"Education is useful, but when it ignores God it is destructive."—Babson.

### Conversion, the First Objective of Evangelism

(Continued from page 4)

Let us not forget the meaning of conversion, then we shall realize that no one has any rightful place in the church until conversion has taken place, and also that conversion is the first proper objective of evangelism. The word convert means "to turn around," to set one's face in the opposite direction. But it means more than merely turning about, it means turning **with** or to some goal. It suggests having a new objective in mind, or feeling the pull of a new attraction to which we yield. It suggests that a man is going in the way of worldliness and sin and, meeting Christ, **turns about with him**. And conversion is just that—turning about from a worldly and sinful course to be with Christ in faith and piety. Use every legitimate argument to turn men's hearts to God and to service in his church, but let us not fail to impress them first of all with their need of conversion. To get men converted should be our first objective of evangelism.

## Our Worship Program

### MONDAY

**LOVE WITHOUT SIGHT**—1 Peter 1:3-9. "Whom not having seen ye love." We imagine it would be a wonderful privilege to gaze upon the benign countenance of the blessed Christ, to see the radiant love-light in his deep eyes, and to hear the words of life fall from his lips with the satisfying freshness of a summer's fountain. Surely the heart would embrace his hallowed presence and love would spring forth in fervent, vibrant life. But those to whom Peter wrote loved though "not having seen" the Christ; as Dr. Jowett once said, theirs was "the love begotten by communion with his heart." They had sensed the Lord's spiritual presence and as "deep calleth unto deep" so their souls recognized in him life's complement and out of that spiritual fellowship the mighty passion of love was born. And he who will allow the Master to visit his heart today and whisper the story of his unsearchable love, will find his soul ready to rise up to meet its Lover.

### TUESDAY

**REFINING HUMAN NATURE**—Mal. 3:1-4. "He is like a refiner's fire . . . and he shall sit as a refiner and purifier of silver." Jesus is the great refiner of souls. By his purity he burns out all our dross; by his sympathy he consumes our selfishness and greed; by his righteousness he shames us of our carnality; and by his strength he overcomes our weakness. He gives soul culture.

### WEDNESDAY

**LIFE'S OUTFLOW**—Rom. 14:1-8. All life has its outflow, its influence, a potent relation to all that surrounds it. God has decreed that nothing shall live or exist unto itself. All the planets of the universe move as one and all are inter-related. So it is with the world of men—each is related to the whole and the whole to the individual. We are bound to our fellowmen by ties that no man can undo. Our thoughts and deeds are constantly registering their influence on all about us. It is a serious thing to live, because no man can live unto himself, and no man can recall the influence he has set going in the world. There is one safeguard that we can make, and that is to put Christ at the center of our lives and let his spirit give character to our outflow.

### THURSDAY

**IN HIS LIKENESS**—Psalm 17:13-15. "As for me I shall be satisfied when I awake with his likeness." In the midst of all the desirable things with which we have surrounded ourselves, it is difficult for us to realize that mere things do not satisfy the soul. But they do not. Satisfaction can be had only in the realm of faith and character. No ideal can be nobler or more exalted than the attainment of Christ-likeness. And nothing will be so supremely satisfying as to some day awake to a realization of the likeness of the Divine Presence, with all our earthly likenesses and carnality sloughed off.

### FRIDAY

**THE POWER TO KEEP SILENT**—Luke 23:1-9. "Then he questioned with him in many words; but he answered him nothing." There are times when silence is more profitable and more noble than speech. And to keep silent at such times is a finer token of character than the most eloquent words. And the situation in which we find Jesus in this scripture is a notable example of such a time. The noise of one's accusers may make headway against any argument save the dignified silence of a soul strong in the consciousness of innocence.

### SATURDAY

**THE VISION OF THE PURE HEART**—Matt. 5:1-8. "Blessed are the pure in heart, for they shall see God." And the implication is that the impure heart shall not, aye, cannot see God. Sin blurs the vision, while purity clarifies it and makes it keen. All the glories and joys of heaven are within the range of him whose vision is magnified by the lenses of purity.

### SUNDAY

**THE UPWARD LOOK**—Psalm 121:1-8. "I will lift up mine eyes unto the hills from whence cometh my help." Amid all the toils and driving tasks that hold such tyranny over life, we need something to relieve the monotony and to release our earth-bound spirits. The worship of God is the only thing that has power to do that. The blessed Gospel gives men the upward look.—G. S. B.

W. I. DUKER  
President  
Goshen, Indiana

E. L. MILLER,  
Vice-President  
Maurertown, Virginia

# NATIONAL SUNDAY SCHOOL ASS'N MAGAZINE SECTION M. A. STUCKEY, Editor Ashland, Ohio

O. C. STARN,  
General Secretary  
Gratis, Ohio

M. P. PUTERBAUGH,  
Treasurer  
Ashland, Ohio

## Home Dedication Day

Wednesday, March 27, 1929. A Suggested World-Wide Service Commemorating Christ's Day in the Bethany Home

### PURPOSES OF HOME DEDICATION DAY

1. To purify and strengthen home life everywhere.
2. To encourage thoughtful marriages.
3. To brighten and vivify home life for children and youth, making it a place of discovery, adventure and achievement.
4. To establish the family altar, to the extent at least of grace at meals, bedtime prayers, and on Sunday, Bible readings and stories and hymn singing.
5. To observe all special days such as Christmas, Easter, Armistice Day, Thanksgiving, Mother's Day, giving them new significance in the home.
6. To unfurl birthday pennants, one for boys, another for girls, making these anniversary days novel and meaningful.
7. To encourage the keeping of family pets such as a dog, a cat, a bird, a bunny.
8. To inspire new understandings and sweet reasonableness between husband and wife, parents and children, brothers and sisters.
9. To emphasize loyalties to church, school and country.
10. To make the "stay at home club" the most going concern in the world.

### WAYS OF OBSERVING THE DAY

1. Simultaneous Five Minute Service around the World.  
5 P. M. Eastern Standard Time or  
6 A. M. India.  
7 A. M. China and Japan  
8 A. M. Australia  
11:30 A. M. Hawaii  
2 P. M. Pacific Coast.  
3 P. M. Mountain Time  
4 P. M. Middle West  
5 P. M. Chili, Argentine  
7 P. M. Brazil  
10 P. M. France, England, Africa  
11 P. M. Germany, Austria, Italy  
12 Midnight Asia Minor, Egypt.
2. Breakfast or other Meal together with Blessing on the food, Scripture Reading, Singing.
3. Out door ceremony—planting of trees and flowers and a sunrise service.
4. Letter, telegram or radio message to loved ones absent from home.
5. Lighting of candles at the windows, on the dining room table, or lighting the grate fire.
6. Evening radio hour with all the family together.
7. Dedication of new homes and apartments by newly weds or others.
8. Reopening of old homes, with the dedication of something of value to the home such as flowers, pictures, a radio set, a phonograph, library books, new furnishings.
9. Noon day or evening religious service (Passion Week series) with emphasis on the Christian Home.

### SCRIPTURE READINGS FOR HOME DEDICATION

Genesis 37 (The Story of Joseph and his Brothers)  
Deuteronomy 6 (4:18) and 11 (18-19)  
Ruth 1 (6-18)  
Proverbs 1 (8-9)  
Proverbs 31 (10-31) (Praise of a worthy woman)  
Proverbs 6 (20-22)  
Matthew 18 (1-5)  
Luke 10 (38-42)  
John 2 (Selections)  
Acts 16 (14, 15) Hospitality in Business Homes  
Acts 18 (2, 3)  
Ephesians 6 (1-2)

### SPECIAL MUSIC FOR THE HOME AND

#### HOME DEDICATION

An Irish Folk Song—Foote  
Auld Lang Syne—Scotch  
Evening brings us Home—Cowan  
Grace before meat—Fisher  
Homeward bound—Guiterman-Milligan.  
Homeward—Forsythe  
Home, Sweet Home—Paine  
Love's Old Sweet Song—Molloy  
My Ain Fireside—Scotch  
Songs my Mother taught me—Dvorak  
The Perfect Day—Bond  
The Call of Home (Londonderry Air)—arr.  
Paul Ambrose  
The House by the Side of the Road—Gulesian

#### HYMNS

For the Beauty of the Earth—Pierpont  
Tune—Dix  
O Father, Thou Who Givest All—Holmes  
Tune—Gardiner  
O Happy Home, Where Thou Art Loved—Spitta  
Tune—Windsor and Felix  
O Perfect Love, All Human Thought—Bloomfield  
Tune—Perfect Love  
O Lord of Heaven and Earth and Sea—Wordsworth  
Tune—Almsgiving  
There is Beauty all Around—McNaughton  
Tune—Home  
Thou Gracious Power, Whose Mercy Lends  
Holmes  
Tune—Holley.

### PICTURES FOR THE HOME

#### Lor the Living Room

Among the lowly—L'Hermite  
Christ in the home of Mary and Martha—Siemiradski  
Children of the Shell—Murillo  
My Mother—Whistler  
Madonna of the Sack—Del Sarto  
Song of the Ages—Wright  
The Angelus—Millet  
The End of Day—Breton  
The Hanging of the Crane—Taylor  
Tischgebet—von Unde

#### For the Dining Room

A Child's grace—Jessie Wilcox Smith

Feeding her birds—Millet  
Jesus, be thou our guest—von Uhde  
Lavinia (with fruit basket)—Titian  
The Blessing—Fragonard  
The Fairies market—Tarrant

### Pictures for a Girl's Room

Alice Freeman Palmer—French  
Hope—Burne Jones and Watts  
Joan of Arc—la Page  
Madam Le Brun and daughter—Le Brun  
Now I lay me down to sleep—Jessie Wilcox Smith  
Ruth and Naomi—Calderon  
St. Genevieve—Chavannes  
The Hoople Race—Loos  
The Music Lesson—Munier  
The Soul's Awakening—Sant

### For a Boy's Room

Adventure—Tarrant  
Appeal to the Great Spirit—Dallin  
Boy with torn hat—Sully  
Christ in the Temple with the doctors—Hofmann  
Peter and John running to the tomb—Burnand  
The Vigil—Pettie  
The Boyhood of Walter Raleigh—Millais  
The Thinker—Rodin  
The Cleansing of the Temple—Kirchbach

### WHITE GIFT OFFERING

Previously reported .....	\$2,032.71
Hamlin, Kansas (Additional) ....	5.00
Corinth Church, Twelve Mile, Ind. ....	10.00
Williamstown, Ohio .....	10.00
Peru, Indiana .....	18.98
Berlin, Pa. ....	90.00
Yellow Creek, Ch., Hopewell, Pa. ....	5.85
Rittman, Ohio .....	12.00
Bethel Church, Mulvane, Kansas ..	10.50
Campbell, Mich. ....	21.00
Dallas Center, Iowa .....	54.45
Hagerstown, Md. ....	159.27
Pleasant Hill, Ohio .....	14.62
Warsaw, Ind. ....	46.10
Pike Church, Johnstown, Pa. ....	17.35
Waynesboro, Pa. ....	58.28
Morrill, Kansas .....	35.32
Huntington, Ind. ....	10.25
Smithville, O. ....	13.45
Lathrop, Cal. ....	18.00
Lanark, Ill. ....	173.28
Masontown, Pa. ....	25.00
Roanoke, Va. ....	20.23
Gretna Church, Bellefontaine, Ohio ..	50.00
Maurertown, Va. (additional) ....	2.00
Tiosa, Ind. ....	8.50

Total .....\$2,922.14

### CORRECTION:

In our first report an item read Woodstock, Va., \$50.00. This should have read Maurertown, Va., \$50.65. The present report includes an additional gift of \$2.00, making a total of \$52.65 from Maurertown, Va., which is a nice increase over last year.

It will help if each person who sends a gift to the Association will please indicate the name and address of the church or organization as well as the sender's address. We have many situations such as the Yellow Creek church, Hopewell, Pa., and the Corinth church, Twelve Mile, Ind., so that mistakes are easily made. Please report any mistakes promptly and if all churches will report as soon as possible it will be appreciated. One church completely neglected to send last year's offering and only discovered it this year so sent both offerings.

Jan. 18, 1929 M. P. PUTERBAUGH,  
Treasurer.

## Editor's Select Notes on the Sunday School Lesson

(Lesson for February 3)

### The Holy Scriptures

**Scripture Lesson**—Deuteronomy 6:4-9 Joshua 1:8, 9; 2 Kings 22:8-20; Nehemiah 8:1-8; Psalms 19:7-14; Luke 24:25-32; Acts 17:10-12; 2 Timothy 3:14-17.

**Printed Text**—Psalm 19:7-14; 2 Tim. 3:14-17.

**Devotional Reading**—Psalm 119:105-112.

**Golden Text**—Open thou mine eyes that I may behold wondrous things out of thy law. Psalm 119:18.

### God's Self-Revelation to Man

The Bible is both a revelation from God and of God. In its sacred disclosures he reveals himself; hence it is a living word. Its consideration will embrace, first, its credentials; second, its contents. It asserts for itself a divine origin. The apostle declares, "All scripture is given by inspiration (in-breathing) of God," by which is meant the actuating energy of the Holy Spirit upon men, under whose guidance they have officially proclaimed his will. It involves revelation, or truth supernaturally conveyed to the minds of "men chosen before of God," and the importation of such knowledge as they could not attain of themselves. Both involve a supernatural quality and impart a permanent authority to the scriptures as the depository of truth. Neither can be surrendered without disaster to the whole Christian system and irreparable injury to faith and life. It seems impossible to believe in God and man without believing also in divine revelation. Human achievements are always incomplete. Man's deepest discoveries and highest attainments need to be supplemented. "The world by wisdom knew not God." The aspirations and necessities of the soul demand a revelation. Apart from this, man is conscious of soul sickness, but has no cure. Only revelation unfolds the moral and spiritual significance of the world in which we live and impart the knowledge which man needs of himself, of his duty and of his destiny. It "is profitable for doctrine, for reproof, for correction, for instruction in righteousness." It is plain, yet profound. A child can grasp its essential truths; a sage can not comprehend its boundless disclosures. "It's adaptation to intellects of all dimensions is like the light; equally suited to the eye of the minutest insect and to the extended vision of man." It is a universal book, adapted to every condition and experience of human life. It stands or falls together, and must be accepted or rejected as a whole. It does not contain the word of God; it is the word of God.—Practical Commentary.

### How to Read the Bible

(1) It is well to read the Bible straight through, to get a bird's-eye view of it, as surveyors make a "preliminary reconnaissance" of a tract they are to survey carefully, plotting it out roughly with a pocket compass and with pacing. In this rapid reading of the entire volume we are sure to make the discovery of whole books which henceforth are favorites, books which at once we wish to read and study with care.

(2) Read it daily. "I am sorry for the men who do not read the Bible every day. I wonder why they deprive themselves of the strength and of the pleasure. It is one of the most singular books in the world,

for every time you open it some old text that you have read a score of times suddenly beams with a new meaning. There is no other book that I know of, of which this is true; there is no other books that yields its meaning so personally, that seems to fit itself so intimately to the very spirit that is seeking its guidance."—Woodrow Wilson.

(3) Read it in large portions, as we read newspapers and novels. We get a little from a few verses a day—taking them out of their context.

(4) Commit to memory—or as still better expressed, learn it by heart; it will then be in the memory. The two phrases are not identical in deeper meaning.

(5) Get help on the hard places. Many who fail to make the Bible their own, fail because they do not get the help of others who have made it their own. Every Sunday school teacher is to do for his pupils what Philip did for the Ethiopian. And every teacher, in turn, must be taught from wise books. The Bible comes to us from distant lands, from ancient times, and from strange languages. We need commentaries to bridge over these chasms of time and space, of customs and language.

(6) Read it prayerfully. The best Bible commentary is the Holy Spirit in our hearts. Human commentaries remove the external barriers that hide Bible truth, but the Holy Spirit draws it into our lives. "Teach me thy way, O Jehovah" (Psa. 27:11). The two disciples from Emmaus (Luke 24:13-32) needed the risen Lord himself to "interpret to them in all the Scriptures the things

concerning himself." Prayer for God's presence and communion with his Holy Spirit should accompany all our Bible study.

(7) Meditate on what has been read, "Every growing Christian is a ruminating animal. One strong Bible text lodged in the memory, and turned over and over and well digested, will be a breakfast for your soul, and in the strength of it you will go through the whole day."

(8) Put its precepts into immediate action.


(9) Tell others about it.—Illustrated Quarterly.

### Hide in the Heart

Too often the word lies upon the surface of the mind, like seed upon an asphalted yard. Any passing bird can run away with it! Or sometimes it gets a little more deeply into the memory, but even in the memory it will be devoid of virtue and power. Words in the memory are like marbles in a boy's pocket—infertile and non-germinating.

The word of spiritual truth never fructifies until it reaches the heart. There it reaches its native clime, and begins to unload its mystical power. Then the conditions are emancipating, and truth puts on its glory like a purple robe.

And how can I get it into my heart? I can pray it down. There is nothing like prayer for taking great things into deep places. All true prayer is a deepening ministry, and spiritual words are borne into the innermost sanctuary of the soul. But obedience must cooperate with prayer.—Dr. J. H. Jowett.

<b>E. M. RIDDLE,</b> President Warsaw, Indiana	<b>CHRISTIAN ENDEAVOR AT WORK</b> 	<b>GLAOSY M. SPICE,</b> General Secretary and Treasurer
<b>F. C. VANATOR,</b> Associate Peru, Indiana	Young People's and Junior Topics in THE ANGELUS	2201 13th St., N. E., Canton, Ohio

## Christian Endeavor Problems

**Question.** We have one society in our church and it is composed of persons ranging in age from ten to fifty. Our average attendance is 25 or 30. Our meetings always seem to be interesting, but mostly because the older and more experienced members make them so. Our leaders seem to be perfectly willing to allow the older members to carry on while they sit back and listen. I often wonder if it is not the result of that sin of which we are all of us very often guilty—that of following the line of least resistance. Do you think we should dare to separate these folks into at least Intermediate and Adult societies?

**Answer.**—I would certainly advise a division. As long as the older people are doing the work of the society the younger people will be reluctant to assert themselves. Experience shows that it is far better to let the young people meet by themselves and do their own work. If they do not do it the purpose of Christian Endeavor is in a large part defeated. Left with responsibility it is often wonderful what young people will do. They are often backward about taking part in a meeting when older folks are present. If you can have but two societies, the division ought to be made, I should say, at about 25 years, depending on local conditions. Of course if the ideal were reached there would be a Junior society including children up to 14,

an Intermediate society including those between the ages of 14 and 18, a Senior society including those between the ages of 19 and 35, an Alumni society including those between 35 and 99.

**Question.** Would it be best to have an older member act as an Advisor to help the leaders at each meeting to really get at the heart of the topics, or should we allow the young people to assume all responsibility?

**Answer.** Wherever possible Juniors and Intermediates should have a superintendent, one who is sympathetic, understanding, and holds the confidence of the Endeavorers.

**Question.** What can you do to get young people to think for themselves? Do you believe stated separation would bring about this result?

**Answer.** My experience has been that given a big job the young people will not fail. But they want to do the work themselves. Challenge their ability and see them respond!

Service Superintendent,  
HOMER A. KENT.

It pays to give earnest attention and thought to whatever is in our hands to do, or in the brain to work out. If the task is worth doing at all, it is worth single-minded effort, so that we may accomplish it quickly and well.

Send Foreign Mission Funds to  
**LOUIS S. BAUMAN**  
 Financial Secretary Foreign Board  
 1925 East 5th St.,  
 Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
**WILLIAM A. GEARHART**  
 Home Missionary Secretary  
 1101 American Savings Bldg.,  
 Dayton, Ohio

### Argentina

The Christmas season is always a busy season for everybody. Here in Argentina, as in other Catholic countries, there are so many feast days in honor of the saints that the Lord himself has a secondary place, and Christmas is not accompanied by as much demonstration as the several days in honor of the virgin or San Antonio and others.

Among the evangelical people, however, Christmas is nearly always celebrated with appropriate programs, usually in charge of the Sunday school, so as to employ the children and fix in their memories the lessons of the day. Unfortunately, the date comes in the harvest time, when, in the smaller places especially, there are many children who must be absent with their parents, helping in the harvest.

In Rio Cuarto this year the program was largely written by Brother Romanenghi. Over three hundred were in attendance and very many listened from the outside and many more returned home. This was on Sunday evening. On Tuesday we had our annual Sunday school picnic with open air meeting in a nice grove across the river. There are many new people interested here, and in spite of being one of the hardest towns in the country the Gospel work has grown more than in almost any other of the older missions.

My own work for several weeks has been in Almaguer, where in company with Brother Robert Crees, we have tried the experiment of establishing a new work by means of a vacation Bible school and a Christmas program.

We were there a month ago to follow up the Bible coach canvass and determine the prospects for a work. We found several families that had attended some in other places, one of which had been actively working. They had been praying for the coming of some missionary when we arrived. We were freely entertained in this home, while a Norwegian civil engineer next door gave us the free use of a small corner hall and an adjoining room. With several benches taken from Rio Cuarto and some boards and boxes donated, we arranged the accommodations. We published circulars and canvassed the town from house to house and had over twenty children the first day and forty-one by the last. They studied the life of Paul and prepared a Christmas program which would have done credit to older schools. Here too the hall was far too small for the crowd that came to the Christmas meeting, and all want us to continue regular meetings.

I have accordingly arranged to have some one go for preaching each Thursday and hope to have a Sunday school conducted by the believers already there. Mrs. Mora was formerly leader of the Sisters Society in Mendoza, and several young ladies want to be baptized and teach Sunday school classes. Their father is postmaster and was baptized in Cordoba. The girls are very capable and had several years' experience in the Sunday school in Cordoba.

Brother Crees has a remarkable facility with the language for the short time he has been here and was a very valuable help

to me in the meetings, and I wish he might feel the call of the Lord to take charge of this new work. The town is not large but it has doubled in population in three years and the future is bright because of the great dam being built near by.

The beautiful Catholic church, built by a wealthy woman, has never been dedicated. The church refused to receive it unless the town would donate a square of land for a plaza in front of it, and support the priest for two years, and build a larger parsonage, and some other things, which the town refused to do.

The priest who should come is the same one who goes to Tancacha and is known as a very bad character. The town is very much better off without him. It is a quiet place, without very much drunkenness, but very much given to dancing.

### Krypton, Kentucky

#### Flood, Finance, Fire, Flu

If judgment is rendered here and now in the form of material catastrophe, then this section and especially the county-seat, Hazard, has received her quadruplex judicial sentence. In considerably less than two years four major calamities have swooped down on the above named city and all but one of these have been keenly felt throughout the surrounding counties. Following the terrible flood of May 30, 1927, came a long series of industrial disasters to the coal business. This gradually paralyzed and demoralized business in general, until, in one day, last November, three banks failed (one in Hazard and two in near vicinity). Many men say this hurt the people here worse than the flood. One thing is certain, it hurt the Brethren work at Krypton extensively, for the school funds and teachers' personal accounts were effected, all told to more than \$250. There evidently was some crooked inside work, for not a sign of statement or attempt at adjustment has been made. It appears to be an entire loss.

Upon a recent Saturday night, at an hour when her notorious poker games were getting in full swing, with many unregistered "guests" of both sexes under her roof, the largest and principal hotel (a new five-story structure) was entirely destroyed by flames, with a known death toll of five. It is altogether probable other bodies of missing persons are buried beneath the immense quantities of debris.

Now, along comes the fourth blow—that of a flu epidemic, in which almost every home is stricken, schools closed, and other public gatherings forbidden.

It would appear that in all these shocking calamities people would awaken to their self-insufficiency and responsibility before their Creator, but we know the last will be as easily and quickly forgotten as was the first.

As mentioned above, all these damaging circumstances have been felt as keenly in the county's rural districts and small villages as in the city, with the possible ex-

We are now busy starting the new methods and plans for the new year. In two weeks we hope to hold our first annual conference, with lay delegates as well as pastors present.

We are rejoicing that at last our native country is receiving some good words from the press down here. The visit of president-elect Hoover is an event ever to be remembered. Some of the large dailies and magazines published special editions devoted to him and the good work of the United States. A new era of better understanding and kinder feeling seems to be opening and we are thankful, for it will make our work both more pleasant and more successful. Pray for us that we may neglect no opportunity nor be handicapped in the care of our great district, which by common agreement we are now supposed to evangelize and develop. To do this we need more workers and more means. We trust we may have a new motor for the Bible coach soon and a helpers' fund large enough to help the young men who should be in the seminary, and to provide in this way for the needs of a growing work. We could use profitably more than double the amount of tracts which present funds allow us to use.

C. F. YODER.

ception of the hotel fire. And so far as this influenza epidemic is concerned, this has brought to us here some definite conclusions along certain lines: It is difficult to use words in a brief statement so that you might in any degree comprehend the medical situation locally. Doctors, not always A-No. 1, are few and far between, not mentioning the fee, nor the inaccessibility because of bad roads and lack of phone communication, especially at night. Mrs. Kinzie was called out at midnight recently, and went, at great physical cost, when she herself had no business out of bed. But braving the winter night chill in nearly a mile walk, she was able to give such relief that the patient is now on the road to recovery whereas certain death awaited.

These things and volumes of similar material all point to the wonderful opening and opportunity for our people to establish a center here for the relief of these human ills, now so woefully uncared for. Such an enterprise could be made absolutely self-supporting, once established, and the establishment need not be exorbitant. An improvised dispensary and a good saddle horse need not mean any enormous outlay. But, most important is the securing of a registered or graduate nurse. Are there not those who have been looking towards Africa or South America? Indeed, why not look a trifle nearer home first! You will decide, when once on the field, that the opportunities for wide service in your beloved and worthy vocation are more nearly realized in this part of America than you ever thought possible.

Since epidemic has ushered in the new year, with a closing of public places for the first Sunday, we hardly know what the pulse of the new year may be; but the last several weeks of 1928 were exceptionally encouraging in many respects. Church and Sunday school attendance ran unusually high.

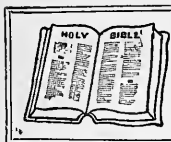
The several conditions named above have had no small effect on our school attendance, but we have no complaint, knowing these untoward circumstances. The brother-

hood has responded splendidly with bed clothing, wearing apparel and other necessities, and altogether, in a multitudinous manner, the Lord has cared for us, and we give him the praise for everything which may have been accomplished. Thanks are

hereby extended to those among the Brethren who have had a part, in whatsoever manner, in making our activities possible.

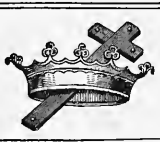
Will you not give us a place on your prayer list for the year 1929?

FRED V. KINZIE.



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### NEWS OF THE COLLEGE

The office force is busy here now getting ready the copy for our next three publications—the summer school bulletin, another number called the student activity bulletin, and the annual catalogue. The student activity bulletin is one which we distribute rather generously among the nearby high schools and prospective students. It is the plan to work this territory more fully than heretofore.

The annual catalogue can not be issued early as a rule for there are some things that are never settled until after the annual meeting of the Board of Trustees. This year there are several important announcements to be made in this number of the bulletin. As it looks now, the Board ought to meet sometime within the month of April.

There will be a few new students entering this coming semester. Some Ohio colleges are making quite an effort to enlist students for the mid-year as many of the Ohio high schools graduate a large number of students in mid-year. This seems to be a growing custom.

The basketball team lost to Bethany last week, 26 to 32. The County tournament will be held in our new gymnasium as will also the State district tournament. This district consists of three counties, Ashland, Wayne, and Medina. It will be held the first and second days of March. The College Band always plays at these events and in other ways the College assists in making the day pleasant for the visiting young people. The writer spoke at the New London football banquet recently. Several of the teachers in that school are Ashland graduates. I am also to address the Brotherhood of Alexander Mack at Mansfield this Wednesday evening. They are expecting all the Brethren men of the County there.

Some one from the College will attend the inauguration of the new president at Ohio Wesleyan University February 14th. We have opportunity that way to meet many other college representatives.

The pledges taken by Brother Bell are being well paid and I earnestly ask that those who can, shall pay them as rapidly as possible for we will need every dollar we can get together soon. I desire to report more fully soon the situation relative to our standing.

### Educational Day

This may seem like an early date to speak of our annual educational day offering. I only desire to say to those who read these notes that your enlarged offering last year was a God-send to the College and it ought to be no smaller this year. We may now capitalize our yearly gifts averaged for the past five years, at five per cent, now at \$151,000 and it dare not be less.

The various professors here are doing their share in giving addresses to various organizations, all of which I can not recall.

However, Professor Monroe spoke very acceptably recently before the city Rotary on "Business Cycles." He received many compliments on his effort.

Professor Mason reports satisfactory progress in his work at Ohio State, having passed his examinations in German and French. No one knows, who has not taken graduate work, just what this means but it means a good deal, as one must read French and German at sight in order to qualify for the Ph.D. degree. The church is certainly to be congratulated on having here at the College a group of men of the highest scholastic training united with great earnestness of purpose and devotion.

EDWIN E. JACOBS.

### OHIO TO NEBRASKA

Our last report was from the Buckeye state three months ago. In many ways our work on the Ohio circuit was pleasant and profitable, but was the shortest pastorate we ever held in our 15 years in the active ministry. The folks on the Clayton field did about all they could to make our work pleasant and were very responsive to all our leadings, and seemed to be the most appreciative folks we ever worked with in the state. The extra gifts while on the charge in money amounted to nearly \$165.00, besides things supplied to our culinary department perhaps amounting to \$35.00. Five new members were added to this congregation in the 14 months we were with them. There were some losses by death and removal, but on the whole the work in general had a fine impetus. We love the Clayton folks and shall never forget their kindness and help while with them. May the Lord bless you good people, is our prayer. They gave us a unanimous call for another year.

At the West Alexandria church, where we lived, there were 19 added to the church roll while with them. We had some losses by death, letter, and removals, but the average attendance at both church school and worship services held up well during our stay with them. The extra gifts to the pastor and family amounted to \$25.00 during our 14 months, besides the replenishments of the culinary department by some of the good people, amounting to about \$20.00. We closed our work in Ohio October 29th, hitched up to the old "Henry" and took a two day journey down to see the Kentucky caves. Through the courtesy of our good friend, Brother Amos Fudge, we were given a pass through his wonderful "Diamond Caverns," near Monmouth Cave and the Collins Crystal cave. To say the least, this was a rare treat for us all. We shall never forget the thrill and the feeling of awe as we traversed those underground channels sparkling with beauty and grandeur. Any one contemplating a trip to the old state

should make it a point to see the Caverns. It will do you good.

Our journey across the states was not without incident, but we refrain from mentioning some of the events because of lack of space. On account of drifted roads and bad weather we left our family in Kansas City, Missouri a few days and we landed from the train in Carleton, Saturday evening, November 3rd, and we preached our first sermon for the good people here Sunday, the 4th. We found the people more than ready to welcome us. The family drove in on Monday evening the 5th and we stayed in the Manse, which had been newly painted and papered to receive our goods and ourselves. The church gathered on Monday evening the 12th and gave us one of the nicest receptions we ever had along with some \$20.00 worth of eats of many kinds—enough of some kinds to last us many moons. Here we have found the most people who can do things of any parish we have ever had. Men, women or girls, who can get up programs, sing, play instruments, talk, etc; this conveys to me they have had efficient training in the years gone by. All the auxiliaries are active the year round, and all bills paid, with funds ahead in the treasuries.

The first of the year almost a whole new corps of officers were elected for the church and church school and the work in general has a bright outlook for a good year ahead. Just now we are preparing for our mid-winter revival beginning January 27th and lasting at least two weeks. The Lord being our helper we shall do the preaching, and Mrs. Deeter will lead in the song services. Already we are praying for Victory. At our White Gift service three young girls dedicated their lives for service in the church and Kingdom, and are awaiting baptism. Four were recently added to the roll by letter. Along with the pastors of the other churches and some local helpers we are launching this winter and summer some worthy movements for community welfare, never before attempted in our town. Our work is going to be heavy, but we are glad to be in the harness for the Lord. We ask an interest in your prayers that we may enjoy the labors and receive his blessing and approval. May these treasures be yours also.

W. R. DEETER, Minister.

### OUR ISOLATED MEMBERS

The pastor of the New Lebanon, Ohio, church offers a suggestion and starts it in operation for cutting down the loss experienced among our non-resident members. What do other pastors think of it? Your lists or comments are welcomed.—Editor.

New Lebanon, Ohio,  
January 17, 1929

Dear Brother Baer:

Am enclosing a list of our Non-Resident Members with the hope that they will be published in the Evangelist. It may be that some are so located that they could attend a Brethren church near their home. And so I would be glad if that pastor could get in touch with them.

It might be splendid if a corner would be kept for this purpose and urge other churches to do the same thing. In this way we might be able to hold more of our non-resident members. Who will be next to follow the procedure?

Dr. Herman Hepner, Philadelphia, Pennsylvania, 2009 N. 22nd St.

Mrs. Noah Mowery, Union City, Indiana, 917 N. Howard St.

Mrs. Nola C. Norton, Indianapolis, Indiana, 142 E. Ohio St.

Mrs. Maude Bell, Gettysburg, Pennsylvania, 163 Carlile Ave.

Herbert Brumbaugh, Ann Arbor, Michigan, 701 E. Wash. St.

Bertrice Ferguson, Roanoke, Virginia, 206 Crescent St., Villa Hts. N. W.

Laverne Fettes, Arbutckle, Cal. No. 1.

Mrs. Susan Leis, Fontana, California.

Wm. Wysong, Detroit, Michigan, 640 Delaware.

L. V. KING.

#### A SWISS PENAL COLONY

I must tell you about our visit to Witzwil today (April 30). We got to Bern Saturday morning. As soon as we got settled in the hotel we went down to the Federal Capitol building to find out who had charge of the institution. We were told that it was under the Canton of Bern, a fact I had known but had forgotten. The man there referred me to the Director of Police of the Canton Bern. So off we marched to 24 Kramgasse to find him. There I found two clerks, who informed me in German that everyone had gone for the week, as it was 11:30 and the Saturday half-holiday began at 12. He advised me to come back at 9 Monday morning. Well, that was all we could do. So we put in the time seeing Bern, until this morning.

At 9 I went down to the office of the Director of Police. On the way down I had stopped at the old Glockenturm to see the bears come out of a hole in the tower and march around a few times, listen to a wooden rooster crow, and then to the two iron men in the steeple strike the hour. The Director, Mr. Stauffer, was very kind, telephoned out to Witzwil and made an appointment for us. They met us at the station of Ins, near which the farm colony is located and took us about two miles to the buildings.

The founder of the colony is Herr Otto Kellerhals. Thirty-eight years ago when a young man of 23 he went there to start this institution for the Canton of Bern. He had some ideas about how to treat prisoners, especially those sentenced for short terms which he wanted to try out. They gave him this piece of swamp land, a peat swamp, and told him to go ahead. He started with about 50 men. Everything had to be built from the ground up. No money was provided to build the buildings, or do anything else. Today there are 2,700 acres of land in the colony besides enough land in the mountains to pasture 300 head of cattle in the summer. I asked the young Kellerhals, who met us and took us about, how many acres that was, and he replied that they did not know; they only took enough to feed that many cattle.

Mr. Otto Kellerhals had to be in Bern today, so he deputed his oldest son, who is his assistant director, to look after us. He speaks quite good English, so we got along nicely. By the way, all of Kellerhals' children were born there.

The institution now has a large number of large buildings built out of brick with plaster covering. They look like reinforced concrete buildings. In fact many of them have concrete floors up and down stairs. There are barns, stables, shops, houses for the employees to live in, and cell houses for the inmates. Let us look first at the housing of the inmates.

There are 430 men in the Colony, most of them misdemeanants sentenced up to 3

years from the Canton of Bern. However, other cantons which have no prisons for these men may send them here by paying a stated price per man to the canton of Bern. Some of these men are sentenced for life. They also get some workhouse men, i. e., those who have been convicted for vagrancy, non-support, and similar offenses up to 2 years. The Police Commission of the Canton decides which shall come here and which shall go to the workhouse.

In the cell buildings there are 150 single cells. These are for men who like to be alone, or who are first offenders, who are being studied by the officials. Any man can have a cell alone if he wishes. Many men prefer to room with others. First offenders, however, are never at first put in with others. Then they have cells for 3 or 4 men, and large dormitories for 30 or 40. There are 60 employees for the entire institution.

There are no armed guards in the institution. There are no walls. The men, however, are locked in their cells or rooms at night. In the daytime they are at work in the fields or in the shops. When the men go out in groups to work in the fields usually, but not always, one guard goes with each 12 men. However, there are groups which work alone. There are five farms with farm houses where small groups of prisoners stay, some of them with guards and some without. Besides they have one farm for about 30 released prisoners who have been unable to get employment on release. They get food, clothing and housing, but after two months they get 50 centimes a day, i. e., about 10 cents a day. Perhaps at this place it should be said that the Salvation Army and about a half dozen other private organizations have farms for discharged prisoners in Switzerland. They have given much more attention to this matter here than I have found anywhere else.

The industries of the colony are incidental to the conduct of the place and to farming. No products made in the shops are sold on the market. Only agricultural produce is sold. They make their own baskets from the willows which grow on the land. They have a machine shop with lathes, etc., to make things needed on the farm, to prepare iron for building, etc. There is a good sawmill, where they saw all their own lumber from their own timber. Also they have a planing mill, carpenter, and wagon shop, and a blacksmith shop. They make and repair all their own harness, make their own shoes, tailor the suits worn by the men, but get the cloth from the prison at Thorberg. They have their own printing press, book bindery, but only for the printing of the institution.

The big industry is farming. They use about 600 quarts of milk a day in the cheese factory. Besides that they make butter, and give the men all the milk they wish. They have the red and white Swiss cattle, not the Brown Swiss. When I asked him why they did not have the Brown Swiss, he said that they were popular in another part of Switzerland, not here.

They raise the large white Yorkshire hog. Curiously he showed us also a half wild boar. He says that there are wild boars in the mountains and occasionally they come down and cross with their hogs which run loose in the mountains in the summer. In 1927 they sold 138,000 Fr. worth of hogs. The franc is worth 20 cents, so you can figure it for yourself in our money.

In 1927 they sold from the colony 752,000 francs' worth of produce. Of this 260,000 was for live stock, of which the 138,000 noted above for hogs is included.

They do a great deal of market gardening. When we were there they were loading a truck to take to the station to ship a lot of baskets of green vegetables. These baskets are done up carefully, addressed to people in the towns and are sent by parcel post.

One of the main crops is potatoes. They raise thousands of bushels. They fatten their hogs on potatoes. The men were out in the fields planting potatoes when we were there. Others were in a large building cutting up the potatoes to plant.

Every day at 4 P. M. the men have sent to them a quart of milk. In the morning they have issued to them about 2 pounds of bread. They carry this bread in a small sack, and eat of it whenever they wish. We saw them eating their afternoon lunch. They are allowed to take 15 minutes for this lunch. They rise early in the morning, have breakfast in summer at 6, dinner at 11:30, and supper at 7. They work about 10 hours a day.

Certain jobs are preferred to others. The undesirable ones are used for punishment. For example, the Colony gets all the garbage from the city of Bern. Every day there are four car loads shipped out to them. The men undergoing punishment are put to unload this stuff, which by the time it gets there is pretty strong. This is piled in piles and allowed to lie there for about a year and then used as fertilizer.

The milk cows here are kept constantly in the stables. Green grass is cut and fed to them in the stalls. Asked why they did it that way rather than turn the cows out to pasture, Mr. Kellerhals replied that it is a much more economical use of land. Much more can be raised on a piece of land if you mow it, than if you allow the cattle to roam over it. Moreover, in connection with the cow stable they have a fertilizer well into which drains all the liquid fertilizer from the stable. This is pumped out and spread over the grass land after it has been mowed. This is only one example of the way in which everything is saved and used.

They raise and use a lot of oxen for hauling, for plowing, etc. This is a usual practice in Switzerland, so the men are used to it.

Financially the colony has been a pronounced success. It has received no financial assistance from the Canton since 1904. It pays interest at 4% on the capital invested in the plant by the canton of Bern. It had in 1927 a turn over of 1,500,000 francs (Swiss), and turns back into the cantonal treasury every year about 150,000 francs. That is all made from the sale of agricultural products. How do they do it?

While Herr Kellerhals has 430 men to handle 2,700 acres, it must be remembered that he also has that many men to feed, clothe and house. It is only by careful management of the farm and gardens, of the cattle, the dairy, of the poultry, and of the time and energy of the men that he can make that sandy and peat land produce the amount of stuff necessary to provide that surplus. With over 400 men he can cultivate intensively, but it means also that he must not have men stumbling over each other in the work of the farm. They must all work, and they must so work that



their labor will show in production. He has so managed the matter, the kind of things produced, that it is possible summer and winter to keep that many men fairly well and productively occupied. Wages in Switzerland are low. The food the men get, while ample for working men, is simple and can all be raised on the farm. They get meat only twice a week. They raise their own grain which they have ground into flour at a mill in a nearby town. The vegetables are all raised on the colony land. The meat is their own product. Cheese and milk are produced in their own dairy. Every bit of manure is saved and put back upon the land. The men make their own clothing, shoes, and almost all the utensils used upon the farm. Of course, when a machine like a plow or a threshing machine is needed, it is bought in the market.

Perhaps one other thing should be mentioned as contributing to the financial success of the Colony. Herr Kellerhals has persuaded the government to allow him to use the money he earns for certain things on the farm without always forcing it and having it in the budget a year or more in advance. For example, if he wishes to buy some new machine, one of which he has never had on the Colony before, that has to be presented in the budget and passed on by the legislature. But if he wants to buy an additional number of an article which has already been approved and provided for by a legislature, or to replace one worn out, he can do so out of the funds of the colony without legislative enactment or warrant of government. That enables him to replace at once outworn machinery, to add new units when they are needed, and thus make the most economical use of the opportunities as they arise. Whatever the cause there is no question that from the financial standpoint Herr Kellerhals has made this institution pay.

I wondered how the Colony had prospered from the standpoint of penology. For after all, no matter how well it pays financially, the main point in caring for 430 men taken out of civil life and made to work for the canton, is not just to make the institution self-supporting, but to protect society from their depredations, and to treat them so that when they go out into society again they will try to adjust themselves to decent citizenship. I asked Mr. Hans Kellerhals, who took us around, whether they had many recidivists. He replied that of course they had some. With some of the men they receive and with the necessity of releasing them on the expiration of their sentence whether they are fit for society or not, no system will prevent relapse. The record of Witzwil, however, is very good. Some of their men turn out very well indeed. While a few examples are no means of judging the system as a whole, there are some very good stories they can tell about their "graduates." For example, one of Herr Kellerhals' sons is now working for one of the graduates of the Colony in a European city. Many of their former inmates have made good in many walks of life. They live a wholesome outdoor life. They are not pampered, but are dealt with on an individual basis by Herr Kellerhals and his assistants who have been at this work a long time and know these men from long experience.

In my judgment such a colony is one of the best means of dealing with such men. What it needs more than anything else is an indeterminate sentence so that some of

those who ought never go back into society can be kept.

Herr Kellerhals had us taken to the station after having tea with his mother, a young English woman who was visiting there and himself. We got the train for Bern and felt that we had seen one of the most interesting penal colonies in Europe, perhaps in the world, had we not already seen that in the Philippines and those in India. Yesterday (May 1st) we took the train at 10:05 from Bern and got here at 12:46.

J. L. GILLIN.

Geneva, Switzerland, May 2, 1928.

(To be continued)

## UNSPOKEN PRAYERS

Every thought that flies through your brain is heard in heaven. God hears wishes, heart-longings, aspirations, soul-hungerings and thirstings. Do not grieve, then, if you cannot find words in which to tell God what you want, if you cannot put into well-defined thoughts the hopes and hungers of your heart. When words and even thoughts fail, pray, in silent yearnings, in unutterable longings, and God will understand just as well as if you spoke in common language. Much of our best praying is done when we sit at God's feet and do not speak at all, but only let our hearts talk.

## QUESTIONS AND ANSWERS

(Continued from page 2)

the human side, so to speak. Read Eph. 4:12-13. It has for its goal the perfecting of the saints, nurturing them into full grown men as measured by the stature of Christ. Read also Heb. 13:20-21. The ideal is nothing less than the perfection of the whole man in personal character. So we may say in a word that sanctification is the attaining of holiness and Christlikeness. Sanctification secures for the believer a character corresponding to his high calling in Christ. So sanctification is surrender, cleansing, consecration issuing in service and holiness. The believer's sanctification in the purpose of God is complete from the first. "When Christ who is our life, shall be manifested, then shall ye (we) also with him be manifested in glory." Col. 3:4.

## THE TIE THAT BINDS

**RIDDLE-WILSON**—Miss Mabel Riddle and Mr. Howard Wilson, both of Rochester, Indiana, were united in holy marriage at the Christian church in Rochester, Sunday morning at 8 o'clock, December 23rd. The bride is a member of the Brethren church at Potosi, Indiana, and the youngest sister of the undersigned, who performed the ceremony. The groom is an active Young People's worker in the Christian church.

REV. E. M. RIDDLE,  
Pastor Warsaw Brethren Church.

**JEWETT-CRAVER**—"A fat tire and a wedding"—Prof. L. L. Garber would say, "a striking contrast," and so it was, December 12, 1928 at 142 Terrace Avenue, Ellet, Ohio. The writer was busy engaged in writing an eight penny nail from the rear tire of his car when two splendid young people appeared on the scene and asked to be married immediately. The request was granted after the writer had wiped the perspiration from his brow and had gone up stairs to get his books and his breath. Thus Miss Dorothy Wilip Craver of Akron and Mr. Joseph Jewett became man and wife. But if the occasion bears a touch of humor, the service was sacred and we wish their happiness in their Christian union.

REV. FLOYD SIBERT.

**BAKER-NOE**—On Christmas morning, while as we chose to think, the Herald Angel Chorus was singing the "New Song" and the world was rejoicing in the spirit of peace and good will, the Brethren church of Rittman became the setting for a happy marriage service—the first to be held in the church.

At eight o'clock Christmas morning Mr. Roy Baker and Miss Nannie Noe quietly approached the altar and became man and wife. They were accompanied by Mr. Albert

Schaad, best man, and Miss Mary Slowers, maid of honor. Mr. Baker is a member of the Brethren church. May their lives be blessed with happiness. REV. FLOYD SIBERT.

## IN THE SHADOW

**YEAGER**—Suffer little children to come unto me, ... for of such is the kingdom of heaven.

Mary Madlyn Yeager was born August 15, 1926 and departed this life at her home, October 27, 1928. She leaves to mourn her loss her father and mother, a sister and older brother. Services conducted at the home by the writer.

REV. FLOYD SIBERT.

**WEAVER**—J. Arthur Weaver son of Mr. and Mrs. Arthur Weaver, of Lakemore, Ohio, was born January 1st, 1928, and went back to God who gave him November 15, 1928; aged 7 months and 20 days. Services were conducted in the Ellet basement church by the writer.

REV. FLOYD SIBERT.

## RESOLUTIONS OF RESPECT

Silently, like the end of a perfect day, came the end of life on Christmas morning to our dear Sister, Mrs. Alverda New. She was a faithful member of the Brethren church and Sunday school, and in her death we have sustained a great loss.

Therefore he it resolved that the church and Sunday school tender its heartfelt sympathy to the bereaved children and grandchildren in their sorrow, and that we earnestly commend them to the loving mercy of God, who has given immortality and promised a crown to those who love him.

Resolved, that we send a copy of these resolutions to the family, to the Times-Tribune and also to the Brethren Evangelist.

MRS. H. W. LARSON.

MRS. J. H. MOLEY.

Committee on Resolutions.

Beaver City, Nebraska.

**BORING**—Helmur Harry Boring, Jr., infant son of Mr. and Mrs. Delmar H. Boring, died at the parental home, Conemaugh, Pa., December 28, 1928. The funeral was in charge of the writer assisted by Rev. Geo. Jones, May God comfort the sorrowing parents. AUSTIN R. STALEY.

**MCCARTNEY**—Jacob McCartney, Sr., was born near Greensburg, Pa., August 16, 1846 and departed this life at his home in Conemaugh, Pa., December 11, 1928, aged 82 years, 3 months and 26 days. Brother McCartney and Miss Sarah A. Coburn were united in marriage December 20, 1860, almost completing 62 years of married life together. To this union five sons and five daughters were born, three of whom preceded their father in death.

Brother McCartney was a charter member of the Conemaugh Brethren church. He was one of our most faithful and beloved deacons. He also served his church as Treasurer and Trustee for a number of years. He was always appreciated and the work of his pastor. His honest Christian life was and will continue to be an inspiration to all who knew him.

As a husband and father he was always faithful, patient, kind and loving hearted. He also willingly shared with these in need, the common comforts of life.

The services were conducted at the church, by the writer, assisted by Rev. Geo. Jones, a former pastor, and by Rev. Charles Ashman. AUSTIN R. STALEY.

**BROUHARD**—Amanda A. Brouhard was born in Boon County, Indiana, on August 8, 1862, and departed this life at her home in Fort Scott, Kansas, December 27, 1928, at the age of 66 years, 4 months and 19 days. She was the daughter of Mr. and Mrs. John Wysoy. She was married to Mr. J. E. Brouhard, in the county of her birth, in March, 1881.

Mr. and Mrs. Brouhard have been residents of this vicinity for the last 20 years.

Besides her husband she is survived by the following children: C. P., Clyde and Albert Brouhard, Mrs. Florence Lytle, Mrs. Lettie Riley, all of Fort Scott; Mrs. Maud Godard, of Richards, Mo., and Corn Johnston of east of the city. Three children are deceased.

Mrs. Brouhard had been a member of the Presbyterian church of Warrensburg, Mo., for the past 27 years.

She was very quiet and unassuming in her Christian faith, but her neighbors who know her best are free in saying that "She lived the life." I can assure this a great testimony, for it is not what we say, but the life we live that counts. Funeral from the family home, on the afternoon of December 28, 1928, conducted by the writer. A large number of friends and neighbors were present and all show their respect. Many floral offerings also expressed their esteem in which she was held. The body was laid to rest in the family lot in the Oak Grove cemetery. L. G. WOOD.

**HETTMANSPERGER**—Henrietta Faye Hettmansperger, daughter of George and Marie (Crow) Huddleston, was born at Wabash, Indiana, August 29, 1899, and December 9, 1928 she slipped quietly out of this life and went home to her dear Jesus.

She was united in marriage to Claude Hettmansperger, July 6, 1918. Her husband, loving parents, and one sister—Mrs. Blanche Van Overbake of Chicago; an aged grandmother, and a large circle of relatives and loyal friends mourn her departure.

While in falling health for some time she had only been seriously ill for the past two weeks. She was conscious to the very last, expressing her readiness to answer the call of her Master, and when the end drew near called her loved ones to her bedside and her friends to her loving farewell.

When just a little girl, Faye gave her heart into the keeping of Jesus and became a member of the Brethren church at Center Chapel during the ministry of Brother L. W. Ditch. For some time she taught in the Sunday school. Some years after her marriage she went with her husband to the Christian church at Bachelor Creek.

REV. GEORGE E. SWIHART.

**ZOOK**—Susan Anna Zook, oldest daughter of Abraham and Mary Zook, was born at Hagerstown, Ind., November 20, 1852, and departed this life at McIntosh, Kansas, December 31, 1928 at the age of 76 years, 1 month and 11 days.

With her parents she came to Iowa at the age of 5 years and spent the greater number of her years on the old homestead south of Osceola, Iowa.

On May 19, 1871 she was united in marriage to Alexander McClintock Price of New York City. To this union six children were born, Mary Sophia, Sarah Elizabeth, Martha Ellen, Jessie Hoxey, Joseph Abraham and Hazel Bianche.

She was preceded in death by the husband, January 18, 1897 and two daughters—Martha Ellen, August 29, 1875, and Jessie H. G. Price, August 18, 1904.

She was a faithful member of the Udeli Brethren church, being one of the charter members.

During the last years of her life she was a great sufferer but she bore her suffering very patiently, never complaining, always thinking of the welfare of others first.

Besides the four children, she leaves 18 grandchildren and 4 great-grandchildren, also two brothers, Martin Zook of M. South, Kansas, and Oliver Zook of Pueblo, Colorado, as well as a host of friends to mourn her departure. She will be greatly missed, but most of all by the children who loved her dearly.

The funeral was held Thursday afternoon at the Fairview church, east of Udeli, conducted by Rev. Studebaker, pastor of the Brethren church of Leon, Iowa. Following the services the body was laid to rest beside her husband in the cemetery adjoining.

MRS. ORA A. POWELL, Udeli, Iowa.

**VANCE**—Jennie Woodward was born at Sandy Hill, Pa., April 3rd, 1858, a daughter of Ellis B. and Mary Stauffer Woodward. She was married to A. Frank Vance, August 21, 1882. To this union six children were born, three of whom survive—Mrs. Harold Hathaway, Ralph and Jesse Vance. She has been a member of the First Brethren church of Uniontown for 18 years. Her faithfulness to Christ and her loyalty to her church have at all times been noble. She departed this life January 11th, 1929. Services were conducted by the pastor assisted by the Rev. Hissman of the Second Presbyterian church of Uniontown. Burial was in the Sandy Hill cemetery. FRANK GEHMAN.

**ROHMER**—Mrs. Mollie Rohrer was born March 12, 1872, and died at the home of her sister in Hagerstown, Maryland, on October 8, 1928, at the age of 56 years, 8 months and 19 days. Funeral services were conducted from the Major Church of the Brethren. Interment in the Manor Cemetery. W. S. BAKER.

**BOWERS**—Daisy Levenia Bowers was born July 25, 1883, and died at the home of her sister, Mrs. M. and M. Smith, at Highamston, Indiana, November 9, 1928, aged 45 years 3 months and 15 days. Funeral services at the home. Interment in the Sharpburg Cemetery. W. S. BAKER.

**LEWIS**—Mildred R. Lewis, oldest daughter of Mr. and Mrs. John Lewis of St. James, Maryland, died at the home on December 27, 1928, after a few days' illness from pneumonia. Her span of life on earth was but 13 years, 11 months and 27 days. Besides her parents she is survived by four brothers and two sisters.

Mildred will be missed from the church and Sunday school, as her place was seldom vacant.

Funeral services from the Manor Church of the Brethren. Interment in the Manor Cemetery. W. S. BAKER.

**ISMINGER**—Jacob Isminger was born February 17th, 1830, and died January 8th, 1929, at the age of 98 years, 10 months and 22 days. He and his wife were Baptists, but about forty or fifty years ago through the influence of Rev. Henry Wise and Jacob Murray, they united with the Brethren church. He was an Elder from the time the Quiet Dell church was organized until his death. His wife preceded him three years ago. He was president of the Quiet Dell Cemetery Association and superintendent of the Quiet Dell Sunday school for twelve years. M. C. ISMINGER.

**PROFFIT**—Mary Hodges was born in Goodland, County, Virginia, and died at her home at Oak Hill, West Virginia, December 22, 1928, aged about seventy-five years. Over fifty years ago she was united in marriage to Mr. William Proffitt, who with a brother and sister in Virginia, and two nephews at Oak Hill, survive her. She had been a member of the Oak Hill Brethren church for a number of years, and remained interested in the work of the church until her death. Her funeral was the first held in the new church. Services by the pastor, and interment in the Oak Hill Brethren cemetery at Oak Hill. FIREMAN ANKURM.

**RHODES**—Howard Jacob, was born near Fayetteville, West Virginia, March 5, 1881 and was the son of Mr. and Mrs. John Rhodes. In 1904 he came to Miss Lena E. Rydner, who survives him, with five children and his aged mother in Melbourne, Florida; three brothers and one sister. He met with an accident while at work in the Seaboard mines, near Oak Hill, Virginia, and died the next morning. He was aged 47 years, 9 months and twenty-eight days. He had been a member of the Oak Hill Brethren church for about twenty years. Services by the writer and burial in Hill Top Cemetery, not far from his home.

FIREMAN ANKURM.

**WISE**—Brother B. E. Wise, who was for many years a member and an officer of the Brethren church at Middlebranch, Ohio, passed to his eternal reward, December 1, aged 72 years and 7 months. He had been in declining health for more than a year, but none thought the end so near until very shortly before his death. He was anointed by his pastor a few days before he died, and found great satisfaction and peace in the service. A very large congregation of his neighbors and friends attended the funeral services, which were conducted by his pastor, assisted by Rev. Warfield, of the Lutheran church, who has been a life long friend of the family. Brother Wise had spent all his life or practically all of the community in which he died, and was thus very widely known, and the more so because he had for many years, served the community in a business capacity. He leaves to mourn his going, the wife of his youth, and a son and daughter, the son having been

well known in other years through his frequent contributions to the Evangelist.—Hugo Paul Wise. He is still "carrying on" now as a professor of English in Baltimore University. Death has not been kind to this small congregation, for eight times in as many years he has claimed individuals from the membership, never large at best, and which for want of pastoral care and evangelistic effort, has not grown as it would have done under more favorable conditions. But, undaunted, the survivors press on, looking for "The city which hath foundations, whose builder and maker is God." MARTIN SHIVELY, Pastor.

**TAYLOR**—Glen Orville Taylor, son of Dora and James Taylor, was born at Chadwick, Illinois, May 5, 1862, and died at the James Lemhart home near Milledgeville, Illinois, December 31, 1928, aged 26 years, 7 months and 26 days. Bright's disease was the cause of death. Everything medical skill could do was done to save Mr. Taylor's life. He married Miss Lemhart on June 9, 1920. Those who mourn his departure are his wife, three sisters and one brother, together with the more distant relatives.

Funeral was held in the Brethren church of Milledgeville, Illinois, a number of who have become members of the church. December 31, 1928, the pastor officiating. Burial in the Dutchtown Cemetery near Milledgeville, Illinois. GEO. E. CONE.

## Business Manager's Corner

### "THE LAST CHANCE"

As one tours through our country by automobile one notices the many things that are more or less common to nearly all parts of the country, such as common names for tourists' camps, lunch rooms or filling stations, etc. Frequently as one nears the outskirts of a city the sign, "Last Chance Filling Station" comes into view, and very naturally one will glance at the gasoline gauge to see if the supply of gasoline is sufficient for the distance to the next town.

We are neither buying nor trying to sell gasoline at this time, but we do want to improve this "last chance" to call your attention to the need for a liberal Publication Day Offering on Sunday the twenty-seventh.

### Brethren Annual and Conference Minutes

There has been a very good response from our pastors to whom we mailed copies of the Minutes of General Conference, and the payments for them have been coming in rather promptly. We believe this issue of the minutes has received a more hearty reception than any issue we have put out for some years. We will appreciate it very much if the pastors to whom copies have been sent will make payment for them as soon as possible.

We have only about seventy-five copies left on our hands that we could spare from our supply, but we would be glad to send copies to any who wish for twenty-five cents each.

### The Brethren Evangelist

This is the time of year when a very large portion of our subscriptions expire, and many renewals are being received, for which we are thankful, but we need more than renewals, we need new subscriptions. Some of our subscribers die physically, some die spiritually, and some just spend too much money for gasoline and movie shows to have the price of a year's subscription to The Evangelist left, so they too must be eliminated from our lists, so you see the constant need for recruits.

### The Honor Roll

It has been four months since we published the Honor Roll in this column, but it has not been because there have been no new churches added to our list, but because of the many other things that have been before us.

But by waiting a few weeks longer we have the privilege of enrolling THREE new members to the Honor Roll rather than one. Quite awhile ago the Brethren church at Fremont, Ohio, where Brother Crick is making great efforts to build up the Kingdom

of God, was added to our Roll. Fremont was on the Honor Roll a number of years ago, but it had been off for so long that we feel it would be proper to start it in new again and to give the present pastor what credit belongs to the achievement. The Second Brethren church of Los Angeles, California, A. V. Kimmell, pastor, has been added to our list.

Our latest addition to the Honor Roll is the little group that composes the First Brethren church of Cedar Rapids, Iowa. We do not know that they have a pastor in charge, but those of our readers who are familiar with the work of the Brethren church know that Brother George T. Ronk is in business in Cedar Rapids and that he must be one of the moving spirits of the new church. Then since our last report the following churches have renewed their Honor Roll lists as follows: Ashland, Ohio, eleventh year; Berne, Indiana, ninth year; Corinth, Indiana, third year; Dallas Center, Iowa, second year; Leon, Iowa, third year; Long Beach, California, eleventh year; Philadelphia, first church, ninth year; Rays-town, Pennsylvania, fourth year; Tiosa, Indiana, ninth year; Waterloo, Iowa, eleventh year.

So when everything is considered it will be seen that our report is not so bad after all for this time. However, there are hundreds and hundreds of other subscriptions that should be renewed without delay.

### Evangelist Honor Roll

Allentown, Pa. (9th Yr.) S. E. Christiansen  
Ashland, Ohio, (11th yr.) ... C. A. Bame  
Beaver City, Nebr. (10th Yr.) ... E. S. Flora  
Berne, Ind. (9th yr.) ... John Parr  
Buckeye City, O. (8th Yr.) ... Delbert Flora  
Center Chapel, Ind. (3rd Yr.) Geo. Swihart  
Cedar, Rapids, Ia. (1st yr.) ... (Vacant)  
Corinth, Ind. (3rd yr.) ... H. C. Hahn  
Dallas Center, Ia. (2d yr.) ... A. D. Cashman  
Ellet, Ohio (1st Yr.) ... Floyd Sibert  
Elkhart, Ind. (8th Yr.) ... W. I. Duker  
Fairhaven, O. (10th Yr.) ... Geo. Pontius  
Gratis, O. (4th Yr.) ... O. C. Starn  
Gretna, O. (11th Yr.) ... Frank Gehman  
Hagerstown, Md. (8th Yr.) G. C. Carpenter  
Howe, Ind. (6th Yr.) ... J. W. Brower  
Johnstown, Pa., 3rd Ch. (7th Yr.) Gingrich  
Lathrop, Calif. (5th Yr.) ... (Vacant)  
Leon, Ia. (3rd yr.) ... Claud Studebaker  
Long Beach, Cal. (11th yr.) ... L. S. Bauman  
Los Angeles, Cal., 2nd Ch. (1st yr.)

A. V. Kimmell

Martinsburg, Pa. (7th Yr.) ... J. S. Cook  
Mexico, Ind. (9th Yr.) ... C. A. Stewart  
Morrill, Kans. (10th Yr.) ... L. A. Myers  
Mt. Pleasant, Pa. (4th Yr.) W. A. Crofford  
Nappanee, Ind. (10th Yr.) S. M. Whetstone  
New Enterprise, Ind. (2 Yr.) D. A. C. Teeter  
New Paris, Ind. (7th Yr.) ... B. H. Flora  
N. Liberty, Ind. (8th Yr.) ... J. W. Clark  
Oakville, Ind. (10th Yr.) ... S. C. Henderson  
Peru, Ind. (8th Yr.) ... F. C. Vanator  
Phila, Pa., 1st Ch. (9th yr.) ... R. P. Miller  
Pleasant Grove, Ia. (5th Yr.) ... (Vacant)  
Raystown, Pa. (4th yr.) ... E. M. Keck  
Roann, Ind. (10th Yr.) ... G. L. Maus  
Smithville, O. (8th Yr.) ... G. E. McDonald  
Sterling, O. (8th Yr.) ... G. E. McDonald  
Summit Mills, Pa. (2nd Yr.) ... W. E. Ronk  
Sunnyside, Wash. (2nd Yr.) ... C. C. Grisso  
Harrah, Wash. (2nd Yr.) ... J. C. Beal  
Tiosa, Ind. (9th yr.) ... J. W. Clark  
Waterloo, Ia. (11th yr.) Ed Boardman, Jr.  
Waynesboro, Pa., (5th Yr.) W. C. Benshoff  
Washington, D. C. (3rd Yr.) ... Homer Kent  
Hudson, Ia. (6th Yr.) ... E. F. Byers  
Yellow Creek, Pa. (3rd Yr.) ... (Vacant)

R. R. TEETER,  
Business Manager.

# THE BRETHREN EVANGELIST

Volume LI Number 5

February 2 1929

## A Greeting from Dr. Poling

President International Christian Endeavor Union



Dr. Poling

January 14, 1929

To All Brethren Christian Endeavorers:

It is a great joy to greet you on the occasion of the special Christian Endeavor number of the "Brethren Evangelist."

I have had many happy personal contacts with your leaders. I have come to know rather intimately the life of your church. I am grateful for your loyalty to Christ and the whole Christian message. May your program increase and expand, and may its vital life continue to be the heart of the Christian evangel.

Our Crusade with Christ has captured the imagination of youth in all communities and in all parts of the world. We are looking forward now to the Kansas City International Convention with earnest hope that there we shall find a new impetus for all our Endeavorers.

May God continue to richly bless you.

Sincerely and cordially,

DANIEL A. POLING.



OUR CHRISTIAN  
ENDEAVOR SPECIAL



## Signs of the Times

Making Progress Backward  
Cicero's Opinion of Us  
Henry Ford as a Prophet  
To Fight or not to Fight  
A Senator Mentions Christ  
Sociology and the Trinity  
Dr. Kyle Speaks

by  
Alva J. McClain

The next great step of the Church must be backward in order to re-grasp the things that abide. This is the word of Dr. Robert E. Speer, great missionary leader, and it suggests that the Church is going forward in the wrong direction.

It reminds us of a story. At the Conference of a certain large denomination a young modernist professor said to a veteran pastor, "You fellows are getting so far behind that you will never catch up with us." Said the old minister, "We don't expect to catch up. WE ARE NOT GOING IN THE SAME DIRECTION."

A church going in the right direction never needs to take a step backward. But some of our modern churches will never make any real progress until they begin to walk backward.

For one thing, the Church and its ministry must go back to the Bible. The reading of books is, of course, a virtue. But mere books cannot take the place of "the Book." Bengel, one of the greatest of all Christian scholars, thanked God for the loss of his father's library, because it kept him from reading too many books. But don't burn your libraries. Read your Bibles more.

Those who like to boast of their Anglo-Saxon superiority should read what Cicero once said about it. He advised a fellow-Roman not to purchase the Anglo-Saxon captives taken from the Isle of Britain because they had no value even as slaves.

If the Anglo-Saxons have any superiority over other peoples, it is because the Gospel of God's Grace has touched them.

Henry Ford, in a book recently published, predicts a coming world in which there is no drudgery, no Prohibition problem and no Smoking. As to this last, either Mr. Ford has not read late records of the Internal Revenue Bureau or else he has become even more optimistic than when he set out in his peace ship to stop the late war.

Every minute the smokers of America consume a cigarette ten miles long. Six times as many are used as just before the World War. And at least a third of these are smoked by women, it is estimated.

But Mr. Ford is right after all, in spite of the smoke-filled atmosphere. Some day we shall have a "cigaretteless" world. Perhaps Mr. Ford has been reading the Bible. See Matthew, 13 chapter, verse 41.

(Cigar smokers, reading this, should not feel too virtuous. That coming world will also be a "cigar-less" world.)

As this is being written, the Senators at Washington are fighting among themselves

to determine whether the Kellogg Peace Pact means to stop fighting or to go on fighting. No one seems to know just what it means. Some regard the Pact as a pledge of sacred honor never to resort to war in settlement of disputes. Others say it permits war in self defense.

What it means will probably not be put down in cold print, for that might hamper the freedom of the warmakers in the future. But no matter what is done about it now, the real meaning will be discovered when the next occasion for war arises. That is the lesson of history.

There is no justification either in history or in the Word of God for the belief that war can be abolished without the Son of God. The world needs his rule. He will abolish war. But until that day comes, anything is worth while that can shorten the periods of war and lengthen the periods of peace. The Christian should pray "for kings, and for all that are in authority; that we may lead a quiet and peaceable life.... For this is good and acceptable in the sight of God our Savior." (1 Tim. 2:2-3).

Senator Reed, who is from Missouri both literally and figuratively, asks whether it is plausible to suppose that the Kellogg Peace Pact in 1929 can accomplish what the teachings of Christ have failed to accomplish in 1900 years—a question which should make men think, both the statesmen and the preachers.

But Mr. Reed overlooks one thing. 1900 years ago governments didn't bother even to discuss the possibility of universal Peace Pacts. That is something accomplished. The teachings of Christ exercise a restraining power over even those who have never accepted him.

The Church has never perfectly taught  
(Continued on page 14)

## Questions and Answers

Conducted by  
J. Allen Miller

Readers are invited to send in suitable questions, which will receive consideration as space permits.

5. Are we to look upon the divisions of the Church of Christ as a sin? Or what kind of unity are we to expect among the different groups who call themselves Christians?—S.

These questions may be, for the most part in the minds of most men and women, wholly matters of opinion, or even worse, mere matters of convenience. I should like to say in the first place that membership in the Church of God can never be a mere matter of opinion or convenience. I am strongly of the conviction that one's choice of church membership must be based upon the conditions of membership and characteristics of the Church laid down by the New Testament. To make this answer clear we must approach it from another viewpoint.

First, the Church of Christ, that is the Church founded by Christ and of which he speaks in Matthew 16:13-20 and mentioned thereafter through the New Testament scores of times, is not divided. What is more, it can not be. The Church is the Body of Christ and his Body is not mutilated and can not be. So we read in 1 Cor.

12:25,—"...that there should be no schism (division) in the body." This is an appeal to keep the unity of the faith.

Second, in the Apostolic Church there were "schisms" among the members. And these "schisms" had as their natural outcome "heresies." So we read again in 1 Cor. 11:18-19,—"For first of all, when ye come together in the church, I hear that divisions (schisms) exist among you, and I partly believe it. For there must be also factions (heresies) among you, that they that are approved may be made manifest among you."

From these two considerations it is an easy inference that neither of these words is used to denote a party that had separated itself from the main body. This indeed is the fact as shown by the New Testament. The Pharisees and the Sadducees, for example, were sects or divisions of Judaism in the time of the New Testament but were never separated or withdrawn from it. So the parties spoken of in the Corinthian Epistle were divisions in the Church but not separated from it. So much for the New Testament background of the answer to our questions.

Third, What is everywhere condemned where the subject is even remotely referred to is the confusion and discord these divisions and heresies cause. In this sense our modern Protestant Sects are equally blameworthy.

Fourth, This cause for blame becomes all the more evident when divisions and parties are fostered where no genuine grounds for deep and scriptural convictions exist. In these instances far too frequently the separations are kept in critical aspects for purely human and selfish aggrandizement in leadership and places of trust. Where no serious differences in administrative policies exist and where there is practically no difference in doctrinal belief and the practice of the Ordinances certainly the New Testament teachings are plainly against any division. I sincerely believe that the stirring and positive exhortations of the Epistles toward unity, harmony and solidarity of the Body of Christ are applicable in a large and

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Send all moneys to the  
Business Manager

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## Christian Endeavor's Anniversary

Christian Endeavor passes on February 2nd the forty-eighth anniversary of its founding, and it is still going strong. It has not outgrown its usefulness; it has not completed its mission; it is still functioning as efficiently as ever; and it has a future yet before it. Of course, forty-eight years is not a very long time, as many of our worthwhile institutions go. But it is long enough for an institution to be out of the experimental stage, to have demonstrated its worth and to have become considerably established in character. And that Christian Endeavor is still functioning pretty much along lines originally set for it is evidence of the wisdom of its founder and the vital worth of the principles incorporated into it. And that it is doing. It began with the aim of promoting an earnest Christian life among its members, encouraging a greater mutual acquaintance and understanding and of training for larger and more efficient service for Christ and the church. That is still its aim, an aim that is fundamental to the largest welfare of young life as well as of the church and the Kingdom. And because it is meeting such a vital need and doing a work that is largely distinctive, we may be sure it has not yet lived out its day, but that it has a future full of promise.

Happy is the pastor who recognizes the real worth of Christian Endeavor and is making large use of it. His number is a vast multitude and is steadily increasing. There was a time a short while ago when some of our church leaders imagined that the highly organized Sunday school would take the place of Christian Endeavor, that it would do its work and do it more efficiently. And suiting action to thought they began to turn their attention to the organized Bible class and neglect Christian Endeavor. But the folly of such an attitude has become apparent, and while the organized class made a great contribution to the Kingdom and still is of real value, yet it has become plain that it cannot do everything that Christian Endeavor can do, and that there is so much about Christian Endeavor that is unique and vital that it cannot be dispensed with or displaced. It does what no other institution has been able to do for the young people of the church. It enlists their interests in religious activities, promotes a practical knowledge of and love for the Bible, cultivates the devotional life, brings them together in social functions that are wholesome, and develops a spirit of loyalty to and habit of service for the church—all these and many more things it does in a manner and to a degree that cannot be duplicated by any other church agency.

To broaden its field of service and to increase its usefulness, Christian Endeavor has been graded to meet the needs of all age-groups and developed in variety of methods and standards so as to be adaptable to many different types of communities and churches. An increasing number of churches of every shade of belief and degree of ritual are recognizing the value of Christian Endeavor, or other similar institutions under different names, as a means of training their young people for religious responsibilities, and to secure for themselves its vast possibilities they are building graded programs, effecting organizations and suiting materials and standards to their needs, but among them all there is found the same underlying, basic principles of Christian Endeavor. And the increased favor of this mighty organization in quarters where heretofore it has received little encouragement and the broadening reach of its service are due largely to its ability to adapt itself to the loyalties and characteristics of the different churches and classes as well as to the various age-groups.

We congratulate Christian Endeavor on its forty-eighth birthday and commend it to the service of every church, large or small, town or country, for the sake of the young people whom it would serve. It has not yet reached the end of its development in spirituality and power, in adaptability and service. Its possibilities for the future are large both because it is adaptable and because the mission that it serves is vital and indispensable to both church

and youth. As long as it aims to bring young people into personal acceptance of and allegiance to Christ, as long as it encourages prayer and devotional Bible study, as long as it pledges loyalty to the church of which it is a part and directs young life in ways of service, we say, God bless and prosper it. That is enough to make it worthy of our support and prayers.

## Our Unwarranted Criticisms

Very much of our criticism of one another is unwarranted, because it grows out of misunderstandings and suspicionings that have no foundation in fact. We are misled by remarks or circumstances; strange situations arouse our suspicions; and perhaps an unsympathetic attitude gives color to our suspicions and then we tell them to another. Once they find expression, they go and grow and soon assume the proportions of candid truth and do all the harm of base falsehood, though it was all done with seeming innocence and without malice aforethought. How easy it is for trouble to grow out of strange situations and partial understandings where our vivid imaginations are left to fill in the details or where we are inclined to jump at conclusions! The following true story, reported by a correspondent to *The Spectator*, well illustrates the point:

"Some twenty years ago, on an Atlantic liner, two days out from New York, eight gentlemen lingered over their coffee while one of their number, Sir Arthur P——, told the history of the latest addition to his famous coin collection. A brilliant speaker and an authority on coins, he made much of the tale, while the priceless bit of metal passed from hand to hand for examination. The story done, the coin was nowhere to be found. In vain the table and floor were searched; in vain napkins were shaken, cups examined, questions asked; in vain it was suggested that each man present should be searched: seven assented, but one, a Mr. S——, refused, politely, but firmly.

"Of course, after that, for the rest of the trip they cut him dead; the other passengers, too, except Sir Arthur, who generously acted as if nothing untoward had happened. The night after land was sighted, a steward, stooping to pick up a spoon, found the coin on end, between the carpet and wall. He laid it at once on the table in front of Sir Arthur, and, as the news flashed through the room, apologies were made to Mr. S—— for unjust suspicions entertained toward him. 'I will tell you, now, why I refused to be searched,' he said, when the excitement died down. 'Like Sir Arthur, I have made a hobby of coin collecting for some years, and I should have confessed as much, the other night, if Sir Arthur's fascinating story had not ended so abruptly with the unfortunate disappearance of his coin. After that I was reluctant to speak because,' he paused, smiling, then reached across the table and laid beside Sir Arthur's coin its exact duplicate, 'because this was in my pocket at the time. Even Sir Arthur,' he added, 'would have found it hard to believe that, with only two coins of the kind in existence, I should have had the other, that evening, in my possession.'

On every hand we meet with unwarranted criticism of one's fellows, criticism, much of which was given with no malicious intent, but nevertheless is working injury and injustice to those criticized. Parishioners criticize their pastor without warrant oftentimes because they do not understand his problems, or only half understand some remark, or imagine some word against sin is a personal thrust. The pastor sometimes criticizes his people unjustly because he fails to understand the demands made of them by society and business and the home—demands that are proper and inescapable, and which interfere with their making certain sacrifices or meeting certain requirements which he expects of them. Ministers criticize one another needlessly and thoughtlessly and involve themselves in foolish difficulties, and lessen the spirit of brotherhood among themselves. One minister faced what he thought to be an opportunity for larger service, left his field and entered the new one, which involved certain ecclesiastical readjust-

ments. His decision did not meet with general approval and some of his fellow-ministers began to speculate about the motive that might have actuated him, some accusing him of being mercenary; others, of being self-seeking; and others of being dissatisfied with his associates. Their criticism could not reach their former associate, but it did stir up in the hearts of those who criticized a feeling of unkindness, of suspicion and of fear one of another.

The thing we need is more love in our hearts, for love will help us to keep from thinking evil, to say nothing of guarding us from speaking and working ill to our neighbors. Love will cause us to rejoice in the truth, rather than in the suspicions and misunderstandings that we harbor about others. Love will make us forbearing, longsuffering and patient and will stay our lips from speaking our unwarranted suspicions and from guile.

## Is Ours a Vanishing Clergy?

It is not a new note, but it has recently been raised with new impressiveness. A writer in Scribner's brings the subject to our attention, under the title, "A Vanishing Clergy." His claim is that there is significance in the loss which he points out for 1927 in the number of ministers in certain of the churches whose membership represents one-half of the entire of Protestantism. It is often unfair to jump at conclusions on the basis of figures adduced from one or two or three specific instances. However, we may well take warning from a situation which many in these days are telling us is becoming serious, and especially since our own ministerial situation is included in this data. Where are we ultimately to get our ministers, if these figures are a true indication of the present tendency? Is it not worth while taking notice of? Here are the figures:

Denomination	Loss in Clergy for 1927
Baptist (14) .....	451
Lutherans (20) .....	68
Presbyterian (U. S. A.) .....	29
United Brethren .....	95
Reformed .....	13
Scandinavian Evangelical .....	20
Unitarian .....	16
Brethren .....	29

The author, the Rev. Dr. John Richelsen, says, strikingly and frankly, "Consternation was created when the statistics . . . for the year 1926 were given out, covering all religious bodies in America, and it was shown that, in spite of the gain of half a million church members over 1925, there was an actual net decrease of 647 in the number of clergy. Now the statistics for 1927 prove an additional net loss, and this time of 1,387 clergy, a total loss in two years of 2,034 ministers, while there has been a net gain of over 1,000,000 members in the same period. Also it should be made clear that these losses become far greater if the Catholic church be taken out of the computation, for this body gained 360 clergy in 1926 and 1,211 in 1927. If these offsetting gains of the Catholic clergy are taken out of the calculation, the remainder of the American religious bodies show a total loss in clergy for the last two years of 3,005."

## EDITORIAL REVIEW

Christian Endeavor Societies will find a report of their contributions to their Krypton mission undertaking in this issue over the signature of their general secretary, Miss Gladys Spice.

A note from Brother Floyd Sibert, pastor of the Ellett-Rittman circuit, in Ohio, informs us that one member was received on January 20th by reaffirmation of faith. Work on their new church building is proceeding nicely; the plasterers are now at work and it is hoped that the building will be ready for dedication by Easter.

The large type heading in the box at the top of Brother McClain's article in the issue of January 19th got badly mixed somewhere between the time the copy left the editor's hands and the locking up of the forms. We make this explanation in justice to Brother McClain, who had them arranged in logical order. We are sorry for the mishap.

Brother Robert Crees supplies us with his second installment of travelogues under the Southern Cross. He writes very entertain-

ingly. He requests us to inform his friends that he has not gone to South America as a missionary, as some have supposed, but is merely traveling. We shall be pleased to receive more of his travel experiences.

This is Christian Endeavor number, and we are pleased to give considerable space to this very important young people's organization, which has much to do with the future life and leadership of our church. We are honored with a special message from Dr. Daniel A. Poling, president of the International Christian Endeavor organization and of the World's Christian Endeavor Union.

The La Verne, California, church of which Brother A. L. Lynn is the capable pastor, is greatly encouraged and moving forward. Three are reported having been baptized and six received by letter, and others awaiting baptism. The various departments are doing good work. Christian Endeavor especially seems not to be neglected, there being four societies in the church.

The Second church of Los Angeles, seems to be observing the signal, for they "GO" according to order, as our correspondent suggests. During the year sixty-two new members were added to the church, or net addition of fifty. The Sunday school is launching a campaign for an attendance of 500. Brother A. V. Kimmell is the able pastor of this church.

The executive committee of the Publication Board sent out some weeks ago letters to pastors and Sunday school superintendents asking for suggestions and criticisms regarding our church publishing house and its literary output with a view of improving it. Some of the leaders have not replied and the committee is anxious to hear from them. If you will be so kind as to give this matter your attention, write to Chairman C. L. Anspach at Ashland, Ohio.

We have been informed of more pastors who are attempting to get their churches on the Evangelist Honor Roll. Some of these have at one time been and some have not. It is encouraging to note the interest our pastors are taking in the effort to extend in influence of our beloved paper. We hope yet others will cooperate. It is your paper as well as ours, and our success means your success.

We are in receipt of a schedule of the Standard Training School of Christian Education being conducted by the Kosciusko County churches of Indiana, with Brother E. M. Riddle of the Warsaw church as Dean of the school. The enrollment for the five night sessions was 112, ten of which were from our Warsaw church. There were classes in "Story Telling in Religious Education," "Principles of Christian Service," "Principles of Teaching" and "Studies in the Old Testament."

Brother W. A. Gearhart, Home Mission Secretary, makes mention of a matter that needs to be often stressed. It is the importance of remembering the various interests of the Brethren church when men of means are making their wills, or better still, of making provision for such interests before wills are effective. Men are held responsible not merely for how they get their money and how they use it, but also for how they dispose of it when they shall no longer have need of it.

Brother Grant McDonald, pastor of the Smithville-Sterling church, reports a very successful evangelistic campaign at Smithville where fifty-one confessions were received, forty-two being first confessions and one coming by letter. The church rightly counts this a great victory and it should be much strengthened thereby. Two days after their arrival on the field a little son, Glæe Levon, made his arrival in the preacher's family. We extend congratulations on behalf of the Evangelist family to Brother and Sister McDonald.

Prof. M. P. Puterbaugh makes his fourth report of White Gifts for the support of the work of the National Sunday School Association. The total amount to date is \$3,413.87. Doubtless there will be a goodly amount still to be reported and the treasurer will be pleased to have it come in promptly. By the way, you will be pleased to know that Prof. Puterbaugh is the proud father of a baby boy born on January 25, 1929. Send in your additional reports quickly as a sort of congratulation. But in the meantime we extend congratulations on behalf of our Evangelist family to Prof. and Mrs. Puterbaugh.



## After Forty-Eight Years

By E. M. Riddle, President Brethren National C. E. Union

We are with this issue helping to celebrate around the world the birthday of Christian Endeavor. Forty-eight years ago, the late Dr. Clark launched this organization in his own church in Portland, Maine. It is not the purpose of this message to emphasize the history of this tremendous movement, but rather to dwell upon her undertakings and plans after 48 years, revealing something of the scope of this organization for youth.

The more than 80,000 societies in the world today, representing many denominations, from a far greater number of countries, is no small force for good in our day. Approximately 5,000 new societies are organized every year, and from nearly every nation comes news of increase in numbers and activity. We desire now to be a bit more specific by giving some concrete facts.

China today has over 2,500 societies. A field secretary works out of Shanghai seeking to promote the work. There are upwards of 10,000 societies in Great Britain and Ireland. In Bolenge, on the Congo, you may stop at the largest society of Christian Endeavor in the world.

Christian Endeavor continues her good work in the Philippines. Miss Theresa Wells who went to this place as a missionary from Dr. Poling's own church society, reports her fine opportunity of presenting Christian Endeavor in a girl's Bible conference.

The United Presbyterian Union reports this year her biggest convention of this generation. Their convention size was 3,282. There were outstanding features among these Endeavorers that could hardly be excelled.

From scores of state and denominational unions come reports that indicate a gratifying increase in Christian Endeavor activity in every department of the work.

Maine says: "Not for many years has there been such a marked spirit for Christian Endeavor."

Miss Garber, one of our own Endeavorers, writes: "California Endeavorers are alive and doing things."

The Reformed church has based its entire program for the year on, the Christian Endeavor slogan, "Crusade with Christ." Not only is this so in their Endeavor work but in all their young people's program.

Carroll M. Wright, Superintendent of Intermediates is planning a series of tours in Europe this summer, after having seen fruits of his labors in Europe last year.

One Endeavorer from Florida presents a challenging spirit. He speaks before High Schools, in Christian Endeavor rallies, Hi-Y clubs and Sunday schools. In 41 days he traveled 2,388 miles and helped in six district conventions. The all-South convention held at Chattanooga last month was one that surpassed previous gatherings in every way.

Dating from January 1st Endeavorers over the country are turning their eyes toward the Kansas City, Missouri, International Convention. The Flying Squadron Mileage Contest (see Christian Endeavor World) is creating considerable interest.

Brethren leaders are in a position to know that we are doing some things worth while. In closing this message,

which savors much toward a report, giving a glimpse of the score of Endeavor, we want to call our Endeavorers to the task of sending an offering (to be received during Christian Endeavor Week) to help support our Krypton Missionary work. We call you again to a closer walk with Jesus the Christ. We need to **Crusade with him**. Do not be afraid to trust him and launch out into the deep with your life.

What is the ultimate aim of all this effort expended by tens of thousands of Endeavorers? Is it just that one state or denomination shall be a victor over another? Is it just to have a place in the World-wide organization of Christian Endeavor? NO—to each question. It is that we might **WIN SOMEONE and ENLIST THAT ONE for God.** Warsaw, Indiana.

### Christian Endeavor's Task

By F. C. Vanator, National Associate President

"Inasmuch as ye have done it unto one of the least of these . . ." I leave the reader to finish the quotation.

From the very inception of the Christian Endeavor movement, its motto has been "For Christ and the Church." In these few brief thoughts we want to emphasize the words of the first part of that motto.

"For Christ." What does that mean to you, dear Endeavorer? Let me point out two of the outstanding elements of real Christian service.

"I was hungered and ye gave me meat: thirsty and ye gave me drink: I was a stranger and ye took me in: naked, and ye clothed me: sick and ye visited

me: in prison and ye came unto me." Do you realize that when Christian Endeavorers go out to shut-ins and to prisons with their message of song and cheery inspiration, as many societies do, that they are simply following one of the precepts of our Christ? On the face of it, it does not seem to be doing much, but little do we know the depths we may reach in the heart of some man or woman, boy or girl, who is near despair or who thinks that the whole world has forsaken, and like one of old is saying, "No man cares for my soul." Remember Christ's "Inasmuch" and take heart in this work. Try it during Christian Endeavor week and see how much you are really appreciated. It is done for Jesus' sake.

The other phase of Christian Endeavor activity that we would mention is that which is bound up in the words of Jesus when he said, "Ye shall be my witnesses, both in Jerusalem and Judea and Samaria and unto the uttermost parts of the earth." Couple this message, if you will, with his word spoken to his disciples and recorded in Matthew 28:19, "Go ye therefore, and teach all nations . . ." Again I leave you to finish the words.

There can be no other interpretation given these words than that which bears a missionary character. Moreover it is an imperative: "Ye SHALL be my witnesses . . . GO ye." Christian Endeavorer, do you realize that we are merely playing at our missionary work?

For the past several years your National Executive Committee has been endeavoring to set before you a mis-



REV. E. M. RIDDLE  
Warsaw, Indiana  
Our C. E. President

sionary objective that would be all "our own." But when we met in session each year to observe the result, lo! we have felt much like the New Testament quotation that follows: "We have piped unto you and ye have not danced; we have mourned unto you and ye have not lamented." No—possibly that is wrong, for some have co-operated and that right loyally. But some have not caught the vision. Christian Endeavorers—do you realize that Krypton, Kentucky is OUR WORK? It is our Judea. It is our own homeland work.

Very encouraging reports are coming in to us of this field. Brother and Sister Kinzie are doing a noble work there. What is our part? The answer is three-fold: Prayer—Genuine Interest—Finances. Now listen. Prayer brings interest and interest always brings Money. There is no other approach to our problem.

Are you using the C. E. Week as a time to take your Krypton pledge and offering? That is the time set aside for this work. Many have tithed for this special time and purpose. Make your pledges and take your offering (not merely a collection, but a genuine offering given because of interest in the work), at this time. Send it in to Miss Gladys Spice, General Secretary, 2301 13th Street, N. E., Canton, Ohio. Be a co-operator for Christ and the church, and then ... "Inasmuch...."

Peru, Indiana.

### Three Necessities

By Gladys M. Spice, General Secretary

There are three distinct qualities which should exist in the life of anyone who is interested in bringing the young people closer to Christ. The first is that of HIGH IDEALS OF LIVING. An ideal is an idea with an "I" added to it. Ideals are very powerful things and will bring about results unless counteracted. That is one reason why we should have "high ideals." Jesus' ideal of living was first of all the idea with the "I" standing for LIFE. The life which he had was not merely dynamic or vital—it was God-like! He was so absorbed in the idea of being about his Father's business that he forgot to leave the temple. This deep, inner desire to be about our Father's business should absorb a great deal of all young people's activities.

Another ideal of Jesus' was that with the "I" standing for LIFT. There are many activities which include life, but which do not lift that life toward God. Jesus' ideals had that lifting power and it was because of his intimacy with God that he was able to lift folks to God. Today many of our youth are crying,

The world is so full of a number of reels

That I hate to go home long enough for my meals.

Many of these reels are planting in the minds of boys and girls, young men and women, ideas which do not stand the "lifting" test. If the church is going to produce foursquare Christian lives it must prove to the world that Christianity gains control of the emotions as well as the intellect.

The third "I" is that of LOVE—not mere temporal congeniality but love which is of God and which touches everyone with whom it comes in contact. If we, as Christian workers, do not possess that love for all mankind which endures to the end, there is something lacking in our make-up.

The second quality is that of UNDERSTANDING YOUNG PEOPLE. We must understand those with whom we are trying to work. A story is told of a mother and child who were looking at the dark sky. The mother said, "See that beautiful big star over yonder?" But

the child could not see it. Again the mother pointed but still the child could not locate the star. Finally the mother stooped down to the level of the child and discovered that a tree was hiding the star. She then lifted her and pointed with the child's finger and immediately she saw it. We too, must try to get the young people's point of view and if there be some obstacle in the way we must either remove it or lift their vision above or around it. We should impress on their minds that God cannot work without human instruments and that they are a part of his Great Plan. We must make the young people feel that they are an important factor in the church in order to get them to work. It is far better to get ten people to work than to do ten people's work yourself, for when we have helped someone to accomplish a task we have helped them to gain confidence and enthusiasm. God's best work can only be done by God's best men, but let us not judge too quickly as to who is doing the best work, for the task which gets the most publicity does not necessarily mean that it's the best task. Did not Milton say, "They also serve who only stand and wait?"

The third quality is that of UNDERSTANDING AND KNOWING THE WORD OF GOD. It is told that a certain man was called to deliver an address at a high school commencement exercise and also to present the diplomas. When he arrived at the place he found that he had forgotten the diplomas and since it was too far to return for them they had to do the next best thing. Much to the surprise of the students when they unrolled their supposed-to-be diplomas they found that they had received an advertising calendar. As leaders of the Young People, whether it be in Sunday school or Christian Endeavor, let's not camouflage—let's teach the WORD intelligently and under the direction of the Holy Spirit. We should be alarmed at the fact that when secular illiteracy is at its minimum, spiritual illiteracy is at its maximum. This very fact should make us get busy and try to present our lessons in a clear, accurate and effective manner.

However, if we have all the knowledge in the world and are not backing it up with a consistent Christian life we are failing. I will close with one of Edgar Guest's poems:

"I'd rather see a sermon than hear one any day,  
I'd rather one should walk with me than merely tell the way;

The eyes's a better pupil—and more willing than the ear,  
Fine counsel is confusing but example's always clear;  
And the best of all the preachers are the men who live their creed,

For to see good put in action is what everybody needs.  
I soon can learn to do it if you'll let me see it done,  
I can watch your hands in action, but your tongue too fast may run.

And the lecture you deliver may be very wise and true  
But I'd rather get my lessons by observing what you do.  
For I might misunderstand you and the high advice you give—  
But there's no misunderstanding how you act, and how you live."

(Notes taken from address by Rev. J. A. Verburg, Columbus, Ohio).  
Canton, Ohio.

"I am crushed by the wheels of death," he said, "but this thing will lie heavy on the heart of God till he comes to replace my broken house of life; for we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."—Arthur Wentworth Hewitt.

## "Whose Names Are in the Book of Life"

By Frank Gehman

Text: And the rest of my fellow-workers, whose names are in the book of life.—Philippians 4:38.

Man's memory is tricky. It is not always a trustworthy thing. How often have we all heard people say, "I don't recall what the speaker said except that story he told; I do remember that." We delight ourselves with the story. We are content with it. Tricky memory has preserved it for us. At the same time the same memory may have cast aside and forgotten much solid food for thought, both lasting and useful. Thus does memory come to deserve to be branded faithless.

The season has so shortly passed when we were gaily addressing and posting delightful cards of well-wishes. What pleasure our hearts took in the work. What soul satisfaction we felt from it. We commended ourselves upon a joyous task successfully and well done. But I wonder how many people you have thought of in the last several days to whom you should have posted greetings! Yes, it's that memory again. There have been hearts we might have gladdened a little more, we might have warmed to a little better appreciation of life. There are friendships we might have strengthened but for our easy forgetfulness.

It is comforting, however, when we think of these careless slips of our memories to look upon one who has been able to avoid, upon occasion, such maltreatment at the hands of his memory. Such an one is the Apostle Paul. When Paul was bringing to a conclusion his letter to the Philippians he began to extend personal greetings to the Christian workers at that place. He names some of them, but not all. After mentioning three persons to whose names he refers for some definite reason, better known to them than to us, he concludes with the summary, "and the rest of my fellow-workers, whose names are in the book of life." Our attention becomes riveted upon that last clause, "whose names are in the book of life."

It was a careful and loving thought on the part of Paul to prevent the overlooking of any who were having a part in the furtherance of the Gospel. To this task Paul had given his life, his all. He had been "separated unto the Gospel of God" (Rom. 1:1). Any who had an interest in the promulgation of the Gospel thus and thereby laid a definite claim upon the Apostle's affection and interest. Indeed, Paul was interested in the welfare of all men, more especially so in the welfare of their souls. Nevertheless, he had a different and peculiar interest in those who could lay claim to being his fellow-workers. It is a strange fact that college men are rather easily detected, meet them where you may. The informed eye can separate them from the midst of other men of their age. There is something unusual that marks them. When two college men meet in a strange place the very fact that they are college men makes for them a basis of mutual understanding. What matters it if their schools be ancient rivals in scholastic achievements, athletic events or other endeavors! They are college, or perchance, university men; it is enough. They have here a ground for fellowship. They proceed to enjoy it to the extent of their opportunities or capacities. In a deeper and finer sense is this true of those who are working for the advancement of the cause of our Lord. Paul felt this bond as keenly as, or mayhap more keenly than, any other man might. He felt himself definitely associated with any who were "workers together in Christ."

There should be none of these left with the feeling of "outsiders." All should be made to feel that they had a

vital part in this work, that their presence was essential to the final success of the effort, and that they had a personal claim upon the Apostle. Paul's psychology surpasses much that is practiced in the church today, much to our perpetual shame. If the work of the Lord is to succeed here in this city we must come to feel that we are a part of, and have a part in, that great work. Everyone who has named the Name of Jesus Christ must feel himself to be a part, and a vital part, of that great forward movement for righteousness. It is fatal to any movement for its professed constituents to harbor that feeling of outsiders when it comes to questions of work and responsibility. Each one is responsible for its success or its failure; all are responsible. All Christians must feel their part and the essential nature of it, small though it may be. If we fail to do so we are become so much dead timber, so much camp baggage, or "impedimenta" as Caesar termed it. We are holding back on the lead straps of the greatest move for the world's advancement history can witness, and the ONLY move bringing redemption and salvation to men's souls. Paul would encourage all. He would make all feel their connection. They should be aware of it. If he attempted to catalogue their names he might miss some, but not so here. Even the most obscure should have a part in this greeting. His word should encourage them. He would remind them of the book of life. He would touch the secret spring of their being, the abounding hope of their life; were not their names written there? Did not all have a personal part then in that which he wrote? How many hearts were quickened, how many breasts thrilled with a new courage at this seemingly slight word of Paul's! Only eternity with its great revelations will reveal it all.

Note that Paul was not making himself responsible for saying what names were in that book. Their salvation did not depend upon his attitude toward them. Had it been so, there might have been more names there than there likely were. Paul had the passion which characterized our Lord in his earthly ministry. It is the same passion which characterizes his intercessory ministry now, the desire to see all men saved. But unfortunately, yet fortunately, this did not depend either upon Paul's attitude toward them, or even upon Christ's. It all depended upon their attitude, and that, the one which they manifested toward Christ. If there is an unsaved person here, may this thought reach your heart: no matter how much Christ may desire to see you saved, no matter how much that saintly friend may wish for your salvation, no matter how much yearning in heaven and on earth there may be for your salvation, **these will not save you.** It is you yourself who determines whether life or death shall reign in your body. You determine by your attitude toward Christ whether or not your name is in the book of life. I cannot tell who here have their names there. Even if I were more perfectly acquainted with you I could not know. Perhaps some which we think are there, are not there at all. Perhaps some we do not suspect, are written there. Paul did not attempt to name those at Philippi. We cannot name those here. It is a matter between every soul and the Lord. Beware that you do not overlook the seriousness of that fact.

What a privilege it is, though, that our names may be written there! There is no list in the universe I had rather see my name upon than that one. There is no list upon which we may find so many great names as upon that list. There is nothing in existence comparable to

it. To have our names there associates us with a multitude of the most notable characters of history. With few exceptions the world's greatest statesmen have been men of faith in God, God-fearing men. Look back into the early centuries of the Christian faith. Behold there the names of the Christian scholars of that day. Men of no mean ability they were. Standing head and shoulders above their contemporaries, intellectually, they defended and promulgated the faith of Christ beyond our wildest and most daring hopes in this day. Each succeeding century had its corps of scholarly men who believed that God meant what he said. Even in the Dark Ages, when truth was crushed and hidden under a superstitious temporal power, the faith of Christ blossomed in the hearts of some and was preserved there for us. We need only look back over history, we need only look about us today to see the noted characters we become associated with when our names are entered upon that book of life. Some glad day it will no longer be just a memory of those names for us, but actual fellowship with those who possess them. May that day hasten.

There is nothing narrowing or lowering about the Christian faith. Christian scholarship, the world over and the centuries through, has been equally able and equally intellectual with any other scholarship you may muster. Furthermore, it has been far more fruitful in terms of life than all other scholarships combined. It is an unfortunate and mistaken idea, which in some circles is afloat today and always has been, that one must be ignorant and narrow to adhere to the faith of Christ. It is a lie of Satan. Misinformation and Satan's subtlety are responsible for it. The Christian faith offers to men and women the broadest and richest experience of human life. It offers the possibility of supernatural accomplishment, for it touches the source of supernatural strength. It offers a wisdom to even the untrained and the uncultured above man's wisdom, for its wisdom is divine and heavenly. It offers a power of expression in excess of any self-expression, for it offers the Christ-like expression of Christian love. Christianity broadens, deepens, heightens, uplifts and enriches life. There is nothing derogatory to development in it. To have our names entered in the book of life binds us to this unspeakable blessing and is the most precious experience of human life. To live daily with the inner witness of the Spirit that those names are there is an incentive to righteous living and a privilege exceeding all others.

The fact that our names may be in that book is of vital importance to every life. The presence of our names there marks us as included amongst the sons of God. That book contains the names of his children. "Lo as many as received him, to them gave he the right to become children of God, even to them that believe on his name" (Jn. 1:12). Everything depends upon the name of Jesus Christ, the Son of God. Through him we become sons of God. Having become so through belief on his name, our names are entered in that book. Having become children of God in very truth our names are there. The privilege of having our names entered in the same list with the great galaxy of saints who have preceded us is overshadowed by this. Henceforth, we are sons of God and are known in heaven as such. Our names are amongst those of God's children. Oh, the wonders of that fact! We are no longer strangers to God. We are no longer enemies. We are truly his children. We are of the household of faith. The book where our names are found proves that. The blood of Christ proves it.

As we pause to contemplate that fact we are impressed with the astounding nature of the miracles making pos-

sible that truth. This book is itself a miraculous, a supernatural thing. What man of us knows when to enter a new name there? What man can say to this one, "You are saved," and to that, "You are lost?" Such things are above man. We may know some of the saved and we may know some of the lost, but can we know all of each? We can know where some men stand, but do we know where each individual stands? That knowledge belongs alone to God, hence we say that this book is a supernatural one. It is a mysterious thing to us. We might think this man or that, to be justified in the sight of God when God says he is not. Our voice is not the deciding one there, thank the Lord for that. Some day, however, the mystery of the thing will be revealed. Some day all shall be opened. If we are in Christ and are sons of God, in that day, happy are we. If we are out of Christ, then we are, too, out of the book, and sorry shall be that day and all days before and afterward. Paul might not know or recall all who had a hand with him in the work at Philippi, but if their names were to be found in the book of life there was no further need for him to withhold his commendation. In a miraculous and mysterious way those names are determined upon and are preserved. Yet despite the mystery we know what we must do to find a place there for our names. "Believe on the Lord Jesus Christ and thou shalt be saved." Happy are they to whom the names on the pages of that book belong.

Another miraculous and mysterious element is the exalted position of man here. It is a position unattainable of himself, therefore one that is supernatural. Man is not idly declared justified in God's sight. There is the entire burden of man's sin to deal with. God can not and does not condone sin. Thank God, however, that is cared for in Christ's atonement. Through that blood by faith man has justification. Is not it an exaltation from sinful and unmeritorious man to the place of a perfect and a just son of God? This too is a thing we cannot fully explain, but because God's Word says it is true, Christians believe it. Jesus Christ has taken an exalted and glorified humanity back to heaven with him. By virtue of this fact he is termed the firstfruits of the resurrection. Thus his glorified humanity coupled with his Deity occupies the foremost place in heaven. This glorification our humanity shall share. Why such exaltation? It is not of man but of God. It is for God's glory. This book of life is an earnest of our future more blessed state.

Thus it becomes evident that man's position in relation to the book of life and to God is all based upon the miraculous in the Christian faith. We can part with none of the miraculous of that faith. To do so invites disaster. It courts shipwreck upon the shoals of worldly life. God didn't perform miracles for man to explain away. He makes better use than that of his time. Every miracle which he ever performed has been for a purpose. God is not purposeless. The miracles of our faith have an untold value. They are essential, vital, necessary to the Christian faith and life. They are the foundation upon which the superstructure is reared. It would be folly to remove from an aeroplane motor a spark plug, a wrist pin, a connecting rod and a few other seemingly insignificant parts and then try to fly the Atlantic. It would appear that the man who should attempt that would be trying to fathom the ocean's depth rather than span its breadth. Let us not be as foolish in our faith. Let us remain firmly attached to the miraculous in it, and guard it with jealous care. If you have grown cold or indifferent to that part, pray God to bring you back before it is eternally too late.

Paul could send greetings to those at Philippi. He

could mention only the names of those for the mention of which he had a special reason. He could add, "and the rest of my fellow-workers, whose names are in the book of life." With that addition he could rest content that none had been overlooked. He could be sure of a word of personal encouragement having been given to all. He could be sure that they had all been definitely connected with the work. He need not assume to mention what names were there. It would recall to them the fact of the great privilege of having their names there, as it recalls the same to us. It would recall their association with great men and the relations they sustained to God through it. They would not be unaware of the miracle of the thing, or of the fact that their whole faith, as ours, is built upon Christ and upon his work, else it had no sure foundation. "Whose names are in the book of life." What a suggestion! For us there is the same thing. Let us hold fast the faith we have through Jesus Christ, the faith once for all delivered to the saints, knowing that the great work which he has begun he shall be able to perfect.

Uniontown, Pennsylvania.

## SIGNIFICANT NEWS AND VIEWS

### THE KELLOGG PACT WINS

The Kellogg Pact has won. The Senate by a vote of 85 to 1 ratified it on January 15. The one vote against it was by Senator Blaine of Wisconsin. What a pity that even one man should be against it. The vote for it should have been unanimous. When it was passed applause burst from the galleries but hisses for the dissenting Senator. We think that a pity, too, for it seemed entirely out of tune with the high spirit of the great hour. The treaty has been accepted by 60 out of 64 independent nations of the world. The meaning of it is the outlawry of war. It puts the nations on their honor to keep the peace. The President signed the treaty on January 17.—The Christian Evangelist.

### NOTED PREACHER A SEMINARY PRESIDENT

John Timothy Stone recently accepted the presidency of the Presbyterian Theological seminary (formerly McCormick seminary) in Chicago. It was understood that his acceptance accompanied a program of enlargement which is now announced. New buildings involving an expenditure of \$3,000,000 are projected. Additions to the faculty and new emphases in the curriculum to meet modern needs in the training of ministers will accompany the program. This new expansion appropriately marks the centennial year of the seminary which will be celebrated in 1929.—The Baptist.

### CONGREGATIONAL EXECUTIVES MEET TO CONSIDER MERGER

Officers and members of the executive board of the Congregational Church met in Cleveland during the past week for the primary purpose of discussing necessary adjustments in the proposed merger of the Congregational and Christian Churches. In particular they were to take under advisement investment funds and other property valued at more than \$48,000,000, including the assets of the mission boards and colleges of the church. That the merger of these two bodies may occur within a year is the statement made recently by leaders of both groups.—The Evangelical-Messenger.

## Our Worship Program

DAILY READINGS AND COMMENTS  
(Clip and put in your Bible for convenience)

### MONDAY

THE RIGHTEOUS FLOURISH—Psalm 92:12-15. "The righteous shall flourish like the palm tree." The wicked "spring like herbage" (v. 7), but the righteous "spring like the palm;" that is, the righteous have grace and beauty that is superior and that abides, even as the slender but upright stem of the palm, ever verdant and fruitful, surpasses the beauty and abiding qualities of the grass. The righteous also are like the massive strength and undecaying vigor of the cedar, green even among the snows of Lebanon. Here "gracefulness is wedded to strength, and both are perennial in lives devoted to God and right."

### TUESDAY

WARNED AGAINST DECEPTION—Matt. 24:3-8. "Take heed that no man deceive you." There are deceivers and people easily to be deceived on every hand and in every field of interest. The field of religion is no exception. We are continually noting the rise of false prophets, false healers and false Christs. And they will be with us to the end of time. Only let us not be deceived thereby. Nor let us lose faith in the outcome of truth because of the temporary triumph of false prophets; time will bring them to naught. Let us, as we are admonished to do by the aged apostle John, "try the spirits, whether they are of God" (1 John 4:1). The Christian ought not to be unduly credulous, believing every fancy that strikes the human mind, nor foolishly skeptical, refusing to believe anything that cannot be demonstrated. He should refuse to be "tossed about by every wind of doctrine," but with loyalty to old truth and hospitality toward new truth, he should, as the Bereans did, "Search the scriptures daily to see whether these things are so."

### WEDNESDAY

THE SACRIFICE NEEDED—Gen. 22:4-8. "Behold the fire, and the wood, but where is the lamb?" We are told that there is no savage race, even in the darkest jungles or remotest deserts, that does not have some consciousness of sin and does not seek to expiate it in some manner. But no man can be saved by his own blood, nor by the blood of any other man. We may build the altar and lay the wood upon it, as did Abraham, but there is no atonement without the Lamb. The sacrifice that is needed God himself has provided.

### THURSDAY

A YEARNING LOVE—1 John 4:7-10. "For God is love." That is the answer to every riddle of the universe. That is why God made the world and man. That is why he sent his Son to become the Savior of the world. That is why he is longsuffering and forgiving. He is a God of love, and loving, he yearns for children to love, and children who themselves are characterized by love toward God and one another.

### FRIDAY

THE THANKFUL HEART—Col. 3:15-17. "Be ye thankful." A thankful heart is a thoughtful heart, and many people do not have that kind of a heart. Most of us like to get things and then forget them; we do not like to be troubled with doing much thinking. But to grab the gift and forget the giver is absolutely sinful. Some one has said, "Gratitude is the memory of the heart," and another remarks, "This heart memory is as necessary to the moral make-up as the other memory is to the mental."

### SATURDAY

CO-WORKERS OF THE GLORIFIED—Heb. 11:39, 40. "That they without us should not be made perfect." The sainted dead are not subtracted from the forces of righteousness, nor are they unrelated to us. Their works and their faith find completion in those who follow, for "all Christians are one glorious brotherhood." As E. W. Caswell says, "Those who have been transferred are still actors with us in the achievement of the plans of the infinite Father."

### SUNDAY

THE INDISPENSABLE FACTOR—Psalm 127:1-5. "Except the Lord build the house, they labor in vain that build it." The house that every man is building is life, and there are many things that seem to men important to build into that house, but there is one thing that is indispensable and that is God. Leave him out of consideration and life is a failure.—G. S. B.

W. I. DUKER  
President  
Goshen, Indiana

E. L. MILLER,  
Vice-President  
Maurertown, Virginia

NATIONAL SUNDAY SCHOOL  
MAGAZINE SECTION  
M. A. STUCKEY, Editor  
Ashland, Ohio

O. C. STARN,  
General Secretary  
Gratis, Ohio

M. P. PUTERBAUGH,  
Treasurer  
Ashland, Ohio

## Home Dedication Day Ritual

Wendesday, March 27, 1929

Arranged by H. Augustine Smith, Boston, Massachusetts, 20 Beacon Street

### 1. House Blessing (Reading)

Bless the four corners of this house,  
And be the lintel blessed;  
And bless the hearth and bless the board  
And bless each place of rest;  
And bless the door that opens wide  
To stranger as to kin;  
And bless each crystal window-pane  
That lets the starlight in;  
And bless the roof-tree overhead  
And every sturdy wall.  
The peace of man, the peace of God,  
The peace of love on all.—Guiterman.

### 2. The Home Circle in Bible Times RUTH AND NAOMI

And Ruth said: Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if I ought but death part thee and me.

And when she saw that she was steadfastly minded to go with her, she left off speaking unto her.

So they went unto they came to Bethlehem. (Ruth 1:16-19).

### ELISHA AND THE SHUNAMMITE

And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread.

And so it was, that as often as he passed by, he turned in thither to eat bread.

And she said unto her husband, Behold now, I perceive that this is a holy man of God, that passeth by us continually.

Let us make, I pray thee, a little chamber on the wall; and let us set for him there a bed, and a table, and a seat, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

And it fell on a day, that he came thither, and he turned into the chamber and lay there. (2 Kings 4:8-11).

### Hospitality in Business Homes

And Paul found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla; and he came unto them.

And because he was of the same trade he abode with them, and they wrought.

For by their trade they were tent makers. (Acts 18:2-3).

### Martha and Mary and Lazarus

Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house.

And she had a sister called Mary, who also sat at the Lord's feet, and heard his word. (Luke 10:38-39).

Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha.

The sisters therefore sent unto him, saying, Lord, behold, he whom thou lovest is sick.

Now Jesus loved Martha, and her sister, and Lazarus. (John 11:1, 3, 5).

### 3. Prayer and Hymn

"Make this home a Bethany, our Savior.  
Sit with us at the table.

Draw us from our worldly cares, as thou didst draw Martha.

Be our life, as thou wert the life of Lazarus.

Show us, as thou didst Mary, the better part.

We ask it in thy name. Amen."  
(Tune "Felix" from Mendelssohn's "Songs without Words")

O happy home, where thou art loved the dearest,

Thou loving Friend and Savior of our race,

And where among the guests there never cometh

One who can hold such high and honored place.

O happy home, where each one serves thee, lowly,

Whatever his appointed work may be,  
Till every common task seems great and holy,

When it is done, O Lord, as unto thee.

O happy home, where thou art not forgotten,

When joy is overflowing, full and free;  
O happy home, where every wounded spirit

Is brought, Physician, Comforter, to thee.  
Until at last, when earth's day's work is ended

All meet thee in the blessed home above,  
From whence thou camest, where thou hast ascended,

Thy everlasting home of peace and love.  
Amen. (Spitta.)

### ACTS OF DEDICATION

#### 4. The Family Altar

Except the Lord build the house, they labor in vain that build it.

#### Prayers

"We build an altar here, and pray  
That thou wilt show thy face.

Dear Lord, if thou wilt come to stay,  
This home we consecrate today

Will be a Holy Place."

"Lord, look upon our family kneeling before thee;

And grant us a holy, happy hour."

"Help us to make this home a place of love,  
A place of prayer,

A place of all beautiful living,  
A place sweet with heaven's fragrance.

Help us to live each for the other,  
And to find our happiness in doing good and denying ourselves."

"O dear God, love this home of mine.

And all who dwell therein,

Care for our bodies, bless our hearts,

And keep our lives from sin.

God make my home a house of joy,

Where love and faith are given,

Make it the dearest place to you;

The nearest place to heaven." Amen.

#### 5. Lighting the Hearth Fire

For this sweet grace

Of warmth and light!

For here again is sacrifice

For your delight.—Oxenham.

"These stones are not a hearth, until they know

The red and kindly miracle of flame.

For this house is not home until love makes it so."

I light the log of loyalty,  
Loyalty to God, to home, and to fellow men.  
The lintel low enough to keep out pomp and pride,  
The threshold high enough to turn deceit aside;  
The door band strong enough from robbers to defend,  
This door will open at a touch to welcome every friend.  
I light the log of hospitality and friendship.  
—Van Dyke.

"When the log is burning free,  
When the fire is full of glee:  
Then each heart gives out its best,  
Then the talk is full of zest,  
Light your fire and never fear,  
Life was made for love and cheer."

### 6. Lighting Candles in the Dining Room

Back of the loaf is the snowy flour  
and back of the flour the mill;  
And back of the mill, the wheat and the shower

And the sun, and the Father's will.

—Babcock.

"O God, search our hearts with the light of thy care.

Help us to be lights along the pathway of life, to friend and foe alike.

May our purity be as the rays of the mountain sunrise, our character as the beacon light at the harbor entrance, and our love and friendship as the glow of the friendly fireside.

Our energy, power, and light we now dedicate to the Master Builder of mankind."

Amen.

"God's candles we, some burning high, some low,

We see the flames as souls wher'er we go.  
God's candles we. If set where dark or light

It matters not, if we but keep his altar bright.

God's candles we. Lit from his radiant flame

If we burn clear and high, we glorify his name.

God's candles we. O may we brighter glow  
To lighten other flames, that flicker low."

Stop with us, O Savior, cross the threshold,

With its dear echoes of our children's feet.

Be our loved Guest, bless rooms, and books, and pictures,

Break thou our bread and make it newly sweet.

—Bertha Woods.

(To be continued)

## White Gift Report

Previously Reported .....	\$2,922.14
Sterling, O. ....	12.46
Carleton, Neb. (1st payment)....	5.00
Raystown Church, Saxton, Pa. ....	6.40
Washington, D. C. ....	119.79
Waterloo, Iowa ....	210.00
3rd Brethren, Johnstown ....	47.29
Fremont, O. ....	15.88
Fair Haven, O. ....	27.28
Masontown, Pa. (Additional) ....	5.00
Summit Mills, Pa. ....	15.25
Pleasant Grove Church:	
Erwin Lortz ....	10.00
C. S. Geiger ....	5.00
Myers Brothers ....	5.00
Everett Lortz ....	2.00
Willis Lowm ....	1.00
Mrs. Annie Myers ....	1.00
Sunday School Collection .....	3.38

Total .....\$3,413.87

January 26, 1929 M. P. PUTERBAUGH,  
Treasurer.



## Editor's Select Notes on the Sunday School Lesson

(Lesson for February 10)

### Some Great Christian Teachings IV. Repentance and Faith

Scripture Lesson—Isaiah 1:10-20; Ezekiel 18:20-23, 27-32; Mark 2:1-12; Luke 3:1-14; 15:11-24; Acts 2:32-39; Hebrews 11:1-10.

Printed Text—Acts 2:32-39; Luke 15:11-24.

Devotional Reading—Psalm 27:1-5.

Golden Text—Repent ye, and believe in the gospel.—Mark 1:15.

#### Repentance

Repentance is essential and one of the first essentials to salvation. It is true that a certain faith is necessary to repentance, "for he that cometh to God must believe that he is" (Heb. 11:6), but a vital, active, saving faith such as Jesus had in mind when he admonished the Galileans to "Repent and believe the gospel" can only come when one has felt the moving of the spirit of repentance. Jesus puts the order right; the carnal mind cannot lay hold on gospel truth with saving faith until it has turned its back upon sin. And that is what genuine repentance is.

#### Faith

Do you want to know what faith is? Turn to the eleventh chapter of Hebrews and you will find it defined and illustrated in a most vivid manner. There is nothing in print anywhere that equals this dissertation on faith.

"Let any man who wishes to know philosophically and practically the length and the breadth of this glorious principle of Christian faith look this chapter of the Hebrews freely and fully in the face.—Prof. John Stuart Blackie. "Faith is such a hearty belief in God and in his Son, such a steadfast conviction of the truth of all that he has taught us in the Bible, as mixes itself up with our whole life, spreading, like a finer leaven, through every part of our nature, and leavening what before was hard and heavy, until we become like the shewbread of which we read in the law of Moses, fit, when we have been hallowed by the incense of prayer, to be brought to God's holy table."—Augustus W. Hare.

### The Son's Request and the Father's Bestowal

It is the spiritual meaning of the son's request that we are concerned about. And on that point the editor of the Illustrated Quarterly says:

"It is the expression of man's desire to be independent of God's control and restraints, and to do as he pleases. He thinks he can be happier thus to yield to his unrestrained lusts and desires. He is weary of seeing 'thou shalt not's' over the gates of so many a temple of pleasure and seeming paradise. He is weary of so many restraints and laws and seems to see happiness in doing whatever he wishes." And that attitude prevails notwithstanding the goodness and wisdom of God, who has "divided his living" with all the sons of men, even as did the father in the parable. "He has given them spiritual natures made after his own image, conscience, reason, talents, memory powers, capacities of blessedness, his Word, his home, his love and care, and worldly blessings beyond measure. But they were intended to be used at home, under our Father's wise guidance and laws.

Still, with these gifts is the gift of free will, which alone makes virtue possible."

#### Began to Be in Want


The world, with its riches and pleasures, can never satisfy the soul. This is a sign of its divine nature and greatness. We can quench our thirst with the salt waters of the sea more easily than we can satisfy the soul with worldly good. That is but stones instead of bread, and scorpions instead of eggs. It is warming ourselves with pictures of fire. Solomon tried the world at its best, and with this result: "All is vanity and vexation of spirit."

Some have applied this riotous living chiefly to wanton and dissipated sinners. It does apply to them, but it applies also to all sinners; for they do to spiritual things what riotous men do with earthly things. The worldly life is always a wasteful life. It wastes body and soul. It wastes life and health. Sinners waste their Bibles, their Sabbaths, the influences of the Spirit, their religious training, all their heavenly

inheritance, and get nothing but a temporary pleasure in return.—Selected.

#### The Wonderful Father

"A lad from the north country strayed or stole into one of our great London cathedrals. He was lonely, dejected, friendless, and ashamed. He had gambled, drunk, and fooled away money, health, and character. Disgraced, hungry, desperate, and broken-hearted, he crept in with the vast congregation to the sacred building. The preacher read this incomparable parable. The outcast drank it all in with ears and heart strained to intensity, and when it was finished, forgetting the place, people, and everything else, he cried out audibly, 'Eh, but you was a grand old man!' And the whole world of Bible readers have said substantially the same thing. We call it 'the parable of the prodigal son,' but it is more truly the parable of the Eternal Father, with his wonderfully kind heart, with the love that changes never, and the sweep of forgiveness which is boundless in its breadth and depth."—Rev. J. G. Greenhough.

<p><b>E. M. RIDDLE.</b> President Warsaw, Indiana</p> <p><b>F. C. VANATOR,</b> Associate Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p>  <p><b>Young People's and Junior Topics in THE ANGELUS</b></p>	<p><b>GLADYS M. SPICE,</b> General Secretary and Treasurer 2301 13th St. N. E., Canton, Ohio</p>
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## Stewardship

By Ray Klingensmith, National Quiet Hour Superintendent

When the Apostle Peter told us to minister to each other as "stewards of the manifold Grace of God" it is significant and interesting to note that he implied very much. When the Apostle Paul expressed his desire to be accounted for as a "steward of the mysteries of God," he was coveting no peculiar qualification or ability that should not be of interest to each of us. Stewardship both in the Old and New Testaments is a very high office. In fact it is practically the highest office that could be entrusted to anyone. Steward means, in its original, "One to whose charge or control a thing is left, a manager, an overseer, or a treasurer." Those are the New Testament applications of the term.

In studying stewardship in the Old Testament we find rich illustrations of it. For instance, Abraham's steward, or manager, was so trusted by his master that he was responsible for the marriage of Isaac, his master's son. He was capable of choosing a wife for Isaac, and after having made the choice, he could be trusted with the duty of bringing her safely home. When Ahab's interests were in jeopardy and his beasts of burden were starving for food, he went out into the wilds in search of nourishment AND HIS STEWARD, or governor, or caretaker of his house, also went searching. How lovely that he was really concerned about his master's interests. Joseph, who was chief steward over Pharaoh's interests found hundreds of souls being sent to him from the king himself. We read that "When all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto the Egyptians, Go unto Joseph, what he saith to you, do ... and Joseph opened all the storehouses."

Christian Endeavorers, when the world is starving, and the ruler of darkness cannot feed them, cannot content them, cannot save

them from their soul's starvation, and when they come to you for help, I wonder what kind of stewards you are? I wonder if you open the store houses, or do you selfishly appropriate all of Christ's gifts to your own interests? Do you go out, as did Obadiah, Ahab's steward, and help find the things necessary to the starving interests of your Master? If you do not, you are liable to experience some regrets when you hear the words of Jesus as recorded in Luke 16, calling you to "Give an account of thy stewardship." Will you be an unjust steward, or will there be a "Well done" waiting for you? Talk it over with your Master.

Ashland, Ohio.

## Financial Report

September, 1928 to January 1st, 1929

Balance on hand — Sept.—checking account .....	\$ 91.44
Savings account .....	203.32

Total .....	\$294.76
Cash receipts during period .....	\$ 50.00

Total Dr. ....	\$344.76
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#### Disbursements:

Eureka Prtg. Co. 1000 letterheads and envelopes .....	\$ 11.00
Postmaster — Postage and postal cards .....	4.50
Wm. Gearhart, Nat. Home Mission Secretary .....	270.00

Total .....	\$285.50
Balance on hand Jan. 1st, 1929 ...	\$ 59.26

#### Pledges Received

Oakville, Indiana .....	\$ 25.00
Mauertown, Virginia .....	20.00
Lost Creek, Kentucky .....	10.00
Warsaw, Indian, Senior .....	25.00

Warsaw, Ind., Jr. ....	5.00
Canton, Ohio .....	15.00
Mexico, Indiana .....	10.00
Clay City, Indiana .....	5.00
Uniontown, Pennsylvania .....	10.00
Fremont, Ohio .....	8.00
Lanark, Illinois .....	10.00
Conemaugh, Pennsylvania .....	5.00
Johnstown, Pennsylvania (3rd) .....	10.00
Berlin, Pennsylvania .....	15.00

Waynesboro, Pennsylvania .....	5.00
Washington, D. C. ....	25.00
Milledgeville, Illinois .....	10.00
Carleton, Nebraska .....	5.00
Mulvane, (Bethel) Kansas .....	10.00
Nappanee, Indiana .....	25.00
Bryan, Ohio .....	5.00
Total .....	\$258.00

GLADYS SPICE, General Secretary.

be silent. A few will speak out. Some will oppose anyone who attempts to get at the real causes that lie back of such occurrences. It is possible that one or two prominent churchmen may write articles in indirect defense, pointing as an alibi to the frequency of murders in New York and Chicago.

This is the second lynching in Mississippi in ten days, the fifth for 1928. The State authorities will in all probability do nothing. They may possibly announce that the victim "met death at the hands of unknown parties." The grand jury may investigate, but there is nothing in the past to support a hope that anyone will be punished. Out of four thousand lynchings that have taken place in thirty-five years less than a dozen mob members have been punished in the past thirty-five years.

The morning papers of January 2 carry the following: "Governor Bilbo of Mississippi says that he has neither the time nor the money to investigate 2,000 people." The Governor, driving across the country, stopped to see the charred body. The coroner's jury issued the following statement: "We, the coroner's jury, after due examination of the body of Charley Shepherd, convict No. 1381, do find that he came to his death from causes unknown to the jury." The adjutant general, explaining why the State troops which were in the vicinity did not deliver the prisoner to legal authorities, said: "The troops were ordered out to aid in capturing the negro and if possible to deliver him to the law, but not to kill a lot of people in doing so." He made it clear that the troops neither aided nor attempted to hinder the mob.

Just before Christmas three negro homes in Atlanta were blown up with dynamite. One of the contributing causes of the bombings was the fear that the coming of negroes into this community would ruin the church which not so long ago completed a new building. I sat last night with a group of intelligent white and colored men and attempted to find something that could be done about it. There have been and will be no arrests or convictions. Some of the most influential men in the city said frankly that there was no hope that the police would protect these homes from further violence. The people whose homes have been bombed were reported to have taken out "bomb insurance" and begun to rebuild. Just now our newspapers are "playing down local crime" so that most of the "good people" of the city will never hear of it. It will not be referred to by many of our preachers.

Missions, burnings, bombings—do these commend white supremacy, democracy, and American Christianity to the non-Christian world?—The Christian Advocate (Nashville).

Atlanta, Georgia.

### A PRAYER

Deliver me from all evildoers that talk nothing but sickness and failure.

Grant me the companionship of men who think success and men who work for it.

Loan me associates who cheerfully face the problems of a day and try hard to overcome them.

Relieve me of all cynics and critics. Give me good health and the strength to be of real service to the world, and I'll get all that's good for me, and will what's left to those who want it.—William Feather.

## MISSIONS

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1922 East 8th St.,  
Long Beach, California

Send Home Missionary Funds to  
WILLIAM A. GEARHART  
Home Missionary Secretary  
1101 American Savings Bldg.,  
Dayton, Ohio

## Where to Leave What You Have Left

"How much did he leave?" That is a question that is frequently asked after the decease of an individual. The indefinite and usually unsatisfactory answer is, "He left it all." Many good-meaning Christian individuals neglect making their wills until it is too late. It may have been in the minds and purposes of many good brethren or sisters in our denomination, to remember some worthy interest, such as our Home mission work, but it was put off too long. NOW is the time to look after such important matters.

We are truly grateful for what has been done along this line recently. Over \$2,000.00 has been received from the John and Sarah Wheeler Estate of Nickerson, Kansas, for an orphan's home at Lost Creek, Kentucky. Several thousand dollars more will be available as soon as some of the real estate is converted into cash. Our Home Mission Board has also received a \$100.00 check recently from the John H. Miller Estate of Sunnyside, Washington, to be used at our new mission point at Harrah, Washington. Surely there are many others who are contemplating such a noble deed. Do not wait until tomorrow for tomorrow may never come for you or me.

WILLIAM A. GEARHART,  
Home Mission Secretary.

## Missions--Burnings--Bombings

By Will Winton Alexander, D.D.

It is New Year's Day, 1929. Southern Methodist hosts are gathering in Memphis for an International Missionary Conference. The bishops, pastors, leading laymen, and faithful women of the church will be present. Foreign visitors, some from heathen lands, will speak. Great missionary leaders from other denominations in the United States and Canada will participate. There will be strong utterances and hours of high emotion and resolve. It is hoped by the leaders of the church that this meeting will beget new interest in giving the gospel to the non-Christian lands.

According to the Associated Press, last night at 8 P. M., in Mississippi at the very gates of Memphis, a negro criminal was burned by a crowd estimated at 2,500. The report says that "they went quietly about their task. After mutilating and wounding him they poured gasoline on him and placed him on a burning pyre about five feet high and two or three feet wide." The detailed information reads as though a reporter was present. It will probably come out later

that there was a photographer present also. This has been true on some similar occasions in the past. Among the 2,500 there may have been women and children. The man was on the burning pyre one hour before he died. He died cursing his accusers.

The news of this burning will be carried around the world and will be read with hot resentment by millions of non-white people in non-Christian lands and with sinking hearts by missionaries whose task will be made infinitely more difficult by such "support from the home land." The conference will probably pass a resolution deploring the lynching and urge church people to give

### THE TWO SHEPHERDS

By Raymond Kresensky

*One led the sheep into the fold  
And locked them in; out of the cold  
And safe from wolves, the shepherd  
thought—  
Then smiled at the good work he'd wrought.*

*Another led them round the hill  
Where wolves stalk out their prey to kill.  
His hand bound up the wounds that bled.  
He lifted up the weary head.*

*The one gathered his sheep and then  
Went out to boast with other men  
While wolves broke down the low-built  
shelter  
And drove the lambs out, helter-skelter.*

*The other stayed with them all night;  
The other kept them in his sight,  
Folding them gently in his arms,  
And keeping them safe from all great  
harms.  
Chicago, Ill.*

more money to make possible the conversion of non-Christians.

Mississippi is a very religious State. There is no State in the Union where Protestant preachers and churches occupy a relatively larger place in the life of the people. Revivals led by evangelists, professional and local, are common. There is probably not a minister or layman in the whole State guilty of a heresy. The leading daily paper in the State is an aggressive defender of orthodoxy. Nearly every politician is a Protestant church member.

At the time of his inauguration the present governor, according to the press, announced that he would not attend the inaugural ball. The reason assigned was that he was a preacher and dancing was against the rules of the church.

Church leaders in Mississippi as a rule will regret this burning. Most of them will



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### LA VERNE, CALIFORNIA

#### First Brethren Church

La Verne, California, is still on the map, although sometimes obscured by a peculiar phenomenon known to us "natives" as "smudge," a sample of said peculiarity preceding the Christmas holiday.

Our first splendid bit of news which we are delighted to broadcast to the brotherhood is the fact of the arrival of our new pastor, Brother Archie L. Lynn of Roanoke, Virginia. Brother and Sister Lynn arrived November 10th. Brother Lynn preaching his first sermon in La Verne, November 11th. The church had no regular pastor for a year and we could well appreciate the arrival of Brother and Sister Lynn; and we are coming to know more of their real worth as the days go by. We have prayed long and earnestly for some one like them and are now rejoicing that they have been found!

Brother Lynn did a "new thing under the sun" by announcing a sunrise prayer meeting on Thanksgiving morning. This was under the direction of the Young People's Christian Endeavor Society and was attended by nearly a hundred persons.

A watch night meeting held at the church on New Year's Eve was quite a success. The evening was made interesting by vocal and instrumental music, special talks, and a social hour, closing with prayer and testimony as the old year passed out.

In these last few months our services have been affected greatly by flu, but happily we can report conditions much better now, but in spite of adverse conditions a splendid Christmas program was achieved, with our efficient Sister Gladys Good as general chairman.

Under the inspirational and evangelical messages of Brother Lynn there have been a number of reconsecrations and several conversions; also six additions to the church by letter. The rite of baptism was administered to three persons on last Sunday evening and others are waiting an opportunity. Our Love Feast and Communion was observed this week. Practically the entire membership attended.

We have splendid attendance at the mid-week service which is prayer meeting and Bible study combined. Brother Lynn is leading in the study of the book of Genesis.

The C. E. societies, of which there are four, are active in the work of the county as well as locally.

The choir on each Sunday evening is composed of the members of the Young People's society. We have four young people in the Los Angeles Bible Institute, preparing for service, wherever the Lord may direct.

It has been our custom for many years to sing at the Pomona Valley Hospital the second Sunday of each month.

The Woman's Missionary Society is helping support the Mexican (Protestant) Mission in La Verne, quite a Home Mission project as the present Mexican population here is estimated at about 1,000. These people, as they come from Mexico, are Catholics and we have some of the prob-

lems that our missionaries find in South America.

One member of our congregation (with his family) has been driving almost a hundred miles each Sunday up in the mountains to hold services in a small chapel.

The annual business meeting of the church on January 8th revealed the financial condition of the church in a favorable condition.

We are endeavoring to secure the requisite number of family subscriptions to the Evangelist that our church may be on the honor roll this year.

We are expecting great things to come to pass here in the next few months, if Jesus tarries, and we know that he can do "exceeding, abundantly, above all we can ask or think," but—we need your prayers.

MRS. ELSIE RAGER.

Evangelist Correspondent.

P. S.—Perhaps an explanation of the word "smudge" is due the easterner who has never been west. Smudge is not a "disease" but a "condition." In order to preserve the California "Sunkist" oranges, known everywhere, from being frozen, an orchard heater in which crude oil is burned is used to increase the temperature on extra cold nights. Brother Lynn says it gives us the Pittsburgh atmosphere! However, it doesn't happen very often.—E. R.

### SMITHVILLE-STERLING CHURCH

Four busy months have passed since we were called to our work in the Smithville-Sterling congregation. They have been months of new joy in the Master's service, filled with blessings and answers to prayer. God has been good to us in these busy months. I say busy, for we only arrived at noon on September 7, and in the midst of our unpacking, and only a few hours after my opening services in Smithville and Sterling, the newest member of our family, little Glæ Levon, made his timely appearance in Smithville. Quite naturally, it took us a little time to get settled and established in our new work.

Then after one week of prayer we opened a soul saving campaign November 11th. God again marvelously answered our prayers for a singer by sending to us, Mr. and Mrs. Elden Farrar, intimate friends of student days at Moody Bible Institute. Mr. Farrar, until recently, was an M. B. I., extension worker but resigned to go into independent work. He is an excellent song leader and he and his good wife are very consecrated and splendid personal workers and children's workers and their wide experience with some of the leading evangelists of the day made them a great aid to the writer. The Lord blessed Mrs. McDonald with physical strength to play the piano, and God blessed his messages and the Spirit worked, and souls were saved. The house was filled every night and on Saturday and Sunday nights people were turned away. There were forty-two who accepted Christ for the first time, one came by letter and eight had made the confession at one time but for various reasons wanted to re-establish their faith again, making fifty-one in all, in the two weeks' meeting. There were

also over one hundred reconsecrations of Christians. The Brethren here feel that it was a great victory for the Lord considering how hard and thorough the field has been worked before by the many various churches located in this vicinity. We give to him all the praise and glory for his faithfulness to us. A two weeks' union meeting with the U. B. church in Sterling followed with the Farrars and Evangelist Hutchens and wife, but the "flu" epidemic hindered the attendance. But in spite of that the Lord honored his Word and 20 made the good confession.

Other good things have been the communion services held at Sterling in October and the visit of the missionaries, Miss Nielsen and Miss Bickel. The attendance at the meetings of the missionaries was somewhat hindered because of bad weather, but we appreciated their messages and stay with us.

We have found the Smithville-Sterling people to be very kind, friendly, generous and cooperative. Added to all these other strenuous weeks, the influenza did not fail to take its toll of time and care in our family but through it all the people have been very kind in helping us. In the Christ Spirit of his Birthday they gave us some very appreciated and needed articles of furniture and showered us with "eatables." They have wonderfully cooperated with us in the work here, which gives us new zeal and enthusiasm.

GRANT McDONALD.

### SECOND BRETHREN CHURCH, LOS ANGELES, CALIFORNIA

As we start the New Year, we see the church life before us, stretching like a great ribbon of highway. Our Master gives us the signal and the sign says "GO" Matthew 28:19.

Heads of all departments shift into gear and move smoothly ahead with the oil of cooperation, cheerfulness and good will to overcome all squeaks and knocks.

We pause at the filling station of Prayer for we realize that although the road looks bright and smooth, there are dangerous curves and steep hills of perplexity, doubt, and fear to pass, for which we need the Power of the Holy Spirit.

Our aim is to use the mistakes of last year as chains and brakes to keep us from slipping this year.

With Brother A. V. Kimmell at the wheel, our pastor, whose eyes are centered on the Cross of Christ, we hope to guide many lost souls to the straight and narrow way which leads to life eternal.

Members received into the church the past year, 62. Members lost, 12. Net gain, 50. We are rejoiced to see confessions almost every Sunday.

We are putting on a campaign with a goal of 500 in our Sunday school. We have a Sunday school orchestra of ten instruments.

We have a Workers' Band who report hundreds of calls. Brother and Sister Baker and Sister Roseborough have been added to our deacons' board.

IDA MORRISON,  
Corresponding Secretary.

### A SWISS PENAL COLONY (Continued from last week)

The ride from Bern hither was a very interesting and beautiful one. I am not sure that you will remember after 20 years the beauty of that ride. For an hour we rode

through valleys cultivated with all the Swiss thoroughness. The spring is at its full. The grass is its freshest. The trees are in leaf and in blossom. The farmers are cutting the grass which they feed to their milk cows in the stalls. The dandelions are everywhere as with us. Potato planting is going on everywhere. The small grain is fresh and green about a third grown towards maturity. The neat Swiss towns flashed by us every little ways, for our train was an express which stopped only at the larger places. At last after going through a tunnel at the upper end of Lake Geneva we broke out upon the hillside over the lake and after traveling along steep hillsides planted to grapes we stopped at the city of Lausanne. Had we lots of time to spend, we should have stopped there, but our time is growing short, and we wish to get on to Paris. Then another 50 minutes brought us to Geneva.

Geneva seems to me to have changed much since we were here before. Many new buildings have been put up. The old bridge which had the tower at the spot where Julius Caesar built a bridge to cross the Rhone in his attack upon the Gauls, had been displaced by a modern bridge. That old tower is no longer there. Many new hotels have been built, I suppose as the result of Geneva having been made the seat of the League of Nations.

We walked about the city visiting the old church in which Calvin and John Knox preached, the Cathedral in which the Reformation started, and which today is a Swiss Protestant church. Then we went down to the Public Gardens in front of the University and saw the monument erected since we were here to the Protestant reformers, and walked around through the corridors of the University, looking over the announcements of courses offered. After that John went to visit one of the museums, and I walked about the University grounds, saw the old Pierre de Fees (Stone of the Fairies), an large granite boulder on which at some ancient time, perhaps prehistoric, four rude figures have been carved in relief. Then I went back to the hotel to rest. After supper John and I walked down by the Lake, watched the top of Mt. Blanc fade away in the distance as the sun sank so low that its beams no longer touched with glory the peak.

Geneva strikes me as rather a dead town. There seems to be a good many out of work. Yesterday as May 1st was the day for the Reds to get out and have a display. There were groups of them wearing red badges, carrying red flags, and selling their paper, *Le Travail*. They had drum corps marching, but the numbers were not large, perhaps 200 at most.

J. L. GILLIN.

Geneva, Switzerland, May 2, 1928.

### ONE OUT OF TEN

By Susan Hubbard Martin

A big convention was being held in the city, and ten of the delegates from the Prospect Valley church were present. The church at Prospect Valley could not pay a large salary but the minister did not object to that. He loved his people and was never happier than when he was serving them.

It was a real joy to him on Sunday mornings to mount the steps leading to the pulpit, open the big Bible and read the usual chapter.

His eyes rested with affection on the

members of the choir too as they filed in. It did not make any difference to the minister that the church at Prospect Valley was not of modern architecture. To him it was a real delight to preach in it, the Word and endeavor as he always did, to lead souls to him.

He took stock of his church members at the convention as they came in. There was Deacon Lester and his wife. The deacon was very tall and his wife was very short. There was Mrs. Steele and Miss Letitia Rudd and there was Mr. Somerfield and Mr. and Mrs. Rice. There was Elizabeth Saxton who taught in the Primary room and Mrs. Jackson and her son, John.

The morning session was interesting.

There were special numbers in music as well as several fine addresses. At twelve, the convention adjourned until half past one and the minister, still with a smile on his face, was happy because ten of his members from the Prospect Valley church were there.

But they all filed by him without inviting him to join them at dinner. He saw Deacon Lester and his wife get into their automobile and drive away. Mrs. Steele and Miss Letitia Rudd went out together, and Mr. and Mrs. Rice accompanied by Mr. Somerfield did likewise. Mrs. Jackson and her son John passed him last.

And then as he stood there alone and lonely, he felt a little touch on his arm. It was Elizabeth.

He brightened.

The little family down at the parsonage especially loved Elizabeth who visited them often.

"How do you do?" nodded Elizabeth brightly as she slipped her young hand into his. "I want you to take dinner with me. Someone told me of a splendid place only three blocks away. Mother and father would never forgive me if I ate my dinner here without asking you to share it."

The minister smiled.

"Your mother and father are fine people," he returned almost solemnly. The little heartache caused by the carelessness of his nine other church members was departing under the warmth of Elizabeth's kindness and thoughtfulness. "I'd be glad to go with you," he went on quietly.

They found the place, took a little table to themselves and Elizabeth looked over the menu card.

"My," she cried, "how many kinds of pie there are!"

She turned to the minister.

"Be sure and order your favorite," she cried gaily.

The minister smiled again.

"I never have had enough pineapple pie," he remarked, "and I'll choose that—if they have it."

Sure enough pineapple pie was among them and Elizabeth gave the order.

The dinner consisted of good roast beef, brown gravy, plenty of potatoes, vegetables and hot rolls. It was a fine meal all the way through and the minister did full justice to it. He ate his pineapple pie down to the last crumb.

When they were out into the sunshine again he said a little huskily, "I thank you for my dinner, Elizabeth."

Elizabeth nodded and smiled.

"You're very welcome," she answered.

She knew something of the burdens the minister carried. There were seven little children in the parsonage who needed so many things. She knew all this and she smiled a beautiful warm smile.

"It was a privilege to do it," she added. They walked on toward the church.

The ache of loneliness in the minister's heart was quite gone. Elizabeth, who taught in the Primary room had not passed him by—as did the others. Elizabeth, one of the ten, had proved herself to be very unlike the other nine.

Golden, Colorado.

Laugh, and the world laughs with you;

Weep, and you weep alone;

For the sad old earth must borrow its mirth,  
But has trouble enough of its own.

Sing, and the hills will answer;

Sigh—it is lost on the air;

The echoes bound to a joyful sound,

But are slow to voice your care.

Feast, and your halls will be crowded;

Fast, and the world goes by;

Succeed and give, and it helps you live,

But no man can help you die.

There is room in the halls of pleasure

For a large and lordly train;

But one by one we must file on

Through the narrow aisles of pain.

—Ella Wheeler Wilcox.

### SIGNS OF THE TIMES

(Continued from page 2)

or practiced the teachings of Christ. But the nations, nevertheless, owe much to the Church's ministry and presence in the world. They will know more about this when the Church is taken out of the world, as it will be one of these days. Read 1 Thessalonians, fourth chapter.

A Sociologist rejects the doctrine of the Trinity declaring it to be an invention of Athanasius in the fourth Century. The viewpoint of this Sociologist is neither historical nor wise. Athanasius, great church father, did not invent the doctrine of the Trinity. He defended it, and very ably too, as Arius his Unitarian opponent could tell you if he were here. It would be a good thing if all college students were required to take a thorough course in Church history. Then when they become famous Sociologists, they could speak with more accuracy when they enter the field of historical theology.

If there is any person on earth who should be grateful for the Christian doctrine of the Triune God, it is the Sociologist. This doctrine assures us that the true God is a social being—Father, Son and Holy Spirit. It gives the Sociologist, if he be a Christian, a basis for his science in the very nature of God himself. In the relations of the three Persons of the Godhead, there is a perfect model for the ethical relationships of men.

All this wealth of meaning is lost in the Unitarian conception of God. Theirs is a barren God who has dwelt alone throughout a past eternity. He could not have been a God of Love because there was no one to love. If he began to love when he created a world of men, then Love is no part of his Eternal nature, and if this be so, how can we be sure that he will not sometime cease to love?

Over against this, how rich and satisfying is the Christian God as he appears in the prayer of our Lord to the Father: "FOR THOU LOVEDST ME BEFORE THE FOUNDATION OF THE WORLD. Oh

righteous Father, the World hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy Name, and will declare it, that THE LOVE WHEREWITH THOU HAST LOVED ME MAY BE IN THEM." John 17:24-26.

Dr. Melvin Grove Kyle, noted Archaeologist and President of Xenia Seminary, writes some pointed sentences in the *Bibliotheca Sacra*:

"The rapidity with which American manners have been going down grade morally has made many people so dizzy that they have shut their eyes tight—but they keep on going."

"The unseemly scramble of many would-be great preachers to get into a great place instead of trying to make a place great by being in it is one of the distinguishing marks of little men."

War memorials minister to "that national spirit of patriotism which, more than anything else in the world, ministers to the production of other wars. They do not help the dead; they do not minister to the necessities of dependent ones left destitute: they only stir up pride in the achievement of arms and a spirit of revenge which guarantees more wars—and more war materials."

## QUESTIONS AND ANSWERS

(Continued from page 2)

inescapable manner to numerous so-called denominations.

Fifth, There are better ways of fostering truth and bearing testimony to the integrity of the Word and standing firmly for a Whole Gospel than by aloofness and separation. What a tremendous multiplication of power and influence for the whole Gospel all our Brethren churches would have if they themselves stood as a solid and undivided body. By Brethren churches I here mean in particular both Brethren and Church of the Brethren groups. Both groups together would have about 160,000 members. In ten years we could make that over 200,000. What an impact upon our world we could make as a United Body!

## THE LAND OF THE SOUTHERN CROSS

### II. Traveling Through Argentina

(Argentina as seen through the eyes of an American college student).

If you know how a little child feels when in a large city that is strange to him, you have some idea of the emotions of an American who lands in a country with strange customs and a different language. I have often laughed at the blunders foreigners made in the United States but I shall never do it again, for at first it seemed that everyone was laughing at me, and taking me for a rather queer specimen of humanity.

If one is a good fighter he can hold off the army of porters who pick up the baggage and walk off with it, but in a strange country the line of least resistance seems better, so I followed my baggage. The only comfort I had was that some of the porters appeared to be Jewish, which made me think of my home town—Philadelphia. I was confirmed in my belief when one charged me eight times the usual price for his services.

With another American boy I met on the boat, I started for the Y. M. C. A., but we were disappointed for they did not have rooms for travelers. As we were Americans

in a Spanish speaking country the Y. M. C. A. agent sent us to a German Hotel. We took it as a joke at first but later were thankful, for the meals there were almost American. All of the hotel owners in this country are careful to tell you they do not allow tips. They would not have you bothered with such trifles so they just add 10 per cent to your bill to cover the service.

The proper thing to do in a foreign country is to register at the American Consulate so that if anything happens to you, you can be identified and your remains sent back to the good old U. S. This we did and also visited several North American banks and business houses. In the newer sections of Buenos Aires the streets are wide and beautiful and the houses picturesque, but in the older Spanish sections the streets are narrow and uninviting. This city of over two million people is modern and more advanced than such cities as Philadelphia, Pennsylvania.

Train service is good between the large centers and poor in the other sections. One can travel first or second class, first class being double the price of the second, the difference being in comfortable seats. I chose the second class and the hard benches but that was as nothing compared with the pests that came in the form of men selling lottery tickets. There were three of them in my train and every few minutes one would sit down beside me and tell me of the fortune I might win if I took a chance and bought one of their tickets. When I looked at the men who were doing the selling, I figured I would be taking a pretty big chance, so I told them I did not understand them. I have since found that it is sometimes convenient not to be able to speak Spanish for it gets rid of salesmen and beggars and serves to console policemen after you have broken a traffic rule.

The upper or richer class here are very careful not to contaminate themselves with the lower class. The upper class will visit with missionaries in their homes but will not come to public meetings because poor people are welcome also. The upper class dress very much like North Americans but most of the lower class dress differently. The men wear narrower trousers and in place of ties, wear scarfs around their necks, notted in front. They laugh at our knickers but most all the peons wear huge bloomers like potato sacks, tied at the ankles.

During a train ride one gets the impression that the country is full of beggars, for all the time some are coming through asking for money. Half of the people cater to this class with a result that begging is a rather profitable business.

If the day is dry, the dust bothers you the most. You have to open your window to get air and with it you get so much dust that you are not hungry for the next meal. On the other hand, if it is rainy, you can be duly thankful that you are in a train and not in an automobile, for the roads are not taken care of and get flooded with water, forming "pantanos," which are sometimes impassable for days at a time. At the station the train stops for ten or fifteen minutes, long enough for one to walk around the town once or twice. At the end of a 14 hour ride, I reached my destination, Rio Cuarto, a town of about 40,000 inhabitants.

In the Argentine there are not so many robberies because padlocks are popular. Iron shutters are pulled down over glass windows and in front of doors. To break the lock and lift the shutter would awaken

the whole neighborhood, so the would-be-thieves go to New York and Chicago where it is easier to make a living.

The people are very friendly and hospitable and treat a stranger better than most Americans would. When you approach a house, instead of ringing a bell, you clap your hands. Chairs are immediately brought for you and they insist that you take a drink of "mate." This is a tea beverage that is prepared and served in a small gourd and drawn into the mouth through a metal tube. If you are the first to take the mate, you are lucky, but you have to be in the country a long time before you can stomach it after it has been "gone the rounds." If you refuse it is considered impolite so you are in a predicament. I generally say a little prayer, close my eyes, and go to it. If you know the family well, you can enjoy the mate, otherwise you feel like you are using the family toothbrush.

Boys in this country know nothing about baseball or about catching a ball with the hands. If you throw a rubber ball at one, they either bunt it with their head or kick it with their feet. The national game here is what we call soccer and they are very clever at it. They play some basketball but it is hard to train them to handle the ball with their hands, rather than with their feet. A young man is considered immodest if his basketball trunks do not at least come to his knees. The girls wear their skirts longer than in the States. The lower class and the children wear cloth composition sandals with no heels, and "dusters" over their shirts. It is a common sight to see a man in the streets in a full suit of pajamas but if you tried that in the States you would be put into the insane asylum. A man is not considered dressed for the street unless he wears a coat or duster over his shirt. You dare not be "collegiate" and go without a hat or you will have the whole town gazing at you. I went out several times in the hot weather in my shirtsleeves and without a tie and caused as much attention as a seedy country youth would on Broadway.

I am writing this article at 16 o'clock or 4 o'clock in the afternoon. A day here is measured by one cycle of 24 hours. Weight is by kilos or kilograms, and distance is by kilometers, and leagues. Their dollar is called a "peso" and you get about two and a half of them for an American dollar, but their buying power is proportionally less.

Music and drawing are encouraged by the schools and many young students in High school take subjects such as Logic that you only get in College in the States.

If you are driving a machine, you must keep to the left, rather than to the right, so all the traffic rules are just reversed.

Many of the women and girls dress completely in black and when I inquired the reason why, I found out that if a person died, all the relatives wore black for about a year. Since they even do this for a 32nd cousin, it is no wonder that some women are always in black.

In traveling one notices the absence of mountains—the country is very flat and when you have seen one city and one farm, you have seen all. There is a striking absence of trees, almost all the lumber being imported.

I rather pity the young people of this country, for the conventions are hard on them. A young man dares not walk along the street with a girl unless they are engaged or married. Even if they are engaged they are supposed to have a chaperone. Every Thursday and Sunday evening



between 7:30 and 9:30 the young people take a "paseo" or walk in the plaza or central park of the town. It is a dress occasion and the girls take great pains to be at their best so they may be favored with a glance from their favorite young man. The men walk in a circle to the left around the square while the girls walk in two outside lines to the right around the square. They get a glance at their favorite girl as she passes and then she is gone till they circle half the plaza and meet again. Sometimes friendships are cultivated with a glance even though no words are spoken. If a young man takes a fancy to a particular girl, they may both drop out of line at a corner long enough to get each other's name and address. If the girl likes the fellow, she will be standing in her doorway the same time the next night and the young man will pass and greet her. After a few nights he may be bold enough to talk with her in the doorway but he dare not go inside for that is a sign that they are engaged. After you marry the girl, you are allowed to be alone with her and can get acquainted then. If you decide you do not like her you are out of luck for there is no divorce in Argentina.

No wall-paper is used in most homes but the walls are well plastered and painted in attractive colors, and make a very good appearance. The primary, grammar, and high schools are all called colleges and have a fine grade of work. Their only trouble comes in discipline, and if some of the older boys do not like a teacher, they give him a thrashing.

The people of Argentina do not believe in screens and the doors and windows are always open. The flies are bad but the moths at night are worse. Another pest is the black ant, a clever insect that uses camouflage in hiding his hole, works in huge regiments, and can destroy a rosebush in half an hour. Before a very bad storm one sometimes sees vast clouds of locusts which are very destructive and can wipe out a cornfield in short order. Wind storms are prevalent because the country is flat and sometimes they do considerable damage.

There are very few negroes in Argentina because they are not liked by the natives. If a negro applies for a job, they laugh him away.

The people of Argentina are a Latin race, many of them having Spanish or Italian blood in them. They have their slang just as other races and I heard a number of words that I could not find in any dictionary. As a race, they are more affectionate than North Americans. Boys of 11 or 12 years of age in the States would rather take a pint of castor oil than kiss a man in public, yet here they seem to like to show their affection in this manner.

They have practically the same food here that we have in the States but many of the people cook it differently. Some do not consider the meal complete unless everything is richly flavored with garlic. Their ice cream is starchy and like soup, and they are afraid to eat it in the winter time for fear of getting sick.

The newspapers do not favor the United States and knock her as often as they can. They do not like her policy of intervention and claim she wants to gain land, money, and power. Smith was favored in the elections but now that Hoover has been elected, they are all outwardly for him.

Some of these habits and customs may appear funny to us but I wonder how we would look to them. Since being in the Argentine I have grown to see that the United

States is anything but perfect and if we could only see ourselves as others see us, we might get an unpleasant surprise. The customs of Argentina may seem strange to us but they have as good reason for their customs as we have for some of ours. Rather than laugh at them and criticize them, we should try to help them.

ROBERT D. CREES.

## OUR LITTLE READERS

### RUNAWAY CARL

Charlotte had just finished making her seventy-second frosted cookie for the Sunday school party her class was to have that night, and had stepped into the store-closet for the big basket to put them into when who should come in but Carl and three of his boy friends.

"Geel! Frosted cookies!" said Carl, almost in a whisper. "Look here, fellows!" He helped himself to four, and gave each of the others four.

"Carl Henderson Jaynes!" said a shocked voice as they munched the delicious things. "Those cookies—what's left of them—are for the social tonight. That's my pay for making you those cookies for your crowd last week."

Of course, the boys were sorry, but that did not replace the cookies. Carl lingered behind to make his peace with his sister, but she was too vexed to be forgiving. "I'm rushed to death as it is, and now I have to get to work and make another big panful of the cookies," she said. "You are the most provoking boy I ever saw. Go on to school before you do any more mischief."

Mrs. Jaynes was away from home, so nobody noticed that Carl did not come home from school with the other children. It was getting dusk on the short winter day when Charlotte became alarmed. Carl was not at home, and nobody seemed to know where he was. He had lingered a little after the rest had gone in the little country schoolhouse, and that was all the children knew. The teacher lived five miles away, and could not be reached, but presently the whole neighborhood was aroused over the missing boy.

"I know he ran away because I scolded him about the cookies," sobbed Charlotte. "I said he was the most provoking boy I knew, and lots of other mean things. Oh, dear! Oh, dear! Maybe we'll never see him again."

The telephone jangled, anxious neighbors hurried here and there, and all was in confusion. Somebody even ran to old Mrs. Thurston's house away back from the high road on a little by-lane to see if she knew anything about Carl, though she was deaf and old, and could hardly be expected to hear the schoolbell ringing or any of the commotion.

"Seen anything of a runaway boy?" said a panting neighbor at the old lady's door. "Carl Jaynes ran away from home this afternoon."

"I didn't run away," cried Carl, while the old lady was hunting her ear-trumpet. "Why, yes, I did too. I ran all the way down here to get Mrs. Thurston to make some frosted cookies for my sister."

Charlotte laughed and cried when she saw her little brother safe and sound, but it was not over the cookies.

"Next time I'll ask before I take sixteen

cookies all at one time," said Carl. "And don't you worry about my running away. If I ever do, I'll run right back as I did this time."—Christian Advocate.

## THE TIE THAT BINDS

TROUT-COTTERMAN—On December 23, 1928, at the home of Brother and Sister Cotterman, 160 West 8th Ave., Columbus, Ohio a quiet wedding took place, the principals being Elmer Trout and Isabelle Cotterman. The ceremony was administered by the pastor of the bride and was witnessed by families of bride and groom and their immediate friends. The best wishes of all who are acquainted with this estimable young couple go with them as they enter their new life.

BENJ. F. OWEN.

## IN THE SHADOW

RODABAUGH—On January 13, 1929 the Lord called Brother James Rodabaugh, a life long member of the Brethren church of Williamstown, Ohio, to his eternal rest in his seventy-ninth year. He was a charter member of this congregation and one of the group who first organized and built the present church at Williamstown. He was made deacon at the first organization of the church and adequately filled this office. He was the beloved senior deacon of the entire congregation. He is the last of a large family that settled near Williamstown more than a hundred years ago. He also was one of a family of loyal Brethren. He was an ideal father, a loyal citizen and a true friend. He will be missed by his five living sons, five grandchildren, the church, the community and by all.

Services by his pastor.

BENJ. F. OWEN.

LOVEJOY—Frederick Lovejoy was born in Crestline, Ohio, and departed this life at Uniontown, Kansas, December 31, 1928 at the age of 64 years, 9 months and 18 days. He had been in failing health for nine years.

Four sisters survive him, Mrs. Rufus Miles, Piqua, Ohio; Mrs. Isaac Brandt, Pittsburgh, Pennsylvania; Mrs. Robert Woodard and Mrs. Abbie Bordew of Los Angeles, California, also an adopted son, Leland Phillips Lovejoy of Moberly, Missouri.

Mr. Lovejoy has traveled extensively and was of a very charitable disposition, anxious to help all in need.

Services were conducted from the undertaker's parlor in Fort Scott, Kansas, by the writer, on January 3, 1929. Burial was made in the Oak Grove cemetery.

L. G. WOOD.

WHEELER—William Nelson Wheeler was born in Kentucky, December 24, 1855 and departed this life at the home of his son, George Wheeler, in Fort Scott, Kansas, January 10th, 1929, at the age of 73 years and 16 days. Mr. Wheeler was married to Susie Kirby in 1880 at Clinton, Missouri. The wife died in 1918. He was a son of Samuel and Eliza Wheeler and is survived by the following children: Samuel Wheeler of Kansas City, Missouri; George Wheeler of Fort Scott, Kansas, and Miss Estella Wheeler of Kansas City, Missouri. Mr. Wheeler had been a member of the Baptist church of Pittsburgh, Kansas for the past 30 years, where he had many friends and acquaintances, who will be grieved to hear of his demise. Funeral service was conducted from the undertaker's chapel, in the presence of a number of sympathizing friends, by the writer. Burial was made in the Evergreen Cemetery.

L. G. WOOD.

SMITH—After a brief illness from pneumonia, Sister Irene Violet Smith was called to her heavenly home from her residence in Mt. Lebanon, Pennsylvania, December 26, 1928, aged 59 years, 8 months and 14 days. She was the only daughter of Brother and Sister Charles Allenan. She accepted Christ in her youth and was a faithful and loyal member of the First Brethren church.

She was for a number of years a member of the choir. Some fifteen years ago she was married to Brother William Smith, who, with a young son, Glenn, survive to mourn her departure. Services in the home and internment in Woodlawn Cemetery on Saturday, December 29, 1928.

W. G. GANS.

## ANNOUNCEMENTS

### EASTER OFFERING

Easter comes early this year—March 31st. All money received for Foreign Missions after March 1st, 1929, will be credited as part of the Easter Offering. Churches therefore may take their Easter Offering, if they see fit, any time during the month of March. We are giving this notice inasmuch as some churches in the brotherhood will not have regular services on Easter Sunday and may prefer to take their offerings before that time. The Treasurer's Easter Offering Report will be closed June 5th. No money received at this office after that date can be included in the 1929 Easter Offering.

LOUIS S. BAUMAN,  
1925 East Fifth Street;  
Long Beach, California.



Volume LI  
Number 6

THE

February 9  
1929

# BRETHREN EVANGELIST

## Heart Throbs of Our Church Leaders

### IV. THE BIBLE SENSE OF SIN—THE NEED OF THE HOUR

By G. C. Carpenter, D.D.

A prominent church leader said recently: "The chief trouble with our churches today is that *nobody* is a *sinner* any more. From our pulpits we hear much about the divinity of man, and a great deal about vision, courage, social service, community obligation and how to abolish war, but almost nothing about *sin*, old-fashioned, scriptural, uneducated, unevolved, undecorated, God-defying, death-deserving, soul-destroying *sin*! Yet to deal with that kind of sin, *Christ came into the world!*"

Sin brings death. Sins of commission and of omission are equally bad. Sin is deadly *poison*, regardless of form or quantity. Sin is a terrible *disease*, afflicting all men. Sin is the one thing man needs to *fear*.

We need more *conviction of sin* and less deception. "Be not deceived." Satan has his sentinels everywhere. They are at the gateway to prayer. He is not concerned



about our "good works," if only he can keep us from praying. "*He laughs at our toil, but trembles when we pray.*"

Satan teaches man's self-sufficiency. May all men realize that "we are a bad lot," and that all need just what Jesus Christ purchased on *Calvary*. All need to get *under the blood*. Pity those who think that they can

be saved by their own goodness! They are looking in the wrong glass. They need to look in God's Bible mirror and *astonishment and repentance*, followed by *conversion* and a *new life of real service* will result.

May the *Bible sense of sin*, almost a lost sense, be rediscovered. The object of this message is to impress upon all professed Christians anew the *sense of sin*, to bring a greater realization of sin's *terrible results* when permitted to run its course, to cause young and old to *fear sin*, and again to direct the attention of all to "*The way of the Cross that leads home.*" Hagerstown, Md.

## Signs of the Times

Three Score and Ten

Ur and Los Angeles

Marriage and Movies

Solomon's Wife

"My Mind was Bewildered."

by  
Alva J. McClain

**T**HE only trouble with life, one man complains, is that there isn't enough of it. And so men are always struggling, often pathetically, to get more of it, in terms of years.

It is nothing unusual to read here and there very optimistic predictions about the lengthening of the human life span. The Life Extension Institute, with an impressive list of patrons, is devoted to this end. A European gland expert discusses the possibility of even eliminating death altogether. The ancient limitation of "three score and ten" is to be wholly transcended, so it is thought.

Statistical figures are solemnly brought forth to prove that science has already added years to the measure of man's life. But there is a "joker" in all these figures. The "average" life span has been lengthened. That is, due to the splendid work of scientific research, the child has a better chance to reach maturity.

But the "maximum" life span has not been lengthened. Today you have a better chance to become an old man, but not to outlive the other old men. This is the ultimatum of Professor Pearl, noted biologist of Johns Hopkins University.

The words of Job stands, "Thou hast appointed his bounds that he cannot pass" (Job 14:5). But don't forget that Job was speaking of fallen man. Some day, it may be soon, long life will reign in a Kingdom of righteousness.

**I**N Ur of the Chaldees, ancient home of Abraham, the archaeologists have uncovered a great death pit containing forty-five bodies. Among the Sumerians of that day, it was the custom to sacrifice human victims in connection with the burial of some great person.

Some people, reading this, will thank God that the world has made progress in some respects at least. Still, we should not feel too superior. In Los Angeles for example, during the first twenty-one days of 1929, fifty-one victims were sacrificed to the God of Speed. And many of them were children.

The ancient Sumerians thought they were doing the will of the gods. There is no such excuse for us.

**L**OUELLA O. Parsons, very efficient press agent for the moving picture industry, ventures the hope that this year marriages will outdistance the divorces among the players.

This recalls a couple of very interesting questions put to a highly intelligent observer of human affairs here in Southern California.

The first question was, What is the strongest argument against the moving picture industry as now conducted? His an-

swer was, "A history of the marital experience of its players."

The second question was, What is the most powerful influence opposed to the Christian ideal of marriage in America today? His answer was, "The example of prominent players in the moving picture world."

The word of Christ in Matthew, nineteenth chapter, ninth verse, has never been abrogated. No one is exempt from its high standards, not even the favorites of the screen. By his word, the high and the low will be judged in the last day.

**R**ECENTLY, front page newspaper publicity was given to a story reporting that Archaeologists had dug up the mummy of Solomon's Egyptian wife. The next day the newspapers announced very briefly that the story was pure fiction.

Two lessons are obvious. First, don't believe all you read in the papers. Second, and more important, archaeological discoveries relating to Bible matters are always good for news. No other book holds such a universal interest among men.

**A** WEALTHY young collegian in the South, bored by life, found a new thrill by robbing and shooting to death a druggist. His attorneys plead that he was a "constitutional psychopath," incapable of knowing right from wrong. The jury, evidently composed of men who do know something about right and wrong, found him guilty of first degree murder. He will die in the electric chair, with more time to prepare for the end than he gave to his victim.

Judges and juries are getting tired of seeing hardfaced criminals escape on pleas of insanity, "constitutional" or "temporary." Such pleas are becoming an old story. For that matter, they were never new. Agamemnon, king and general of the Greeks in the famous siege of Troy, once committed an outrageous crime. When charged with guilt, he plead "aasamen"—"my mind was bewildered." The plea was accepted as valid, even by the injured party! There is nothing new under the sun.

The main thing to remember is that the biblical law for the protection of human life has never been repealed. See Genesis ninth chapter, verses five and six.

## Questions & Answers

Conducted by  
J. Allen Miller

Readers are invited to send in suitable questions, which will receive consideration as space permits.

6. Why do not Brethren people read more literature?—J. M. L.

The writer of this question assumes that Brethren people are not reading as much as they should. I have no way of determining the volume of reading done by our people but I know that perhaps we do not differ very much from any other people. I also know that many, many people do little or no reading of any worthwhile sort at all. I remember from my own observations covering a number of years and a rather wide area that the great majority of homes in which I have visited have very little reading matter in the way of either books or

current literature. To my own sorrow I have seen far too much of the worthless and useless reading matter among the small and scanty store in many of these homes. I fear Christian people do not keep as well informed as they should. In saying this I am not unkindful of the multitudes who do read with profit and discernment. I must take this opportunity to suggest to any who may read this some worthwhile reading matter.

First, There is always the Bible, the Word of God. There are homes where even a Bible may be wanting. But every Christian should read the Bible daily. The second type of reading I would urge upon every Christian is found in Religious journals. Among these is one's own Church Paper. For Brethren people our Brethren Evangelist. Our Sunday School paper, The Angelus, is a weekly paper of a high order for all classes of readers, especially the youth. The third type of reading matter I would suggest is to be found in good books. I refer first to books of devotion and the culture of the spiritual life. Then of course one ought to read books of History, Travel, Missionary enterprise, Biography, Great Sermons, Inventions and Discoveries, Science and Art. There is another great class of books from which selections may be made. I refer to books bearing upon the practical affairs of life, such as bear upon one's vocation. Books on farming, gardening, home-making, the care and education of children, what one should do; books on health and right living, on one's public and social duties and the like. But of the making of books and the printing of magazines and dailies there is no end and in this brief space I can only give these very general suggestions. One should read for self-improvement and information, for culture and the development of the spiritual life. One should read to multiply one's interests in life and living. This is the only safe-guard against an impoverished and decaying old age. Paul once wrote to a young man, "Until I come, give thyself to reading."

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## The Urge of Evangelism

The urge of evangelism is one of the most striking characteristics of Christianity. There is something about this religion that makes men restless, that makes them dissatisfied with sitting at home enjoying the blessings of God alone, and that drives them forth eager to tell others about the peace and joy they have found. The evangelistic urge is so universally characteristic of the followers of Christ, that when the rare exceptions happen where we find it absent, we are inclined to question the genuineness of their profession. Evangelism does not always show itself in the same manner; it does not always work by the same methods; but it is as essential to our religion as sunlight is to the earth, and is as much a part of the Gospel as breath is of life.

When we inquire what is the secret of this great evangelistic urge, we find the answer in two supreme particulars. Others there are, but these are paramount. First, there is the conviction that the Gospel is the power of God unto salvation to every one that believeth and that there is none other name given under heaven whereby men must be saved. Second, there is the driving force of the obligation which Jesus laid upon all his followers to carry the "Good News" to the ends of the earth and to seek to bring all men to accept his saving grace.

The conviction that the Gospel and the Gospel alone is the power of God unto salvation is essential to the very nature of Christianity. When men lose that conviction they have lost the heart of the Gospel, they have lost that which gives it endurance and power and aggressiveness, that which makes missionaries and martyrs of its followers. Christianity is without apology uncompromising and imperialistic. It makes no agreements with other religions and recognizes no race or land as beyond its rightful field. And leaders of Christianity who seek to build up the spirit of cooperation with leaders of other religions for the sake of promoting the peace of the world need to be wary lest they barter away their right to evangelize the devotees of non-Christian religions. Gandhi, outstanding exponent of enlightened and progressive Hinduism, has taken the position that Christians ought not to proselyte the followers of Hindu pessimism. Dr. I. I. Mattuck, rabbi of the Liberal Jewish Synagogue of London, recently attacked with indignation the approval given by the Archbishop of York to Christian missions among the Jews. He insists that missions from one theistic religion to another are unjustifiable, and that for a Christian to seek to convert a Jew is an insult, although the intention may be friendly. But he who is true to the Gospel of Christ will not recognize any such limit to the legitimate evangelizing field of Christianity and will not allow himself to become a party to any such compromising attitude toward those of other religious faiths. Christianity is not just one of many and worthy religions; it is the only religion that is sufficient to save the souls of men; it can share the field with none other. And believing that there is no other name than the name of Jesus by which men must be saved, the Christian is placed under supreme obligation to give that name to those who know it not and to seek to stir men everywhere out of their indifference to the claims of that exalted name, to a humble acceptance of its grace and an acknowledgment of its power. That is the conviction that causes men's hearts to burn with evangelistic fervor.

The second element entering into this urge of evangelism is no less powerful. The command of Christ is a mighty factor in the lives of those who love him. There is no more compelling force in the universe than the compulsion of love. That was the force that was operating in the heart of Paul when he said, "Woe is me if I preach not the gospel." Love was the driving passion that caused Peter and John to reply to the Jewish authorities who had forbidden them to preach in the name of Jesus, "We cannot but speak the things which we have seen and heard." Persecution and imprisonment could not quench that passion for their Lord, nor

still their voice in his behalf. After barely escaping with their lives, they departed from the Jewish council "rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple and in every house, they ceased not to teach and to preach Jesus Christ." True love for the Lord Jesus and sincere devotion to his cause will be manifest in obedience to his word. And when he says, "Go ye into all the world and preach the gospel to every creature," and "Ye are witnesses of these things," the life that loves is bound to "go" and to "witness," beginning "in Jerusalem" among neighbors and friends.

He who will not, to him Jesus says, "Why call ye me Lord, Lord, and do not the things which I say?" Love is sincere only when it obeys and there can be no real love without obedience, even as Jesus himself reiterated in John 14th chapter, "If a man love me he will keep my words." The consciousness that evangelism is the will and word of Christ will send the true disciple forth in behalf of those who have not known the saving grace of God. No greater urge can be pressed upon the loving disciple of our Lord than the fact that it is commanded thus to do. That is not legalism; it is the grace of obedience. The Gospel does not do away with the necessity of obedience; it merely changes the motive and spirit of obedience. The Christian obeys because of love and not through fear, and he who loves obeys gladly and generously, and not slavishly and grudgingly.

## EDITORIAL REVIEW

Pastors or laymen are invited to share in Dean Miller's "Question and Answer" department by sending in questions they would like to have discussed.

Rev. W. H. Miller is interested in getting the names and addresses of Brethren who may be living in or near Mobile and Pensacola, Alabama. He may be addressed at Grand Bay, Alabama, in care of Rev. W. C. Perry.

The Christian Endeavor Service Superintendent, Brother Homer A. Kent, answers some more questions related to Christian Endeavor work. If you have problems you would like to have light upon, write to Brother Kent about them.

The Brighton church (Howe, Indiana) was recently reported as having renewed its place on the Evangelist Honor Roll. This last week we received an addition to this number from the pastor of the church. He informs us that he is serving the Brighton church half time and is open to a call to another church close to South Bend, where he lives.

Brother A. E. Whitted reports splendid progress at Louisville, Ohio, where he conducted an evangelistic meeting, following the dedication of their new church, resulting in eight being added to the membership. At the Watch Night service one important feature was a surprise on the pastor and family in the gift of groceries and money.

Brother Elmer Keck, pastor of the Bedford County circuit in Pennsylvania, finds reason for encouragement in his work. As a result of a meeting at the New Enterprise church two confessions were received. Road improvements are making work difficult at Raystown at present, but will ultimately be to its great benefit.

Our good correspondent from Spokane, Washington, tells us that Dr. Bauman got into a real influenza epidemic during his meeting at that place. Mrs. Bauman, in addition to the hundreds of others who were ill, came under the grip of the disease. Notwithstanding handicaps, however, it turned out to be a widely influential and fruitful meeting.

Word reaches us from Brother Floyd Sibert that three members were recently added to the Rittman-Ellet circuit (Ohio)—one at Ellet and two at Rittman. He is making an effort to enlarge the subscription list of these churches to the Evangelist, both of them now being on the Honor Roll.

The passing of two of our aged ministers is reported this week—Elders J. E. Shope and J. I. Hall. Brother Hall's passing was quite sudden and was followed in four days by the passing of his faithful wife. In addition to his pulpit ministry, Brother Hall has served the brotherhood frequently through the columns of the Evangelist. May God help us that we who remain may be worthy of the noblest that these rapidly passing veterans of the cross exemplified.

Prof. M. P. Puterbaugh, treasurer of the National Sunday School Association, makes another brief report this week of White Gift offerings. There is still a goodly number of churches who have not reported as yet. If the Association is to reach its goal this year, those who are still out must get in with good reports, and surely the great program undertaken this year that required a larger budget than regularly commends itself to the loyal support of every church school.

The Second church of Long Beach is about the newest member of the brotherhood, as a separate organization. During the last year these good people under the leadership of Brother J. G. Lienhard have added thirty-seven to their number. The Sunday school has outgrown its equipment and the congregation is now about to dedicate a new church building. We shall be pleased to have the privilege of publishing a report and picture of the building after dedication.

Dr. W. H. Beachler reports thirty added to the membership of the Dayton church as a result of the evangelistic campaign recently held under the leadership of the "Hoosier Trio"—Brother Frank G. Coleman of Flora, and Mr. and Mrs. Harry Richer. As a follow-up to this victory they have set themselves to a "quiet hunt" for thirty more by Easter. Under the leadership of Brother Beachler and his capable wife, our splendid Dayton church is being led in ways of substantial growth. We have learned that their work with the young people is bearing fruit.

Apropos the subject of the Sunday school lesson for February 17th and the lenten season, we are pleased to make mention of an excellent little book that came to our desk last week. It is entitled, "The Lord's Prayer." The author is Elder R. H. Miller of the Church of the Brethren and the publishers are the Brethren Publishing House, Elgin, Illinois. It is a small handy volume of 78 pages, neatly printed and beautifully bound, selling for 75 cents. It is an inspiring and suggestive little book, bringing a fresh interpretation of the model prayer that will prove helpful to its readers.

Dr. R. R. Teeter, our Business Manager, was called to Pleasant Hill, Ohio, this week on account of the death on February 4th, of his youngest sister, Miss Mazie Teeter, who for many years was a popular teacher in the Pleasant Hill public schools and at the same time a tower of strength to the Brethren church of that town. The editor well recalls the worth of her leadership and the dependableness of her cooperation in every activity of the church during the days of his pastorate in that community. The church and the community will greatly miss her. We extend to Brother Teeter our personal sympathy and also bespeak the sympathy of the Evangelist family in this hour of sadness.

We learn from Brother Bauman's church calendar that Miss Johanna Nielsen has recently started on the long journey around Cape Horn to Buenos Aires and thence to her mission station in our Argentinian district. Dr. Bauman says: "She goes forth as our missionary,—the personal representative of the First Brethren church of Long Beach, to carry the Gospel of the grace of God to those who sit in darkness in the great 'Neglected Continent.'" The Long Beach church is to be congratulated on the commendable missionary responsibilities they have assumed, and also on the splendid personnel of their representatives on the foreign field—in both Africa and South America. Miss Nielsen's return to the field is of interest to the entire brotherhood and many will join the Long Beach church in following her with their prayers.

Dr. S. Z. Sharp made a statement during his visit to Ashland during the Golden Jubilee celebration to the effect that Ashland was the place where the division in Dunkerism was started and he didn't see why it should not be the place where the reuniting process should begin. Now another prominent Church of the Brethren minister has been invited into the pulpit of the Ashland Brethren church and into the chapel services of the college. Dr. F. F. Holsopple, pastor of the Church of the Brethren of Roanoke, Virginia, is assisting Dr. Bame, the pastor, in a two weeks' evangelistic campaign and is also speaking in the college chapel. And preceding Brother Holsopple's coming, the pastor of the Dickey church, Rev. Ora Delauer, and the pastor of the Church of the Brethren in the city, Rev. J. Perry Prather, preached in Brother Bame's pulpit. We think the Ashland church is showing a commendable leadership in the matter of cooperation.

The Benevolence Board president, Mr. Frank Roscoe, of New Paris, Indiana, sends us this announcement and urges in behalf of the coming offering for the Superannuated Ministers. The notice arrived too late to find place in the "Announcement" department and so we give it space here:

Just once every 365 days we have an opportunity to contribute in a tangible way to the support of those who labored in the interest of our cause when conditions were vastly different from what they are at present, when compensation was meager, if not entirely lacking.

Each year the need of a larger offering is evident as the number in need of assistance increases.

Will we remember those who sacrificed to the church and wrought for us in spiritual things when we were too young to help ourselves? We will have the opportunity on February 24th.

"Bring ye all the tithes, . . . and I will pour you out a blessing." If we want the blessing, here is the condition. "The tithe is holy unto the Lord."

We are glad for the expressions of appreciation that are reaching our office concerning the changes and improvements that have been made in the Evangelist this year. The "Heart Throbs of our Church Leaders" is being highly appreciated, as are also the departments conducted by Prof. McClain and Dean Miller. We announced some time ago that Brother Thoburn C. Lyon, of Chicago, would take over the "Worship Program" about the first of February. It has been agreed, however, by Brother Lyon and the editor that the "Fellowship of Prayer" program arranged by the commission on Evangelism and Devotional Life for enlisting the united worship of Protestantism during Lent, will be published, and that Brother Lyon will begin his work immediately following Easter. Those who remember Brother Lyon's splendid Christian Endeavor notes of a few years ago will be glad to have him become a regular contributor again. In the meantime we hope you will get inspiration from cooperating with this widely used devotional program on the general theme, "The Christian's Heritage," begun in this issue. Those who wish to get them in full as published in booklet form at two cents per copy, may secure them by writing to the Commission on Evangelism and Life Service, Federal Council of Churches, 105 East 22nd Street, New York City.

Dr. W. S. Bell, Endowment Campaign secretary, calls attention to a fact that the brotherhood needs to keep in mind, and that is, though the dial has reached the 200,000 dollar mark, the Endowment Campaign has not reached a safe margin yet. 200,000 is as high as the dial registers, but it is not the mark of the college's needs. The churches that have not yet been canvassed should take note of this fact. The dial hand ought to swing half way around again before it stops. There were some who insisted that the church ought to give \$300,000 during this campaign; others, however, did not think such a mark would be reached under existing conditions. But every one who is acquainted with the situation agrees that the church can and ought to go one quarter of the way around again—that is, make it \$250,000. The shrinkage that must be counted upon, and the sums that are not now available as earning endowment make it necessary for the church to go beyond the 200,000 figure, if Ashland is to be in shape to make the grade as a standard college. Let no church not yet canvassed fall into the error against which Dr. Bell warns—that of thinking the campaign is over and that the college doesn't need their gifts. It is our opinion that the very last dollar the church can give will be needed to put the college on a safe financial foundation for meeting present educational requirements.

## The Unity of the Brethren

By Charles H. Ashman, Pastor First Church of Johnstown, Pennsylvania

An address delivered before the Joint Meeting of the Cough Valley Church of the Brethren and Brethren Ministers and unanimously approved by them, being requested for publication.

"Behold, how good and how pleasant for Brethren to dwell together in unity" (Psalm 133:1). There is a striking parallel between the history of the building of the Tower of Babel and that of the Church. We do not say that the one was a prophetic forecast of the other, but that there are striking points of comparison. When the Tower was built, there was marvelous unity among the people. "The whole earth was of one language and of one speech." In the first period of the history of the Church, there was marvelous unity. "And the multitude of them that believed were of one heart and of one soul." Now, there crept into the hearts of the builders of Babel, a selfish ambition. They said, "Let US build a tower. Let US make for OURSELVES a name, etc." Even so, there crept into the Apostolic Church a worldly ambition. There came the desire to be popular instead of persecuted. The Church flirted with the world. In the building of the Tower of Babel, brick, slime, and mortar were used. They thought they could reach heaven by earthly substance. Even so, the Church yielded to the temptation to advance by political influence instead of spiritual power. She surrendered her pilgrim character under Constantine. In the construction of Babel, there was a man made unity. Under the Roman Papacy, a man made unity prevailed. Now, the building of Babel, resulted in confusion of tongues, races, nationalities, etc. Even thus from the Roman Papacy has come since the days of the Reformation the multitudinous forms of Protestantism.

There is a mystical union among God's children. All regenerated believers are a part of Christ's body and bride. All children of God are brethren in Christ. All who have received the spirit of adoption address the same God as "Father." Of such the Master spoke when he said, "One is your Master, even Christ, and all ye are brethren." It is both narrow and unscriptural to say, "We four and no more" are saved.

Now, the Holy Spirit is able to produce actual unity among God's children. He did produce such in the Early Church. Paul declares in Ephesians 2: 14-15, "For he is our peace, who hath made both one and hath broken down the middle wall of partition between us, having abolished in his flesh, the enmity." Naturally, there existed the most bitter enmity between Jew and Gentile, but the Spirit reconciled them in Christ. The Jerusalem Council gave the right hand of fellowship to Paul and Barnabas. He is able to produce unity whenever we are willing to yield to him.

In Ephesians 4:3-6, we have the outline of Unity with its fundamentals. Prefacing these with these words, "endeavoring to keep the unity of the Spirit in the bond of peace," Paul declares there are seven doctrinal fundamentals of unity. They are, "One body, one Spirit, one Hope, one Lord, one Faith, one Baptism, and one Father." The Holy Spirit is a unit, he is not divided. His power is unifying, never divisive. Whenever our hearts and wills are yielded unto him, he will harmonize and unify.

The only way that unity will ever come among the people of God is according to this Spirit-unifying program. History proves that any attempt to federate or unify otherwise is doomed to failure. Mechanical or man-invented schemes, however ingenious they are, cannot unify the people of God. The Holy Spirit can, but he alone.

Now, we turn from the general study of Protestantism and confine our study to the "Brethren." We deliberately turn our back on the past. With Paul, "we forget those things which are behind." We have no desire to stir unpleasant memories. Our purpose is to "reach forth unto those things which are before." Yielding ourselves to the Holy Spirit, we present certain suggestive plans whereby we believe the Church of the Brethren and the Brethren church can and ought to become one denomination. We seek to make these practical and not visionary.

### Biblical

Our union must be Biblical. The standard of the Brethren family from its origin until this very hour has been loyalty to the Bible. Other churches may federate on some other basis than strictly Biblical, but not the Brethren churches. We accept the Scriptures as the supreme authority in all things. Officially, both churches believe in the Scriptures as the inspired and infallible revelation of God. In this respect, we are already one in sentiment.

### Doctrinal

Our union must be doctrinal. Biblical ordinances have been made distinctive in all our history. In the observance of these as to Baptism, Feet-washing, Lord's Supper, Communion of Bread and Wine, Anointing the Sick, etc., we are and always have been in harmony. But, our doctrinal union must include all the doctrines of Christianity. No man or church ought ever to be asked to surrender or compromise belief in any part of the Bible for any reason. Accepting the Scriptures as inspired, no union could be consistent which did not include every doctrine taught in the Word. It ought to be comparatively easy for our churches to unite on this basis for the standards and teachings and

### AS THE SCRIPTURE SAITH

Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish (Eph. 5:25, 26).

They then that received his word were baptized; ... And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread and the prayers (Acts 2:41, 42).

Teaching them to observe all things whatsoever I have commanded you (Matt. 28:20).

If ye know these things, blessed are ye if ye do them (John 13:17).

Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished (Matt. 5:18).

God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son (Heb. 1:1, 2).

I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints (Jude 3).

For the time will come when they will not endure the sound doctrine, but, having itching ears, heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables (2 Tim. 4:3, 4).

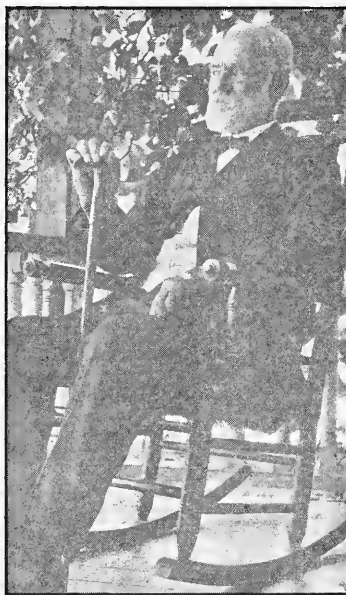
If a man love me he will keep my word: and my Father will love him, and we will come unto him, and will make our abode with him (John 14:23).

## Some Brethren Church Leaders of Yesterday, as I Knew Them

### XX. Elder W. J. H. Bauman

By Martin Shively, D.D.

Brother Bauman was born of German parentage, in the state of Pennsylvania, December 24, 1837. His father was educated for the Roman Catholic priesthood, but for some reason unknown to the writer, he entered the medical profession instead. Brother Bauman began his life therefore with the advantage of having an educated father, with everything that this implies, and this, no doubt, accounts for the fact, that to the end of his life, he evinced an intellectual brilliancy which was far from usual. However, instead of entering any of the learned professions, he chose to learn the trade of stone mason, the enduring nature of its product, no doubt making a fundamental appeal to him. Fairly early in his life, he must have become convinced that there was within him something more imperishable than stone, and at the age of twenty, he surrendered his heart and life to God, and thus began a term of service in Christian advancement, which was terminated only by his death. He must have impressed his Brethren in what was then known as the German Baptist church, with both his ability and his consecration, for three years after uniting with the church, he was called to serve in the ministry. For eighteen years thereafter, he provided for the material wants of his family by farming and working at his trade, but preached from one to three times per Sunday all the while. During the winter seasons, when the demands of the farm were less, he spent much time in evangelistic effort, which was attended with much blessing to those among whom he labored. He early espoused the so called "Progressive Movement" in the church, and shared fully in all the trials and troubles in which its leaders became involved. He could easily be classed among the stalwarts in that movement, and both by tongue and pen, made such contribution to the cause, as has led in a wonderful way to the real upbuilding of the Tunker fraternity, except for the painful and useless division which marked the beginning of the upward trend. Brother Bauman was a ready writer, and none of us who are past middle life, have forgotten, nor can we, the almost weekly contributions in our church paper from his pen, under the general caption, 'Trans-Missouri Flashes. These articles were characterized by a few out-



The Late Elder W. J. H. Bauman

standing qualities.—They were never lengthy, their paragraphs were very brief, consisting mostly of a single sentence, short and snappy, and epigrammatic. There was nothing ambiguous in his utterances, and they were always true to the Word. The Brethren church never had a more loyal son than he, and in addition to being a son of the church, he was also among the fathers in it, and at a time too, when such relations involved far more than younger folks are able to appreciate. There was much burning of the midnight oil, since a livelihood had to be provided for during the day. There were not so many books as now, but those available were more nearly mastered than in these days of profusion, and, I almost said, "confusion." There were heartaches innumerable, when conscience led to the taking of such steps as rent the ties of friendships which were almost as precious as life itself. I cannot but feel that all honor is due to the men and women with such depths of conviction, as made them willing to undertake any task, and to endure any suffering, in matters involving the progress of the cause to which they had pledged their allegiance.

I think my first meeting with Brother Bauman, was at the general conference, held at Ashland, in 1887. I had one brief visit with him in his home, at Olathe, Kansas, but I really never knew him as intimately as most of the other men about whom I have written. I knew him well enough however, to admire both his ability and his loyalty, as well as the advanced leadership in which he served. His work is done, for he has gone to the reward which awaits the faithful. The summons came to him at the home of his son, Elder L. S. Bauman, only a few years ago, and the weary, work-worn hands are folded in the rest which they have fully earned. The man is dead, but the name lives on, and promises to survive for some years to come, at least, since a grandson is here at the college, preparing to "carry on." May all who bear the name, and all who may be in any way associated with it, be as worthy of a place in hearts they leave behind, as he about whom I have tried to tell you, is my prayer.

Ashland, Ohio.

official utterances of our churches are in harmony with it. Any preacher or layman denying any doctrine of the Bible is out of harmony with the church anyhow. Doubtless, both of us have apostate preachers and teachers who ought to be eliminated. We do not anticipate serious difficulty in doctrine whenever a union shall be attempted.

#### Church Polity

In the union of our churches, the chief difficulty may be in matters of church polity. There are points of dif-

ference in church government between us. But, these need present no insurmountable barrier to union. In anticipation of such a union, a joint commission could prepare a form of church polity patterned after that of the Apostolic Church. Surely the Bible presents, at least in principle, a form of polity.

#### Practical Suggestions

We present certain practical suggestions. These are largely local in application. **First**.—We recommend the



forming of a Joint Ministerium of the ministers of our churches of Johnstown and vicinity which shall meet quarterly. This district represents, within a radius of 20 miles, 25 churches with an approximate membership of 7,000. It presents a most excellent opportunity for a better understanding between the two churches. This must begin with the ministers. **Second**.—We should encourage the mutual exchange of letters between our churches. Not the compelling of members to transfer their membership in moving from one locality to another, but the encouraging of this practice which already is in existence. Especially, we ought to encourage the transfer of membership in districts in which there is only one of the two churches. This would save folks to Brethrenism, strengthen both churches, and cultivate a feeling of at least co-operation between us. **Third**.—We ought to arrive at some understanding that will prevent a Brethren church and a Church of the Brethren from both locating in a district that will support only one in a successful manner. There are many such in existence today. Both struggle along, paying a pastor just above a starvation salary, when, if there was only one church of our faith, it could be a prosperous one. We ought to come to a

mutual agreement that will avoid the increase of such instances, even if it will not be retroactive in the correction of those that already exist. **Fourth**.—We suggest that fellowship meetings of all our churches in this district be held, these to be arranged by the Joint Ministerium—just deeply devotional, fraternal meetings. These would cultivate a better understanding and develop clearer relationships between us.

Now, we recognize that these suggestions are chiefly local in their application. The ultimate union of the two denominations will necessitate joint action by our two National Conferences. These suggestions will prepare us locally for this joint action which we believe is coming.

Finally, Brethren, the Whole Gospel for which we stand has an irresistible appeal to the human heart. There is a definite place for the Whole Gospel church. As we enter deeper into the days of the Apostasy, the church that can consistently present the Whole Gospel appeal will receive thousands of members. Let us therefore, "earnestly contend for THE FAITH, once for all delivered unto the Saints."

Johnstown, Pennsylvania.

## "Christianity's Fulness in Christ".

By A. E. Whitted

Text—Christ is all and in all. Colossians 3:11.

This passage of Scripture from the pen of Paul is full of strength and beauty. It is one that is big as Christ is big and, as spacious as God himself. It implies that the whole of Christianity is full of Christ, "Christ in all." The great warm sun is all in all to the solar system. On the earth, where man dwells, the sun is the life of all vegetation. He paints with utmost care every flower, ripens the growing grain, and awakens all nature into life and beauty, thus becoming all in all to us. Christ the Redeemer is the Sun of Righteousness. Whatever the sun is to the material world that and abundantly more is the Son of God to the spiritual realm. He is all in all in the great system of Christianity.

There can be no true and satisfactory religion without Christ. Man's circumstances and the needs growing out of them cannot be met by any schemes of religion. Christ can meet them, yea Christ is in every way gloriously adapted to the circumstances of fallen humanity. In the dignity of his person, in his gracious atonement, in the fulness and freeness of his salvation, in that he is the author of eternal life, yes, in every way. He is all and in all.

Christ is "all in all" in the way of salvation as it respects God. "I am the way, the truth and the life: no man cometh unto the Father but by me" (John 14:6). Christ becomes our avenue of approach to God. He is the ladder that Jacob saw by which man might climb and find intercourse with the Father. He has become man's advocate pleading his cause in the presence of the Father. "Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). He verily is our "all in all" as he stands pleading between us and the Father.

Christ is "all in all" in the work of redemption as it affects man. Jesus has paid the price in full for our redemption. "Who gave himself for our sins, that he might deliver us from this present evil world according to the will of God and our Father: 'to whom be glory forever and ever' (Gal. 1:4, 5). Christ, 'in whom we have redemption through his blood, the forgiveness of sins, ac-

cording to the riches of his grace" (Eph. 1:7). Surely Christ paid the price of our redemption and has wrought for every man a perfect righteousness.

"Gone is all my debt of sin,  
A great change is brought within,  
And to live I now begin,  
Risen from the fall;  
Yet the debt I did not pay—  
Someone died for me one day,  
Sweeping all the debt away,  
Jesus paid it all."

Through Christ we are also sanctified. "And you that were sometime alienated, and enemies in your mind by wicked words, yet now hath he reconciled. In the body of his flesh through death, to present you holy and unblamable and unreprouvable in his sight" (Col. 1:21, 22). "For both he that sanctifieth and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren" (Heb. 2:11).

Christ is "all in all" in his church. He has become its head, not in a temporal way, for the church of Christ has no temporal head, but rather in a spiritual way. "And he is the head of the body, the church: who is the beginning, the first born from the dead; that in all things he might have preeminence" (Col. 1:18). It pleased God to make this appointment. "And hath put all things under his feet, and gave him to be the head over all things to the church" (Eph. 1:22). The church has no human laws but spiritual laws. So Christ who is the head of the church promises his followers no earthly honors or reward, but does promise them spiritual honors and heavenly rewards. The church is governed by one Supreme head, Jesus Christ. To him we either stand or fall. "One is your Master even Christ" (Matt. 23:8). Let us therefore be careful that man's wisdom be not substituted for the wisdom of the Christ. See to it that man made laws govern not your life, rather let man and pride and selfishness sink but let Christ be "all in all." Christ has given his church a creed in the form of the Holy Scriptures. He himself is become the "all in all" in this creed. All Divine truths

connect and harmonize in him. Christ is surely "all in all" to his body, the church.

"The Church's one Foundation, is Jesus Christ the Lord;  
She is his new creation, by water and by word;  
From heaven he came and sought her, To be his holy  
bride;  
With his own blood he bought her, And for her life he  
died.

"The church shall never perish! The dear Lord to defend,  
To guide, sustain and cherish, Is with her to the end.  
Tho there be those who hate her, And false sons in her  
pale,  
Against or foe or traitor She ever shall prevail."

Christ is "all in all" in the life of those that believe on him. Christ is the ground of the believer's faith. Christ is the believer's confidence. He is the believer's hope. "Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given us everlasting consolation and good hope through the gospel, comfort your hearts, and establish you in every good work" (II Thess. 16:17). The Christian loves Christ and finds enjoyment in expressing that love in service and the keeping of his commandments. It is to Christ that the believer looks in the hour of trial and sorrow for comfort and solace. He knows Christ's promise holds. "I will never leave thee nor forsake thee." It was because Paul's life was hid with Christ in God that enabled him to say, "For me to live is Christ." The story is told of a man who prospered greatly and became the owner of much of this world's goods. His success and prosperity made him miserly. He acquired the habit of turning all his possessions into gold and hiding it away in bags about his premises. When he lay dying he called for his bags of gold. They were brought and clasping them one by one as idols to his breast, he said, "They will not do, they will not do." The poor deluded soul wanted Christ as his "all in all." His bags of gold would not do. Christ alone will suffice when we enter the "valley." He is the believer's "all in all."

Christ is "all in all" in the enjoyment of heaven. Heaven would not be heaven without Christ. Yes Christ continues to be our all in all in the world to come. "The Lamb that is in the midst of the throne shall feed them, and shall lead them unto living fountains of water" (Rev. 7:17). He is the theme, yea, the "all in all" of the celestial anthems. The angel choirs of heaven are pleased to honor him, and tune their golden harps to aid in singing his praise. Enraptured saints also would do him honor and come, bringing their starry crowns to cast them at his feet. There could be no heaven without the Christ.

"Jesus the very thought of thee  
With sweetness fills the breast;  
But sweeter far thy face to see,  
And in thy presence rest.

Oh hope of every contrite heart!  
Oh joy of all the meek!  
To those who fall, how kind thou art;  
How good to those who seek.

But what to those who find?  
Ah, this nor tongue nor pen can show.  
The love of Jesus—what it is,  
None but his loved ones know.

Jesus, our only joy be thou,  
As thou our prize wilt be;  
Jesus, be thou our glory now,  
And through eternity.

Louisville, Ohio.

## SIGNIFICANT NEWS AND VIEWS

### HIGH SCHOOL CITY AND COUNTRY EDUCATION

The dweller in the country seems to have about as good opportunity for education as his cousin in the city, but he does not take as good advantage of it. The federal Bureau of Education states that there are today in the United States twenty-one thousand, seven hundred high schools. Reports have been received from seventeen thousand, seven hundred and eleven of these, of which three thousand, nine hundred and sixty, or 22.4 per cent are urban high schools, that is, they are located in centers of two thousand, five hundred or more population; thirteen thousand, seven hundred and fifty-one or 77.6 per cent, are rural—located in centers of two thousand, five hundred, or less in population.

In the thirteen thousand, seven hundred and fifty-one rural high schools there are only one million, seventy-nine thousand, eighty-six children, or 28.8 per cent of the total high school enrollment; in the three thousand, nine hundred and sixty urban high schools there are two million, six hundred and sixty-two thousand, three hundred sixty-four children, or 71.2 per cent of the total enrollment.

It is estimated that more than eighteen of every one hundred children fifteen to eighteen years of age in urban areas continue their education beyond the high school, while only 7.2 of every hundred children of the same age-group in rural areas seek further education preparation.

As secondary education has developed and is now functioning, the urban high school child has a much better chance to go to high school, and when he does go he enjoys an educational opportunity much better adjusted to life's needs than that now available in the rural schools.—The Christian Evangelist.

### FINDS JEWISH COLONY IN HEART OF AFRICA

The French consul at Akka, in southern Morocco, M. Rene Leblond, recently discovered a thriving Jewish colony in the heart of the African desert. While map-making by airplane over the Sahara, H. Leblond was forced to descend in a lonely spot where he was soon surrounded by tribesmen. Recalling the fate of other French aviators who have fallen into the hands of desert-dwellers, M. Leblond steeled himself for an ordeal. To his astonishment, he was received with the greatest honor, and found himself in the midst of a colony composed of descendants of Jews who had fled from the vicinity of the Mediterranean years ago. The last white man in the colony had penetrated there in 1866. Only vague rumors of the world war had been heard. Although these Jews spoke an Arabic dialect, they used Hebrew lettering in their script, and they preserved their Jewish religious ceremonials.—Christian Century.

### THE COST OF CANDY

A New Yorker eats an average of twelve pounds of candy a year, while the average person in Nevada eats seventeen pounds. Nevada has the highest candy figures of any state in the country. New York gets away with 130 million pounds, New Jersey with 31 million pounds a year. These statistics were recently given over the radio. The speaker said that a report from eighty per cent of the nation's candy manufacturers shows that in 1926, the latest figures available, over \$258,000,000 was spent for candy in the United States. New York's candy costs \$43,000,000.

Try to figure out whether the churches get more than the candy trade, whether the clergy cost less than candy, whether any one gives up candy to give money to the

church, whether New Yorkers think candy is more worth while than cathedrals, or vice versa, whether people give up more money for luxuries than for necessities. And as the Irishman said, it leaves you "not dead, only spacheless."—The Living Church.

### THE "ROMAN QUESTION"

One of the most significant events of recent times is the proposed settlement of the "Roman Question," which is the long-standing quarrel between the Vatican and the Italian Government, involving the claim of the popes to temporal sovereignty and power. Since the loss of the last of the Papal states in 1870 the popes have shut themselves up within the limits of the Vatican, in sullen protest against the legality of the Italian occupation. Now, apparently, an agreement has been reached providing for the cession by Italy to the Holy See of a small extension of territory lying southeast of the Vatican gardens, including the villas of Bameleck and Doria-Pamphili, with extraterritorial rights. There is also to be paid an indemnity of about \$52,632,600 to compensate for property taken by the Italian Government in 1870. Thus the Pope once more becomes a temporal sovereign, ruling over a Papal State, sending his embassages to the other royal courts of the world, and receiving with regal pomp the plenipotentiaries to his own "State." True, he will have no subjects as yet, but they will doubtless come later. At any rate, the Papacy has won a great moral victory for the principle for which it has contended, and the end is not yet. We may be sure of further developments.—C. M. Elderdice in The Methodist Protestant.

### THE MIND UNDER THE GUIDANCE OF THE HEART

In an address on "Our Aims in Teaching the Bible in College" Dr. L. W. Crawford, of George Peabody College for Teachers, stressed the spiritual side of the instruction and insisted that "fellowship as well as scholarship, heartsearch as well as research, mysticism in preference to skepticism, construction rather than destruction, undergirding more than undermining, an appeal to the heart as well as the head, a reverent search for the truth rather than an agnostic attitude toward the truth, more spiritualizing and less dogmatizing, faith and trust founded on an understanding knowledge rather than doubt and disbelief fostered by cynical, unanswered questions, a conviction that, though Paul may plant and Apollos water, God gives the increase—these should be outstanding guides in the formation of aims."

These aims are quite such as all the schools need to keep prominently before them. Unless the Godward side of instruction is made prominent the truth will not be seen in proper proportions—indeed, it may be missed entirely.—The Christian Advocate (Nashville).

### THE GOAL OF AMERICAN EDUCATION

Every intelligent churchman in the United States will be thrilled by the announcement of a meeting to be held at Cleveland, February 24-28. The department of superintendence of the National Education association will bring together thousands of schoolmen and women to discuss "how the public schools can better serve democracy and increasingly produce a higher type of citizen." The announcement calls this subject a statement of the goal of American education, a major objective of the church and the hope of good citizens everywhere. In such an endeavor it recognizes a joint interest of the schools and the church, and appeals to the churches to devote the morning service, February 24, to a consideration of the subject of the convention. As far as our people sense the profound significance of such an appeal, the suggestion will be sufficient.—The Baptist,

## Our Worship Program

### DAILY READINGS AND COMMENTS

(Clip and put in your Bible for convenience)

#### MONDAY

THE EMPTY VINE—Hosea 10:1-4. "Israel is an empty vine, he bringeth forth fruit unto himself." Israel was empty because he was selfish. He failed to bring forth the fruits of righteousness because he was interested primarily in self. He kept up the pretense of being religious; he built altars and made "goodly images," but underneath it all was a divided heart. The heart cannot be centered on self and at the same time give sincere and acceptable worship to God. The divided heart cannot serve God, for Jesus said, "No man can serve two masters."

#### TUESDAY

A HEART-TESTING—Jude 1-4. "I exhort you that ye should earnestly contend for the faith that was delivered unto the saints." The faith for which we are to contend is not merely an intellectual affair, but is a matter of conduct and of life as well. It means fidelity to the life of reverence and devotion, freedom from carnality and worldliness and to be clothed with spirituality and power. It means holding to the faith as it is in Christ Jesus and demonstrating that faith in life. The test comes to each man's heart.

#### WEDNESDAY

(The program of "The Fellowship of Prayer" on the theme, "The Christian's Heritage" begins today, February 13th, and concludes with Easter Sunday.)

TAKE HEED TO THYSELF—1 Tim. 4:16; Eph. 4:17-32. Many of the ills of life come from self-neglect. It is true, some are overmuch concerned about themselves and so are kept in ill health, but many are sick because they are careless of themselves. The lenten season calls for self-attention. Absorbed in my work, or diverted by my pleasures, have I been neglectful of myself, careless of the inner life? My own spiritual health is of primary concern. If I would be used and useful in the service of Christ, I must keep myself fit.

#### THURSDAY

OUR LORD'S TEMPTATION—Heb. 4:15; Matt. 4:1-7. "But was tempted in all points like as we, yet without sin." Our Lord's temptation was a distinctly private affair, and no one would have known about it if he had not told it. So, many of our struggles are hidden from men; there is no one to see and know but God and conscience. But may we keep in mind when tempted to do a thing of which we would be ashamed to have men know, that nothing can be concealed from God. He knows the thoughts and intents of the heart. Let us then throw everything open before him and cry, Search me and know my heart; try me and know my thoughts.

#### FRIDAY

OVERCOMING THE WORLD—1 John 2:12-17; 5:4. "For whatsoever is born of God overcometh the world." Has the world been too much with us, laying waste our powers and alienating us from the life of the Spirit? Do we find ourselves more at home with the world than in fellowship with Christ? Are secular things more interesting to us than the things of the Spirit? Let us be on our guard, knowing that the world offers only temporary satisfaction and that if we are to live and rejoice in the things of the Spirit we must overcome the world.

#### SATURDAY

PRIVATE PRAYER—Matt. 6:5-15. "But thou, when thou prayest, enter into thy closet." Private prayer should be the great joy and comfort of the Christian. And yet very often it is but a hurried task, a part of the day's routine, perfunctory and feeble. "My words fly up, my thoughts remain below." So my spiritual life is left un nourished. The trouble is we do not take prayer seriously enough. We do not take enough time for prayer. Somehow I must be made more sensible of my own great need of God's presence.

#### SUNDAY

DAY OF REST AND GLADNESS—Matt. 11:28-12:14. "And ye shall find rest unto your souls." This is the Lord's Day, a day of rest and gladness, rest from the toils of the week and rest from the cares of life. May it be for each one a day of physical rest and of spiritual renewal and enrichment. On this day, let us heed the voice of heaven, "Be still and know that I am God."—G. S. B.

W. I. OUKER  
President  
Goshen, Indiana

E. L. MILLER,  
Vice-President  
Maurertown, Virginia

# NATIONAL SUNDAY SCHOOL ASS'N MAGAZINE SECTION

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Treasurer,  
Ashland, Ohio

## Home Dedication Day Ritual

Arranged by H. Augustine Smith, Boston, Massachusetts, 20 Beacon Street

Wednesday, March 27, 1929

(Continued from last week)

### 7. Dedicating the Children's Rooms

The Thanks and Dedication of a Boy

"God, who created me  
Nimble and light of limb:  
In three elements free

To run, to ride, to swim:  
Not when the sense is dim,  
But now from the heart of joy,  
I will remember him;  
Take the thanks of a boy."

The Prayer and Dedication of a Girl

"Our dear Heavenly Father, redeem us from  
the curse of self-indulgence, spare us from  
days of idle ease, guard our passions, con-  
trol our lips, purify our souls. Help us,  
the light-hearted, fun-loving, pleasure-seek-  
ing, hope-inspired girls of our day, to ac-  
knowledge thee, Savior, Shepherd, Friend."  
Amen.

### 8. Hymn (Tune—Cannonbury)

O Father, thou who givest all  
The bounty of thy perfect love,  
We thank thee that upon us fall  
Such tender blessings from above.

We thank thee for the grace of home,  
For mother's love and father's care;  
For friends and teachers—all who come  
Our joys and hopes and fears to share.

For eyes to see, and ears to hear,  
For hands to serve, and arms to lift,  
For shoulders broad and strong to bear,  
For feet to run on errands swift.

For faith to conquer doubt and fear,  
For love to answer every call,  
For strength to do, and will to dare,  
We thank thee, O thou Lord of all. Amen.  
—Holmes.

### 9. Litany for Fathers and Mothers

"We pray for all fathers and mothers  
that they may realize the Fatherhood of  
God, and so practice his presence, that the  
children may be won for Jesus.

That they may have the love of parents  
and the wisdom of teachers; that their lives  
may be ruled by simplicity, gladness and  
sympathy; that they may guide by the con-  
straining influence of love, rather than by  
the restraint of fear.

That they may with patience foster in  
children a love of goodness, truth, and  
beauty;

And that they may lead the splendid en-  
ergy of youth to find its outlet and satis-  
faction in fellowship and service, that by  
the inspiration of thy loving Spirit they may  
direct the thoughts of their children,  
through curiosity to wonder, through fair-  
ies to angels, through the imagination of  
the delights of playtime to the worship of  
the joys of the Eternal.

That all children may acknowledge Christ  
as their Captain, Hero, King." Amen.

### 10. Beatitudes for the Home

Blessed are they who rejoice in their chil-  
dren;  
To them is revealed the Fatherhood of God.  
Blessed are they who know the power of  
love;

They dwell in God, for God is love.

Blessed are the songful of soul;

They carry light and joy to shadowed lives.

Blessed are they that see visions;

They shall rejoice in the hidden ways of  
God.

Blessed are they that have understanding  
hearts;

To them shall be multiplied kingdoms of  
delight.

Blessed are the childless, loving children  
still;

Theirs shall be a mightier family—even as  
the stars of heaven.

Blessed are they whose memories we cher-  
ish;

Our thoughts add jewels to their crowns.

—Oxenham.

### 11. Hymn: Home, Sweet Home

'Mid pleasures and palaces though we may  
roam,

Be it ever so humble, there's no place like  
home;

A charm from the skies seems to hallow us  
there,

Which, seek through the world, is ne'er met  
with elsewhere.

Home, home, sweet, sweet home,  
There's no place like home,  
O, there's no place like home.

—Paine.

### 12. Benediction

May nothing evil cross this door,

And may ill-fortune never pry

About these windows; may the roar

And rains go by.

Strengthened by faith, the rafters will

Withstand the battering of the storm.

This hearth, though all the world grow chill,

Will keep you warm.

Peace shall walk softly through these rooms,

Touching your lips with holy wine,

Till every casual corner blooms

Into a shrine.

Laughter shall down the raucous shout

And, though the sheltering walls are thin

May they be strong to keep hate out

And hold love in. —Untermeyer.

### OPTIONAL

#### The Unveiling of Pictures

"Art is the smile of the human soul upon  
the house and upon the furnishings. It is  
the charm of thought and of sentiment em-  
bodied in all that is of use to man."

"For all singers and musicians:

For all who work in form and color to in-  
crease the joy of life;

For poets and craftsmen:

For all who rejoice in their work and  
make things well. WE GIVE THEE  
THANKS."

#### Dedication of Books

The cloak that I left at Troas with Car-  
pus, bring when thou comest, and the books,  
especially the parchments. 2nd Timothy 4  
(13).

We bless thee, O Lord, for all the friend-  
ships with which our lives have been en-  
riched.

And among these companions of ours that  
have made the day inspiring, are those who  
have spoken to us in the pages of good  
books.

Any humblest book we take into our  
hands has a mute yet eloquent story to tell  
of the ministry of writings, all through the  
centuries since men first expressed their  
thoughts in written characters. Whether on  
slabs of stone, on leaves of trees, on skins

of beasts, on rolls of papyrus or on printed  
pages of books, the dower of years has been  
gathered and preserved for our enrichment  
in our books, whether few or many, costly  
or inexpensive, we have silent compani-  
onship of our own choosing, our inspiration  
to noble living, and our unfailing friends.  
Amen.—Daily Altar.

#### Dedication of a Garden

Make silent our hearts in thy love this day,  
O silent and steadfast God:

Breathe thou thy peace:

Fill us with stillness and calm:

Attune our hearts to the silent music of  
Nature:

Teach us to listen to stars, to flowers, to  
hills.

To placid lake water under the moon:

That hearing this speech in the silence,

This voice of thy love,

We may know thee and love thee forever.  
Amen. —Hoyland.

#### Dedication of a Tree

For the strength and peace of the trees,

We thank thee, our God:

For their quiet unshaking growth,

For their stalwart and trusty friendship,

For their sociable, neighborly silence:

For their ancient calm on a windless day:

For their cheery, murmurous stir  
When the breeze is abroad with its melo-  
dies:

For the quiet and sure revelation of thee

Which they bring to our souls

As we sit thus silent amongst them,

We thank thee, our God. Amen.  
—Hoyland.

Solo—Trees.

## White Gift Report

Previously Reported .....	\$3,413.87
Mt. Pleasant, Pa. ....	12.00
Conemaugh, Pa. ....	68.12
Limestone, Tenn. ....	16.00
W. Alexandria, O. ....	1.65
Falls City, Neb. ....	106.55
D. W. Lewis .....	3.00
Carleton, Neb. ....	59.50
Danville, O. ....	10.00

Total .....\$3,690.69

Very few large churches remain in the  
unreported column. That means that if we  
are to reach our goal the more than forty  
churches that have not yet reported will  
have to boost the total. This week's report  
makes the Mid-west district 100% reporting  
(based on returns of the last three years)  
and shows their District to have sent in  
about \$100 more than last year.

Feb. 2, 1929 M. P. PUTERBAUGH,  
Treasurer.

## Editor's Select Notes on the Sunday School Lesson

(Lesson for February 17)

### VII. Prayer

#### Scripture Lesson—

Printed Text—Matt. 6:5-13; Luke 18:9-  
14; 1 John 5:14, 15.

Devotional Reading—Psalm 121.

Golden Text—If ye abide in me, and my  
words abide in you, ask whatsoever ye will,  
and it shall be done unto you. John 15:7.

#### Introductory Note

The Lord's Prayer is a part of the Ser-  
mon on the Mount and was delivered by  
Jesus in the midsummer of A. D. 28, during  
the second year of his ministry, on the  
Horns of Hattin, southwest of Capernaum.  
He spoke the parable of the Pharisee and  
the publican in Perea in March of A. D.

30, near the close of his ministry. John wrote his epistle near the close of his life, about A. D. 85 to 95, in Ephesus.

#### Approaching the Lesson

Dr. Hermon Eldredge says, Everybody prays.

"Prayer is the soul's sincere desire,  
Uttered or unexpressed;  
The motion of a hidden fire,  
That trembles in the breast."

We all have those "deep desires" whether they are "uttered or unexpressed;" and we all have our own way of praying, but we all pray.

Jesus says that the Pharisee "prayed thus with himself" and it really never got farther than "with himself."

A Boston newspaper, in giving an account of a public gathering stated that the minister "gave one of the most eloquent prayers ever offered to a Boston audience" and one who was there in commenting on it said that the report was correct and that the prayer was really addressed and offered to a "Boston audience" and not to the throne of grace and it never was delivered there.

For we often "say prayers" without doing much real praying. Our "sincere desire" is not centered in our petition and therefore we "pray not."

#### The Model Prayer

Our Lord gives us a model which embodies all true prayer. It covers the whole range of our being and wants, spiritual as well as temporal, and should be the touchstone by which we test all our petitions. "Intercession also, implied in the plural pronouns *our* and *us*," says Dean Goulburn, "instead of being a clause added on to it, is woven into its very texture. Break off the minutest fragment you please, and you will find intercession in it." The more thoroughly and carefully the Lord's Prayer is studied the more will its fullness and beauty open before the mind. It gives us the warrant of asking for temporal blessings, but teaches us that the best good is in doing the Father's will and trusting his care who "knoweth what things ye have need of before ye ask him." Mt. 6:8, 32.—Illustrator. "Our Father in Heaven"—and here and now. "Hallowed Be Thy Name"—and every work of thine.

"Thy Kingdom Come"—on earth and not in heaven only.

"Thy Will Be Done"—not just at funerals, but in our everyday life.

"Give Us This Day"—us—all of us—not just "me" but OUR daily bread.

"Forgive Us Our Debts"—for we all have sinned—all of us.

"And Lead Us not Into Temptation"—we must face it, but God grant that we go not "into" it.

"Deliver Us From the Evil One"—who seeks to make us do the things we hate when we are our better selves.

"Thine Is the Glory"—all his is ours and we are Christ's and Christ is God's.

"Forever. Amen."—Swift to its close ebbs out life's little day—O, thou who changest not, may we abide with thee.

Forever and forever and forever.

Amen and amen and amen.—Selected.

#### Give Us this Day

Some one tells us that "Believers are beggars, Mt. 7:7-11; Jn. 14:13, 14; recognizing God's providence. This ought to be the language of every heart, signifying with our much or little that we acknowledge our dependence. But we need bread for our souls as well as for our bodies, "the bread of the mighty," Ps. 78:25, margin,

"angels' food," bread of heaven, Ex. 16:15; Jn. 6:35. We can only have it from the Father through the pierced hands of the Son, Jn. 6:50, 51.

#### Forgive as We Forgive

That is distinctly Christian. Christian forgiveness is a higher kind of forgiveness. The subject is often referred to in Scripture when the "spirit of forgiveness" is meant, or what we may perhaps call "forgiveness." If we were asked to fix on some one thing which distinguishes (differentiates) the Christian from all other religions, we should incline to instance its "doctrine of forgiveness," which amounts to this—that the injured man is bound to endeavor, by the signs and expressions of his forgiveness, to try to melt and win his injurer. Other religions say, "Wait till forgiveness is asked." The Christian religion says, "Ask your injurer to let you forgive."


#### Not Into Temptation

"Bring us not into temptation."—Wey. "For you would not lead us into temptation."—Mod. Eng. How easy it is to tear a piece of paper along the line in which it has originally been folded! How easy it is for a second temptation to overcome when the first has been yielded to! A sin that has once gained the victory over our moral nature has put a fold, as it were, in that nature, and destroyed its straightness and smoothness, so that when the same temptation comes a second time, it seeks the weak point which it had formerly made, and, along that line of least resistance, we are turned from our righteous principles and strong resolutions.—Macmillan. Young man, bow down your head and let me tell you something that will do you good. Don't

you ever go near anything that would tempt you to do wrong. "Avoid it, pass not by it," Pr. 4:15, don't go in a mile of it if you can help it. Many a poor fellow has gone down by lingering near and meddling with temptations that he thought he had power to resist. When Adam and Eve were forbidden to eat of the tree of good and evil, their safety lay in keeping away from it; but by lingering near the temptation it became, through the agency of the devil, irresistible. You can put down as a fact that the devil is extremely intimate with that temptation which seeks to destroy you. There is a hundred times more religion in keeping away from temptation than there is in meddling with it.—Prisoners of Hope.

#### Why Some Prayers are not Answered

"Certainly all the 'pretense' prayers must go among the eternal strays. Like many letters which never reach their destination, many prayers have to be marked 'misent' or with some other fatal brand, and consigned to oblivion. Sometimes prayers remain unanswered because they are not directed right—not addressed to God, but to the audience. Other prayers never 'go through' because the address is illegible. They are too full of pomp and rhetorical flourish—mere 'monologues of flowery prose.' Other prayers get lost because they are 'unavailable matter'—prayers whose answers might gratify us, but would fall like showers of daggers on our neighbors—and so are denied passage through the divine channels as sharp-edged tools, corroding acids, explosives and the like are not allowed in the mails. No legally 'stamped,' sincerely directed and well-meaning prayer is ever lost. The answer may be delayed, but the prayer is 'on file.'"

<p><b>E. M. RIDDLE.</b> President Warsaw, Indiana</p> <p><b>F. C. VANATOR.</b> Associate Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p>  <p><b>Young People's and Junior Topics in THE ANGELUS</b></p>	<p><b>GLADYS M. SPICE.</b> General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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## Your Christian Endeavor Questions Answered

Question—How has your society handled the Quiet Hour Department work? Do your young people enjoy testifying for Christ?

Answer—Each Sunday evening fifteen minutes before the regular Christian Endeavor meeting there is held a pre-prayer service for the purpose of beseeching God's blessing upon the following meeting and also praying for direction in all the work of the society. This meeting is very helpful. Then, of course, the Quiet Hour Committee seeks through its individual influence and the meetings it sponsors to enlist as many as possible of the young people among the comrades of the Quiet Hour. Many of our young people testify splendidly for Christ. They take part in different meetings.

Question—How do you make your consecration meetings different from other meetings?

Answer—At each consecration meeting the roll is called and the members respond with a verse of Scripture. Sometimes the type of verse to be given is suggested before hand so that the verses given follow one theme. Special features can be used in such a meeting with effect the that emphasizes the consecration idea. At times a

special speaker can be called in. The pastor should be used in consecration meetings to give the challenge to a yielded life.

HOMER A. KENT,  
Service Superintendent.

1542 25th St., S. E.,  
Washington, D. C.

#### BIBLE MEMORY VERSES ON TRUTH

Verses to be committed to memory by the Juniors for their use when alone all through life.

I am purposed that my mouth shall not transgress.—Ps. 17:3.

The law of truth was in his mouth, and iniquity was not found in his lips.—Mal. 2:6.

Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.—Ps. 51:6.

Lord, who shall sojourn in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.—Ps. 15:1, 2.

Lie not one to another, seeing that ye have put off the old man with his deeds.—Col. 3:9.

Putting away lying, speak every man

truth with his neighbor: for we are members one of another.—Eph. 4:25.

The lip of truth shall be established forever; but a lying tongue is but for a moment.—Prov. 12:19.

Lying lips are abomination to the Lord: but they that deal truly are his delight.—Prov. 12:22.

These verses may be recited by the society in concert, one or two being added at each meeting. If you can, learn the references; at any rate, the names of the books.—Junior Endeavor World.

### A MISSIONARY PROGRAMME

For City Unions—By Harry W. Githens

1. A Hymn of Praise.
1. A Hymn of Challenge.
2. Scripture: "The Great Commission." Matt. 28:16-20.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
WILLIAM A. GEARHART  
Home Missionary Secretary  
1101 American Savings Bldg.,  
Dayton, Ohio

### Lost Creek, Kentucky

The third visitation of the "flu" at Riverside Institute is now a matter of history. We are happy to tell you that it was light here, with no serious cases developing. And though we had a good many sick at one time, there were not enough to justify the closing of either the Sunday services or the day school. Four of the teachers had it, namely, the Misses Bessie Hooks, Clara Hall, Omeda Hadden, and the writer. All have completely recovered from it.

The attendance at the Sunday services has held up well despite the sickness so prevalent this winter. This we have always regarded as a sort of barometer of the work and conditions, for hope always abounds as the attendance runs high. But with God there can be no defeat or turning back.

Because of the enforced absence of the writer, Brother Early recently occupied the pulpit and preached a good sermon on the Cross as the theme.

A Christmas Workers' class has been recently organized among the students, and meets twice a week. This work is designed to give information in ways and means of leading souls to Christ, and of conducting Sunday schools. A goodly number of our young folks want to do Sunday school work as they go out but do not know how to start it. This class work is designed to help them.

The boys' dormitory has been put in somewhat better condition by the money raised here locally, though the task is not completed there yet.

In spite of the "flu," bad roads, and inclement weather the Sunday afternoon services at Haddix have been kept going by two of the teachers, assisted by some of the students.

Some innovations have been put on at Riverside Institute for this year. The first is a school store. There had been a good deal of consideration of the matter, but after a place had been fixed up for it, the project was launched. It is proving to be a success, and a help in the work, the profits going to some phases of the school activities.

The other project is a school paper. This had also been under consideration for a good while. But this year, my oldest son, Garber, got interested in it, and encouraged

Prayer.

3. Address: "The Open Door" (a fifteen-minute review of the opportunities in many lands).
4. A Missionary Hymn.
5. Address: "Christian Endeavor and Missions."
6. A Hymn of Fellowship.
7. Holding the Ropes (three five-minute talks).
  - (a) Studying Missions.
  - (b) Systematic Giving.
  - (c) Intercession.
8. Address: "The Call to Youth."
9. Closing Prayer Service.

Quincy, Illinois.

Material development will be one-sided unless you carry forward with it the spirit of beauty and those ideals which mean more than all the wealth in the world.—General Smuts.

by some of the teachers went to work on it, with the assistance of some of the students. The name selected is "The Riverside Beacon." It sets forth the activities of the place here, the different phases of the work, and of course enables one to get a better look at Riverside Institute than you can get any other way except, by a visit. If any of you readers would like to have it the rest of the year, send us 25c and the last two issues will be mailed to you. The January issue is now out. Two more numbers will be gotten out this year.

May we ask again that you pray for the work here, as there are problems which cannot be met except the Lord lead, and we need his leading now as never before, for as he leads we can safely follow.

G. E. DRUSHAL.

### REMARKABLE CONVERSION OF A DISTINGUISHED MOHAMMEDAN

The story told by a missionary in Persia has been recently published by the "Missionary Review of the World," New York, from which we quote the following excerpts:

"We have been greatly cheered by the appearance of a Paul, a man who seems to have been struck with a heavenly vision, to which he is not disobedient. Mir Jawad needs some introduction to be properly understood. He is a Sayyid (descendant of the Prophet Mohammed), belonging to one of the best families in Tabriz. He was educated according to the best Moslem traditions, so that he has been a professor in a Moslem school of theology for several years, and has few equals in the mastery of Arabic or the Islam code of laws. He is wealthy, owning parts of three villages, and having also other sources of income. Knowing these things you can appreciate him better.

"Not more than a month after our first meeting, he cast a spell over us by getting up in a meeting where several Moslems were present, confessing Jesus Christ as his Savior and calling upon the other men there to be fair with their consciences and face a decision, join him and consecrate themselves to making Christ known in Islam. He followed this by leading in prayer at our regular prayer meeting service three days later. Now, by Islamic law, it

is possible in extreme cases to call a man up before court and have him take an oath. When news of these two things came to official ears, Mir Jawad was called before the Court of Justice and ordered to take an oath on the Koran that he was a Moslem. He replied by taking off his Sayyid's hat, producing a copy of the Koran and a book of Moslem ethics, and turning them over to the court, as he said, 'I no longer wish to be known as a Sayyid or a Moslem, for I have become a follower of Jesus Christ.' He left the place, bought a new hat, and came right to church, for it was Sunday morning.

"Then things moved fast. Some men came to me advising against having any communication with the man, for they thought a riot was going to follow if the fellow persevered in his madness. The next day was the first day of mourning for the death of Fatima Mohammed's daughter. This mourning lasts three days, and consists in huge gangs going through the streets, beating themselves with chains, other gangs singing weird tunes and beating their breasts, while some go to other excesses of fanaticism. Shortly before noon a man came in to tell me that he had just been down in the Rasta Bazaar, one of the most crowded places in the city, where all the gangs pass, and he had seen Mir Jawad get up before the gangs and call out, 'You cannot find salvation this way, salvation comes only through Jesus Christ.' Hearing this, Rabbi Stephen and I set off to find him. As we went down into the Bazaar and met the gangs shouting with hoarse voices and reeking with sweat, raising their arms in unison and then bringing their open palms down with heavy thuds against their bare chests, a mass of ignorant fanatics ruling supreme, I confess that I would have been scared stiff to stand up and witness for Jesus Christ,—and I had nothing to lose of either goods or reputation. But this one-month-old Christian, with everything to lose, had a courage which beggared mine.

"We now traced him for a while, till we found he had been taken to the police station. He was sent home under guard and confined in his own cellar for two days. Now began his trials at home, for they threatened him by confiscating all his wealth, as per the rights of the law of apostasy. They would serve his food separately, washing all the dishes three times so as not to let the contamination spread (in truth it pays to be a blasphemer here, for you get your dishes well washed at any rate). But these seemed to be the least of his worries, and the first time he was free he came to the church to see us; en route he began speaking with some men and read to them out of the New Testament. Two police caught him, beat him with their fists,—and Mir Jawad enjoyed the hospitality of the jail for a day and night. The man's absolute fearlessness has been astonishing, for never before in Tabriz has there been such a general surprise."

We are informed that since the receipt of the above communication so much excitement has been stirred up in Persia over the conversion of this outstanding man and several friends that the Persian Government has made it a matter of protest to the State Department in Washington. Mir Jawad has also been spirited away by his family to a village where he soon had the people in commotion. We may venture to state that the mere publishing of this matter constitutes a direct challenge to the adversary, and we may be assured that all the powers of hell will be directed toward the



silencing of this new witness for the truth. Pray for these Moslems who have seen and followed the true light, and who are being persecuted for righteousness' sake.

### THE MISSIONARY'S CHALLENGE

The missionaries have done much more than to put a few million Asiatics through the formal process of becoming members of this or that denomination. They have brought the best there is in Christianity, as a religion, to the serious attention of millions who have not and will not become Christian in name. And this is back of all the more obvious gains in the way of education, sanitation, and medicine which even the missionary baiters concede.

Furthermore, the presence of the Christian has served as a challenge to the leaders of the East to purify their own religious beliefs and observances. In every country there are vital organizations at work to rid their shrines and temples of bigotry, superstition, and grossness. It is so because of the Christian influence of recent years. Primarily the reforms were

for the defensive purpose of making it more difficult for the Christians to win converts from the other religions. But in the fight against bigotry the leaders of all religions, including Christianity, have found that they have one more thing in common.

The score to the credit of the missionaries is not measured by the statistics of converts. Their merit outside of the strictly religious field is also great. They are the most generously disinterested and creditable representatives of the West who dwell in the East. They are the wholesome and much needed offset to the bad element among the foreign commercial people and to the fox-trotting tourists. They are an important factor for international good will and friendliness. They have not robbed the Eastern countries nor approved their political exploitation, although they have been used for centuries by foreign powers as an excuse to justify such exploitation. Now they resent that and are demanding of their own governments that old injustices be ended and that no more crimes against Asia be committed under the guise of making it safe for Christianity.—Charles A. Selden, in "Are Missions a Failure?"

Educational Day Offering  
(Recognized with permanent endowment) ..... 150,000.00  
Endowment notes in the process of collection (which will not be recognized as permanent endowment until paid) ..... 100,000.00  
(Arrangements are under way for acceptable collateral for these notes to the amount needed to meet the requirements demanded of us.)

This gives the total, including all the above items of ..... \$500,000.00

We have about \$15,000.00 in annuities and some non-income real estate holdings that are for endowments, but at present cannot be counted. That which is recognized as endowment by the standardizing agencies, must be income investments netting the college 5% annually. Real estate holdings that are non-income bearing do not count on present endowment and annuity bonds will not be credited as permanent endowment until after the death of the beneficiaries.

You can readily see the situation and the importance of adding to our actual permanent endowment. There is bound to be some shrinkage in the payment of notes. I cannot emphasize too strongly the importance of prompt payments of the notes and for the churches I am yet to visit to do their best.

Here at the College we can only work with what we have. We are your agents and nobody has any personal interest to serve outside of the good of the church. All here are doing their best to make possible a future for the College and contribute to a larger and stronger church. This is God's work and none are sacrificing more and working harder than those in charge of the school. We are within reach of the goal. Do not fail this great cause.

W. S. BELL.

## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



## ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

### THE PRESENT SITUATION OF THE COLLEGE ENDOWMENT

We believe it will be of interest to all the members of the church to know the exact condition of this fund. There seems to be some under the impression, that because the dial has reached the \$200,000.00 mark of my campaign that we are "over the top" and that we can let down in our giving to this fund. Nothing could be more damaging and farther from the truth. It is highly important that all the churches I am yet to visit do their best and that all the pledges already taken be paid as soon as convenient. We are within striking distance of the goal and for any to fail us may result in defeat. Remember we have to September first to qualify in Ohio. This is no propaganda scare to raise money, but an immediate imperative which we may face to our regret if there is any slacking.

#### THE DIAL

I refused to have the goal set for more than \$200,000.00 for my task. I believed this amount could be raised and expected it to go over. It should reach \$250,000.00 and will if all our people cooperate to this end. Remember that in the amount on dial, are annuities and the major portion notes, under collection. Allowance has to be made in shrinkage, from deaths, etc. The dial will have to go way beyond its present mark to net the \$200,000.00 in actual cash.

#### THE FORMER CAMPAIGN BY DR. BEACHLER

This campaign netted the college about \$150,000.00. This was the beginning of bigger things for the college. It was the first time in its history that it had anything to work with.

#### THE LIVING ENDOWMENT

This includes the W. M. S. in sustaining the chair of Dean Miller in paying \$2,500.00

per year, which is credited as 5% on endowment which is equal to \$50,000.

The National Sunday School Association is also contributing annually \$2,000.00 to the religious work department, which capitalized at 5% is equal to \$40,000.00.

The Educational Day Offering has averaged about \$3,000.00 per year, which counts for \$60,000.00. This gives us a total endowment of \$150,000.00. This is allowed on our endowment requirements. It is imperative that this support should be no less. The Educational Day Offering must be continued and given full support.

#### ASHLAND CITY CAMPAIGN

This totaled about \$90,000.00 and the City insisted that their gifts be used on new buildings. These buildings were much needed and without them we could not accommodate our present student body and carry on our work. The facts are, the college with its additional buildings is crowded for room. The chapel is not large enough. We cannot accommodate all who want to take meals in the dining hall. The dormitory that in the past accommodated both the men and women students, is now too small to take care of all the women students. The men have been placed in private homes. Ashland city has contributed to the school for building purposes in the last ten years \$150,000.00. The city's gift does not count on endowment, as it is for equipment.

#### SUMMARY OF PRESENT ENDOWMENT

First Mortgages, Securities and income investments held by the College and counts on recognized permanent endowment \$250,000.00  
Living Endowment, including W. M. S., Nat'l S. S. Ass'n. and

### ALTOONA, PENNSYLVANIA

The last Sunday, and next to the last day, in the year 1928 was a memorable one in the family life of Elder J. E. Shope and wife. These elderly people have their home with their son-in-law, Brother J. C. Day. The occasion was the sixtieth anniversary of their married life. The pastor and wife were invited to share what seemed to them a very happy event. They had the pleasure of having with them on the occasion all the surviving children, three daughters and three sons. Elder Shope has passed his eighty-first year of life, and on December 30, 1928, he and his good wife celebrated the sixtieth year of their married life. The occasion was not only a memorable one, but apparently a happy one. Sixty years is considerably more than the average of human life, while sixty years of married life is unusual. We congratulate Brother and Sister Shope in having walked together in loving companionship for so many years.

Elder Shope was baptized into the Church of the Brethren at the age of twenty-three years and called to the ministry and ordained about four years later. His ministerial life thus extends over a period of fifty-five years. During this time Elder Shope preached in many of the churches in Pennsylvania and received into the church by baptism hundreds of people. His first sermon, which was preached at Valley Point, Pennsylvania, was based on the text, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up."

Elder Shope identified himself with what was then known as the progressive movement, now legally named The Brethren Church, in which he and his wife now hold membership, locally in the First Brethren church, Altoona, Pennsylvania. He lived contemporary in the ministry with such faithful and loyal men as W. L. Spanogle and Stephen Hildebrand, both of whom he has outlived.

Brother and Sister Day, with whom Elder Shope and wife have their home, are among the most faithful and loyal members of the First Brethren church. Indeed the church has no more ardent supporters in both life and means than these two people, thoroughly indoctrinated in the teachings of the church, to which they cheerfully and unreservedly contribute their life and means.

It is said that there are two periods when one feels proud of his age. One when he is six years, "going on seven." With what pride the boy says that! And again when he reaches eighty,—he is forever "going on" the year following. In middle life it is different, we are just forty, even though we begin the forty-first year next day. It is an achievement for any one to round out fourscore years and more and continue active. It means that many a battle has been fought with death and come out victorious. Life is a struggle, a conflict, forever contending with its enemy, death. It can not be otherwise than that one who has lived as many years as Elder Shope has, will have to his credit many victories. For the Christian the last struggle will not be a defeat. Death is not victor. He loses in the final conflict, when with Paul the dying Christian cries out, "O grave, where is thy victory?" Yes, where? It is a triumph for one whose life has been hid with God in Christ. What is apparently a victory for death is after all his defeat. So may Brother and Sister Shope triumph in their last struggle. It will mean life eternal in a world where death can never enter.

The best wishes of a host of friends are with our elder brother and sister.

A. D. GNAGEY.

#### DAYTON NEWS

Another series of special meetings has become history in the Dayton church. According to the wishes of the Advisory Board of the church, it was to be a January meeting, in keeping with former precedent. Circumstances seemed to determine December 30th, as the day of beginning. The meetings continued three weeks.

Inasmuch as our evangelistic party all hailed from Indiana, we took the liberty to designate them as the "Hoosier Trio." There being no remonstrance or objection on their part, we allowed it to stand that way. The members of said trio were Rev. Frank Coleman, evangelist and Mr. and Mrs. Harry Richer in charge of the music. It proved to be a very amicable and happy arrangement for all concerned.

Merely as a statement of fact we hit on a very unfavorable period for the meetings. The "flu" epidemic was rampant from the start and it continued through the three weeks. Many of our loyal people could not be in the services at all. Others were afraid of exposure to it. Others found in it a fine excuse. So that was that. Besides, we had very much weather which was decidedly unfavorable and which militated against anything like a large, uniform attendance. This was very disconcerting.

But in spite of these odds a good fighting morale was maintained and very good re-

sults were realized. We had thirty additions—all baptized and received into the church. Besides, the church was greatly edified and blessed. Brother Coleman delivered a series of good, straight, convincing sermons. The Richers handled with rare and pleasing ability the music end of the meetings. We had a lot of great singing. They went from our midst happy and with a check in hand which met the conditions stipulated by them. Brother Coleman came for a free will offering on the last Sunday. And I am sure that he too went away feeling good because he was handed a remuneration for his work which was very generous and which was just as free as it was generous.

Thus we are sure that seed has been sowed, and influences set in motion which will go on in the many years to come.

As a "followup," or conservation measure we are proposing a quiet campaign of soul winning to go on steadily until Easter, with a goal of 30 more added to the church. And yet, we are not planning that Easter shall mark the close of that kind of work among us. We will also carry on the Annual Increase Campaign in the church school which also climaxes on Easter.

Later we may report on other of our activities in the church. We close this little report by adding that a good year closed among us January first, with many things to encourage us. It is true that here at Dayton as elsewhere, the roses all have a few thorns, and the path has here and there a rough place. But we are bound to say that things for the future look good at Dayton. Patience, prayer, and a lot of thoughtful, united, hard work puts congregations over the grade.

In the Master's exalted Name,  
WM. H. BEACHLER.

#### LOUISVILLE, OHIO

There has been no word to the Evangelist from the Louisville church since late in the fall when Brother L. P. Clapper gave a report of our re-dedicatory services. Since that time we have been enjoying to the fullest our splendid new plant, busying ourselves getting things shaped up for a fruitful year's work.

At our fall council meeting a special time was set for the election of two deacons and two deaconesses. This election resulted in the selection of Mr. and Mrs. L. P. Clapper and Mr. and Mrs. L. E. Miller. These good people have been ordained to these offices, and we feel assured that with the added strength they will lend to our organization, the work will be easier and more efficient.

Since dedication day a few things of interest have taken place. First of all and immediately following the dedication a short meeting was held. These meetings seemed to be enjoyed by every one who came, and splendid crowds greeted us every night. I was assisted in this effort by A. E. Schwab of our own congregation who in a very pleasing manner directed the music. His fine help assisted by a very faithful choir meant much to the success of the undertaking. As a direct result of these services eight were added to our church roll, seven by baptism, and one by relation. These with the pastor's family who had previously presented their letters brings the additions up to thirteen. That number has not unarmaged us, but has only put new zeal in our veins and we mean to add fifteen more to the number by the close of the year if God wishes it to be so.

On the Sunday before Christmas the

Sunday school put on two special programs. The morning service being given over to the Children's Division who rendered a very delightful miscellaneous program, with a short Christmas address by the pastor. In the evening the adult division put on a very impressive "White Gift" service which was followed by the presentation of the Christmas Pantomime, "Why the Chimes Rang." The gift of the evening amounted to sixty odd dollars, perhaps a few dollars in advance of any previous gift.

On New Year's eve we enjoyed one of the most helpful and impressive Watch Night Services, I ever experienced. The whole evening's service was arranged by the Sunday school. At eight o'clock we met in the Elementary Assembly room where we listened to a surprise program put on by the different classes of the entire school. At nine o'clock the Superintendent escorted all to the social rooms in the basement where light refreshments of cocoa and wafers were served and two hours of good clean fun was enjoyed by all. Near the close of the second hour, our good moderator arose to give a speech. He said it had been given him to pull another surprise, this time on the pastors' family. At the close of his remarks he ushered the aforesaid family into the kitchen and unveiled before them a bountiful supply of groceries, and a little purse containing fifteen dollar bills. We surely were surprised, but right agreeably, and after some little time managed to voice our appreciation in a few very mumbled words of thanks. When the hour of 11 arrived we all assembled in the main auditorium for an hour of devotion and praise. This hour was led by the pastor who gave a twenty minute address and the last twenty minutes of 1928 were very profitably spent in a candle lighting service of reconsecration. All went to their homes in the early hours of New Year's day, hoping that this might be an annual affair.

All the different organizations are functioning. A Junior Christian Endeavor Society has been organized with a membership of twenty-two, and are doing splendid work under the leadership of the pastor's wife. We have also arranged for a Daily Vacation Bible school to be held in June. Thus we feel we are caring in a little way at least for our children who mean the future life of the church.

The W. M. S. is alive and are making things lively, both in a spiritual and a financial way. They have already paid out \$1,000 toward furnishings for the church and have on hands something like \$350 on another \$1,000 pledge, besides putting in a fine gas range at the parsonage.

We have already grown to love Louisville and our work. Always happy to hear of victories won in other fields. We press on to higher ground in the service of the King. Remember us when you pray.

A. E. WHITTED.

#### SECOND BRETHREN CHURCH OF LONG BEACH, CALIFORNIA

The Second Brethren church of Long Beach was organized January 18, 1928, with a membership of eighty-five. Rev. J. G. Lienhard being called as pastor. During the year since the organization there have been thirty-seven additions to the roll either by letter or baptism. There have been seven marriage ceremonies performed, and eight funeral services conducted by the pastor. Losses during the year by letter, none; by death, none.

Rev. Lienhard has been called again to serve during the year of 1929. He has been very faithful in the Lord's service, and is well loved in the community, perhaps because he has a great burden for those outside of Christ.

Our aim is not to satisfy the people by flattery or flowery language, but to present the Word of God to them in all its fullness.

We held our first communion service of the year January eighteenth. There was a goodly number present to partake of this holy ordinance.

We as a church have very much to thank the dear Lord for in the manifold blessings he has heaped upon us, and especially do we thank him for our Sunday school. We have a membership now of approximately three hundred, and are very happy to say that this number has outgrown our present building, so walking by faith we are now erecting a three story building, which we hope for a time at least will obviate our crowded conditions. We hope to dedicate this new building some time in February. Our total attendance during the year was ten thousand four hundred and sixty, an average of two hundred and one a week. Our average offering during the year was twelve dollars and thirty-seven cents per Sunday. The total offering during the year was six hundred and forty-three dollars and thirty-seven cents.

We realize that it is only through prayer and the consecrating of our lives fully to the Lord's service that we as a church can hope to stand in these terrible days of apostasy. Satan is on the job with much stronger forces than ever before. Our aim and purpose is that we might be found worthy to be caught up to meet him when he appears, with many sheaves gleaned from the harvest field God has entrusted to our care. Our plans for the future are found in Philippians 3:13-14, "Brethren I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

MISS HAZEL KIRBY,  
Church Reporter.

#### THE PASSING OF BROTHER J. I. HALL AND WIFE

On Tuesday, January 8, Brother J. I. Hall was taken with chills and on Thursday of the same week he passed on to the reward awaiting the faithful. Ill only two days, it was a decided shock to his dear ones and friends to hear of his going on before. Brother Hall had been caring for wife and daughter who had been ill for some days. On Saturday the twelfth it was the sad duty of the writer to officiate at the quiet funeral service held in the home. At the time of this service Sister Hall was lying in bed ill with pneumonia. We laid the remains of Brother Hall away in the beautiful Dayton cemetery. It was on the next Tuesday that we again were called by the sorrowing daughters to serve at the services in honor of mother. It surely was sad. On Wednesday, just four days after placing the body of her husband in mother earth, we laid the body of Sister Hall beside that of the one who had been her constant companion for many years. Thus Brother and Sister Hall are sleeping side by side not far from where they began life and where Brother Hall began his ministry. Their two

daughters, Lulu, wife of Rev. Poffenberger of the Christian church, and Edith, who was living at home, along with brothers, sisters and many other relatives and friends mourn the passing of this devoted pair of God's servants.

Brother Hall was what could be called a prince of a good man. And his wife was a queenly woman. Together they served the Lord in the ministry for nearly thirty-five years. Just three years ago Brother Hall was superannuated because of failing health. He had served the church at Bethlehem, near Harrisonburg, Virginia, where he began his ministry and preached while teaching school. Then he held pastorates at Milford, Indiana, St. James, Maryland, Johnstown, Pennsylvania, and Martinsburg, Pennsylvania, where he served for many years and which was his last active pastorate. After being superannuated Brother Hall preached for the church at Quicksburg, Virginia, and the Hammer church in West Virginia. He also preached some for the Trinity church in the Fort Valley shortly after leaving the Martinsburg work. Brother Hall enjoyed telling the old, old story. He was loved by all who knew him. The Harrisonburg Ministerial Association turned out in a body at the funeral services and Dr. Wright, President of the Association, assisted at both services. The neighbors were loud in their praises of both Brother and Sister Hall and said they were ideal folks. How nice to be thought of in that fashion by those who know you best.

By way of personal appreciation I would say that I have known Brother Hall for quite twenty years and have appreciated his friendship very much. I have been with him in meetings and found him to be a kindly, quiet, loving and lovable man of God. He was old enough to have been my father, having passed the three score and ten last September, and I accepted his fatherly advice in the same spirit that he gave it. I knew him to be a man who abhorred contention. His very presence spoke of peace and that spirit ruled his home. Others may have known Brother Hall longer and even better than I knew him, but I can say that in all these years all that I came to know or about him was of the best. Surely in the passing of this good brother and his dear wife earth is poorer and heaven richer. May the comforting grace of the most high God rest upon his beloved daughters and the other loved ones who meet and miss him. And may his life be an inspiration to those of us who are younger in the service of the Master. Brother Joe, as he was known to his immediate family and a few intimates, leaves many behind who owe much of what they are or can hope to be in the spiritual sense to him. And once more we must say good-night here, but may it be only to say a happy good morning up there. E. L. MILLER.

#### BEDFORD COUNTY CIRCUIT NEWS, PENNSYLVANIA

On November 4th, we observed Rally Day in the New Enterprise church. We did not reach a goal of large numbers but we enjoyed the day just as much for we love to do all we can for the Lord. Brother Cook brought us the message of the morning. After we had lifted the offering we found we had twenty-three dollars in cash for this special day. Others who knew we were observing this day sent in their offering. Our numbers are not large but there are occasions when our hearts are made glad be-

cause we are serving our Lord and Master the best we can.

In the evening of November 4th, Brother Cook opened our evangelistic campaign. Our meeting lasted two weeks. During this time we had on one or two nights small crowds, but most of the time we had excellent attendance. Brother Cook brought good Gospel messages. One night it rained but the folks came just the same. During the meeting we had two confessions. On Sunday evening, November 18th, our meeting closed with our fall communion service. A number of the Brethren from Martinsburg and others enjoyed this feast with us.

Rally Day was observed at Yellow Creek and Raystown some Sundays previous to the day observed at Enterprise. Our attendance was good at both churches. Our Woman's Missionary Society is doing good work at both Yellow Creek and Raystown.

At Raystown we have had some trouble in getting to church. A new road is under construction and since this new road goes past the church, the folks away from the church are unable to attend services.

One might think that getting to church would be possible. Some of the folks at Riddisburg tried to walk over the mud. When the road is completed folks will be able to attend church. This road will be a blessing to all once it is completed. Under the present conditions the folks at Raystown show their loyalty and earnestness for the carrying on of the Lord's work by helping in other ways as well as by coming to the services whenever it is possible.

ELMER KECK.

#### NEWS FROM SPOKANE, WASHINGTON

As there is always a "first time," this is mine as correspondent and we hope to improve. When Brother Bauman left Sunnyside, he came direct here for a meeting, and were it not because of his being so far from home, we should have advised against beginning the meeting because of "flu" conditions, for the nearest school to the church had four hundred pupils sick at that time.

We had been doing much planning and much praying and felt that we must make an effort, which we did, and Brother Bauman went at it with his old time spirit and energy while Brother Broad took care of the singing. Strangers came and were interested, the people rallied well, and much visiting was done during the day. Then as though to assure these Californians that there was a sure enough "flu" epidemic, Sister Bauman came down with it and was sick almost the whole time of the meetings while Brother Bauman lived on a diet of raw onions to keep the flu away.

Those of us who were fortunate enough to keep well during the three weeks were blessed with a spiritual feast which brought to us an awakening, and one after another came out for re-consecration. The unsaved were moved and young men and young women came out for Christ whole-heartedly, and still the effects of the meeting are being seen while on every hand we hear the questions, "Are those sermons in print?" or "When is he coming back again?"

We were very fortunate the second Sunday of our meetings to have in addition to Brother Bauman, Sister Neilsen from South America who spoke to us and who should walk in on us the same day but our own Brother and Sister Hathaway, and you may be sure we had some day of it. During the evening service Brother and Sister Allen

volunteered for service in Africa, having since made application to the Bible Institute of Los Angeles.

MARGARET GRIMSAUD,  
Correspondent.

After all, perhaps the most awful error of our smart and giddy-paced age is that we have mistaken knowledge for truth and cleverness for wisdom and have forgotten to distinguish between the "childish things" which St. Paul said should be put aside and the great childlike things which abide and to which we owe the strength and sanity of life.—Joseph Fort Newton.

## OUR LITTLE READERS

### THE SACRIFICE HIT

Every boy who plays baseball knows what the sacrifice hit is. There is a runner on first base and a man at the bat. The man at the bat hits the ball down in front of him so that he is put out, but while he is being put out the other runner goes to second base. That is what we call a sacrifice hit. It is sacrificing yourself so that the other fellow can get along.

Now do you know that life is just a big game, and no one ever learns to play that game as it ought to be played till he has learned to sacrifice for the good of others?

Some one told me of a little boy who had a dog he loved very much. This little dog was learning to bark, and if you have ever had a little dog you know that when he is learning to bark he practices all the time. You might as well try to stop a little dog from barking as to stop a little boy from running. You can't do it.

Next door to where that little boy lived was a sick woman, and the barking of the puppy was very annoying to her. The little boy found out about it. He thought and thought for a whole day, and then he went to his father and asked him if he would please sell the little dog. His father said, "Why, Robert, I thought you loved him?" "I do, but his barking makes Mrs. Brown sick, so I think we had better send him away."

I know that it was a hard thing for the boy to give up his dog, but he did it to help some one else along. He was making a sacrifice hit.—Ex.

### JAMIE'S SERENADE

"Mamma, what are serenades?" asked Jamie.

"It's a song," said mamma. "But why do you want to know?"

"A song!" said Jamie. "Why I heard Uncle Jim say that he went out to give a serenade on Tuesday night. I thought it was something to give some one."

"Why, you give them a song, you see. When you are very fond of some one, you go at night and sing a song under her window. That is to show the person that you love her."

"Must you do it at night?"

"Yes, I think so."

"But s'pose your mother won't let you sit up late at night, or s'pose you fall asleep, and can't wake yourself up."

"Oh, the people that give serenades do it

secretly, and they commonly have no trouble in keeping awake at night."

"Oh," said Jamie, as if he were perfectly enlightened about the matter.

Then mamma forgot all about the matter, but Jamie pondered long and earnestly.

Two nights later grandma was just settling herself for her first nap, when she heard a sound that made her raise her night-capped head from her pillow in haste.

"Father, that's Jamie!" she exclaimed.

"Nonsense! Jamie was in dreamland an hour ago," said grandma.

Then a shrill boyish voice arose on the night air:

"My kitty has gone from her basket,

My kitty has gone up a tree;

Oh, who will go up in the branches,

And bring back my kitty to me?

Br-ing back, br-ing back,

Oh, bring back my kitty to me!"

"Jamie Carroll, what do you mean? Come right in out of that damp night air."

"Wait till I finish my song, grandma," said an aggrieved voice. "You oughtn't to interrupt 'cause it's a serenade."

"Does your mother know you're here?"

"Of course not. Serenades are secret."

"Let the boy finish his song," said grandma, with a chuckle.

"Have you got all your clothes on?" demanded grandma.

"Why, of course."

"Well, put this scarf around your neck, and finish your song. Then come to the kitchen door, and I will give you some refreshments."

"Oh, do you get refreshments for serenades?"

"Yes, indeed! Now hurry."

The shrill refrain was taken up again, and the music finished in double-quick time. When he finished, he found grandma at the door waiting for him, with a plate of the little chocolate cakes that Jamie thought were the very best things in the world to eat. Grandma was there, too; and when the refreshments were disposed of, he escorted the small serenade home.

"Good-bye, dear," said grandma. "I enjoyed your music very much."

But mamma collapsed with a string of incoherent exclamations when she opened the door to the runaway. "Why didn't you tell me about it?" she demanded.

"Why, mamma, you said yourself that they were secret. And I love grandma the best after you, and I wanted to surprise her. She liked it very much, and I had refreshments and lots of fun."

"But you'll tell me about it next time, won't you? Because people can always tell secrets to their mother."

"All right," said Jamie, "I will."—Christian Standard.

## IN THE SHADOW

MOUSE—Sister Martha A. Mouse, born near Franklin, West Virginia, and a resident of Dayton, Ohio for the past 25 years, passed to her eternal home January 1st, 1929 at the ripe age of more than 80 years. She was a faithful, loyal member of the Dayton church, and up until old age made it impossible, she was a regular attendant at the services of God's house. Sister Mouse was the mother of 11 children, all of which survive her but one. There are also 24 grandchildren, and 8 great grandchildren. Sister Mouse manifested a most admirable Christian patience and resignation amid her illness, and she faced death fearlessly and with remarkable trust. The Dayton church has lost a substantial member, and her large family have lost a lovable and devoted mother. Services at the church, in charge of the pastor.

SMITH—Joseph Smith of Hagerstown, Maryland, aged 85 years went home to glory on Christmas day, December 25,

1928. He leaves six sons, three daughters, 25 grandchildren and 14 great grandchildren. For many years he has been a devoted member of the Brethren church at St. James. He was a good father, a man of prayer and loyal to the church. Earth losses and heaven gains. Funeral services by the writer. A righteous man is like a tree planted by the rivers of water that bringeth forth its fruit in its season.

G. C. CARPENTER.

HUYETT—Mrs. Mary Catherine Huyett passed to her reward December 16, 1928, aged 76 years. She leaves her husband and one daughter. She was a good woman. She hath done what she could, and has now entered into that rest prepared for the people of God. She was a member of the First Brethren church of Hagerstown and loved her church. Funeral service by the writer and Rev. Dr. Harms.

G. C. CARPENTER.

MINER—Oscar Miner died in Hagerstown, Maryland, on November 4, 1928, aged 48 years. He was a good husband and father. He had been in ill health for a number of years. He was a member of the First Brethren church of Hagerstown. Funeral service by the writer and Rev. Dr. Norman.

G. C. CARPENTER.

ZEIGLER—Joseph H. Zeigler, for many years a member of the First Brethren church of Hagerstown, Maryland, died January 21, 1929, aged 95 years. He held the position of elder in the church. He leaves his wife, one daughter, Mrs. Elsie Moser, one son, Paul, and three brothers. May the Holy Spirit comfort bereaved hearts. Funeral services by Dr. J. M. Tombaugh and the writer.

G. C. CARPENTER.

BRIGGS—Robert W. Briggs was born in Greenville, Ohio, February 18, 1849, and departed this life December 30, 1928, aged 79 years, 10 months and 12 days. In 1891 he married Miss Mary Catherine Beck. She had one son, James Briggs, of Boise, Idaho, survive.

Mr. Briggs had long been a member of the Brethren church, and was faithful to all of her teachings. Funeral services were held January 2, in the Brethren church, the writer officiating.

J. W. CLARK.

BRIGGS—Mrs. Mary Catherine Briggs, daughter of Mr. and Mrs. Joseph Beck, was born July 23, 1828, aged 70 years. She died January 3, 1929, aged 100 years, 5 months and 5 days. She was married October 22, 1851, to Robert W. Briggs, who passed away just four days before her death. She is survived by one step-son, James Briggs, of Boise, Idaho, and one brother, W. Beck, of Bow Belts, N. D. She had been a member of the Brethren church for 20 years.

Funeral services were held in the Brethren church, the writer in charge.

J. W. CLARK.

COLLINS—Mrs. Zella Copeland Collins, daughter of Mr. and Mrs. Chancey Copeland, was born January 13, 1881, and passed this life January 3, 1929, aged 47 years, 11 months and 20 days. She was united in marriage to Frank Collins on January 8, 1902. She leaves beside her husband, her father, three brothers, and two sisters to mourn her death. She was preceded in death by their daughter, Lucile, who died last April 11. Mrs. Collins became a Christian at a very early age, first confessing Christ as her Lord at the Tama Christian church. Ten years ago she cast her lot with the Brethren church of Tiosa. She has been one of the faithful members, giving time and effort to the work of the Sunday school and W. M. S.

Funeral services were held in the Brethren church of Tiosa, the writer in charge, assisted by the pastor, Rev. Edgar E. Duker.

J. W. CLARK.

SWONGER—Mrs. Lucinda Swonger, daughter of John and Elizabeth Culver, was born in Fulton County, Indiana, October 2, 1842, and departed this life January 3, 1929, aged 87 years, 3 months and 5 days. She was united in marriage April 8, 1866 to David Swonger. Mr. Swonger passed away October 5, 1925. This left Mrs. Swonger all alone as there were no other children. She was known by her lifetime here and she was known by all and loved by many. She was a good Christian woman, having united with the Brethren church about 44 years ago and remained true to its teaching. She always had the welfare of her church at heart, and remembered the College, the Home and her local church at Tiosa, Indiana in her last will and testament.

Funeral services were held in the Tiosa Brethren church in charge of the writer.

J. W. CLARK.

WEST—Thomas J. West, son of James and Nencle West, was born in Boone County, Indiana, December 22, 1859, and departed this life at his home in North Liberty, January 10, 1929, aged 69 years and 19 days. When but a small boy he came to North Liberty and was well known by many and esteemed by all.

On November 18, 1896 he was united in marriage to Barbara Kitchener with whom he lived very happily. He was a member of the Brethren church. He leaves behind him to mourn his departure, his wife; one foster-daughter, Mrs. Milo Roush; three grandchildren, Susie, Helen, and Tommie Roush, all of North Liberty; one brother, Charles West of Milford, Indiana; two sisters, Mrs. Maggie Hullaker of Michigan City, and Mrs. Vile Wilcox of Walkerton; several nephews and nieces and other relatives.

In March, 1904 he confessed Christ as his Lord under the preaching of Rev. V. R. Miller. He united with the First Brethren church. He was a faithful attendant at the house of worship.

His sickness was of only a few days, but he had long been a sufferer, yet he was so patient in his suffering that only a few knew about it.

Funeral services were held in the Brethren church with the writer in charge.

J. W. CLARK.

STONER—Martha Jane was born in Stark County, Ohio, January 24, 1850, and departed this life at the home of her daughter, Mrs. Charlotte Preston, at Louisville, December 24, 1928, at the age of 78 years, 11 months. She is survived by four children, Mrs. D. D. Stoner of Canton, Ohio; Charlotte Preston, Louisville; Mrs. Iva Mooms, Canton; and Dr. G. N. Stoner, Louisville. Some fifteen years ago she united with the First Brethren church at Louisville and has since lived a very beautiful Christian life. At her request the funeral sermon was preached by Brother E. M. Riddle, of Warsaw, Indiana, a former pastor, assisted by the writer.

A. E. WHITTED.

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1929

# THE BRETHREN EVANGELIST

## *About the Benevolence Day Offering*

FOR THE SUPPORT OF THE SUPERANNUATED MINISTERS AND THE BRETHREN HOME

By Rev. E. L. Miller

... We appeal for loyal support of the Benevolent work of the church. ... Paul says, "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." However this may be interpreted or construed, I feel that it is proper to say that it includes the treatment of the aged ministers and workers of the church. How can we square ourselves with God and at the same time permit our aged folks to suffer for even the meanest necessities of life?

By Rev. J. L. Kimmell

James says: "What does it profit, my brethren, though a man say he hath faith and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and some of you say unto them: Depart in peace, be warmed and filled; notwithstanding ye give them not those things which are needful to the body; what does it profit?"

By Rev. W. Irwin Duker

Now, brethren, we may grow eloquent with flights of oratory, we may praise our fathers with long perorations and with much display of intended support. But this is the time of the year when coal, warm clothes and sustaining food, are more fitting. ... If you feel that our responsibility toward those who have labored before us is a just obligation, say it with dollars.

By Rev. A. V. Kimmell

The Brethren's Home has as its objective the creation of a place which can in every way be called a "Home." It is primarily for the purpose of contributing to the comfort and happiness of those who have spent their lives in the Christian ministry, of which service there is none worthier. ...

The present program is working toward the making of the Brethren's Home self-supporting and the liberal gifts of the people are needed to bring this about.



Our Annual View of the Brethren Home at Flora, Indiana



## Signs of the Times

A Pessimistic President  
Religion with no Shirt  
Missionaries Wanted  
Plato's Failure

by  
Alva J. McClain

**A**N International Conference is proposed by Senator Borah for the purpose of humanizing the rules of warfare and making more secure the rights of neutrals. Certainly, if we cannot get rid of war, anything would seem sensible that might alleviate its terrible cruelties, especially as they affect innocent non-combatants.

But President Coolidge is against the proposed Conference for several very interesting reasons. He is doubtful as to the motives of the nations which would attend; and even if some useful agreements should be reached he is certain that our own Senate would never ratify them; and even if that obstacle were overcome he thinks the nations will do as they please, anyhow, in the next war, regardless of agreements.

Thus the President expresses his opinion of the world after dealing with it for seven years as its highest ruling official. Not even the prophet Jeremiah could have painted a gloomier picture.

But Jeremiah had this important advantage—by the Grace of God he could always see the light beyond the darkness. "Behold, the days come, saith Jehovah, that I will raise unto David a Righteous Branch, and he shall reign as King and deal wisely, and shall execute justice and righteousness in the land" (Jer. 23:5).

This prophecy should be good news for disillusioned and discouraged rulers. It is good news for the rest of us.

**O**NCE upon a time, according to an ancient legend, the king of a great realm fell sick with a strange disease. Ordinary remedies having failed, all the wise men were called together in solemn conclave to determine what should be done. Only one thing, they said, could save the king. Search must be made for a perfectly happy man. The shirt of such a man, if worn by the king, would cure the terrible disease.

At once the hunt began for a perfectly happy man, through cities and villages and to the uttermost borders of the kingdom. For a long time the quest seemed vain, but at last far up on the mountain side, alone in a humble cabin, they found an old man who said he was perfectly happy. But, alas, he had no shirt.

"Modern" religion is like the old man on the mountain side. It has no shirt. It has no remedy for the disease of a world which is stricken unto death.

**I**N spite of the falling off of missionary gifts during the past several years, reports from approximately one hundred Boards in the United States and Canada indicate that workers are needed even more than money.

There are definite calls for 1,186 missionaries to sail in 1929. Of this number the money is ready for 754.

In nearly every instance special educational preparation is required. The largest

need is for ordained ministers, next for teachers, then doctors, and last for specialists of various kinds. But almost without exception, every worker must be able and willing to take part in the supreme business of missions, namely, the direct winning of men and women for Jesus Christ—which is as it should be.

For Asia the calls are 661; for Africa 174; for Latin America 150; for Oceania 31; and for fields not specified 146.

An analysis of these figures reveals three definite needs: first, for more missionary volunteers; second, for more adequate preparation on the part of those who volunteer; and third, for more money with which to send them out.

But above all these the greatest need is for PRAYER—prayer addressed to "the Lord of the Harvest." He is able to supply all the other needs. Mission Boards forget that, sometimes.

**T**HE philosophic speculations of the ancient Greeks constitute one of the most amazing of all the reaches of the human mind. Even after 2,500 years learned men talk about Plato with profound respect and are not quite sure that they have plumbed the depths of his writings.

Yet, with all his intellectual greatness, it must be said that Plato and his philosophic successors never solved a major human

(Continued on page 15)

## Questions and Answers

Conducted by  
J. Allen Miller

Readers are invited to send in suitable questions, which will receive consideration as space permits.

7. I am a pastor. My car is an old model, it is in good running order. It is evident that some in my parish think that their minister ought to have a more modern and up-to-date car. I feel the need of a larger and better equipped library to improve myself. Should I purchase a new car to improve my social standing or ought I to purchase new books to improve my mind and incidentally my sermons?

I would above all else like to know this brother's name. He interests me. If he is a young man, I should say get the books, improve the mind and preach better sermons. If he is a middle-aged or elderly pastor I should say you would do well to save your money in either case. Buy what books you wish to read; subscribe for your favorite papers or magazines and do your best in your preaching. But seriously, a self-respecting congregation ought to pay the pastor sufficient salary to give money for the necessary books and reading matter. How can any minister fulfil the apostolic injunction to give himself to reading if he has no reading matter? At any rate if I were in this pastor's place I should provide for my necessary reading such books as I could buy. I would try to stay alive mentally and I would study to show myself an approved preacher of the Word. Thus I would give no occasion to my congregation to be ashamed of my preaching and I would have the consciousness of having worthily, though humbly, represented my Lord in the pulpit and in my personal growth in the

Christian graces of character. I would rather, and I now speak as one sitting in the pew, be able to say "My pastor preaches sermons worth any man's hearing," than to say of him, "My pastor drives a Rolls-Royce."

8. The Brethren Church has fewer congregations than she had twenty years ago. Do you not think that the Church should enter upon a more vigorous extensive campaign?

In 1895 there were reported 138 congregations with a membership of 10,031; in 1905 157 congregations reported with 14,117 members; in 1910 we had 219 churches reporting with 18,617 members. By 1920, only ten years later, we had dropped to 177 congregations and since that time we can count around 175 organized congregations. The report of the statistician made at Ashland in August, 1928 showed that we have 174 congregations with approximately 30,000 members. So there are several matters upon which we might well reflect. Thus—

We have lost in the number of organized churches though we have held our own, with small increase, in membership. Every organized church that we lost was a loss of a possible center of Brethren strength and influence.

It is a serious matter for any church not to add even on an average of one good strong congregation to the number each year. But we are not doing that. What is of greater concern is the fact that of the churches reported there is a considerable number that have a continuous struggle to exist at all. Many of them are weak in numbers and lack leadership and outlook.

In the light of these facts should we enter upon an extensive program? Yes, by all means. And the first step is a really scientific and accurate survey of our present fields and churches. Then we should center our strongest efforts upon those places that give promise of permanence and strength. We should also give the necessary pastoral help to those places less promising but where we have a membership, however small, of faithful men and women. We must undertake the care of the smaller churches. Only one other thing can be done. That is to discover the places where Brethren churches can be established. When we open a work in a new field we must place there in full charge under the Mission Board the very strongest minister we can command for such work. The best in the Church must do this work or it will not be done. Brethren, this should be a matter of serious and prayerful consideration.

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THE

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## The Honor Test Offering

If there is any one thing that more than another tests the Christian honor of an individual or church, it is the care and support given the aged dependents. Christian standards will not permit men to turn their old, outworn servants, whether human or beast, out to starve and to die. The least humane thing that will be tolerated with regard to the treatment of wornout animals is to shoot them and put them out of their misery. But our valuation of human life will not permit such treatment being accorded to men and women who have passed the age of self-support. They must be cared for and given every chance to live out their natural life. And even with regard to animals, that is coming to be considered the only decent thing to do. And infinitely more strongly ought men to feel themselves honor-bound to give proper care to their fellow mortals who are no longer able to bear the burden and heat of the day, and find themselves financially unprovided for. This is true irrespective of the life-service of any individual, but merely on the basis of the obligation of society or an individual for a fellow-human. Charity is not merely the privilege of the few, it is the obligation of the many; it is a social duty.

But with regard to those whose lives have been a distinct contribution to the welfare of the world, or to some particular phase of society's uplift, there is the obligation of gratitude as well as humanity's concern. And those who have been best served owe most, and their servants, once grown old and incapacitated, have a claim upon them for the things needful for the comforts and provisioning of life. And what group or segment of our social life has been better served than has the church group by its ministers, and where has service been more sacrificially rendered? Where are there those who have a stronger claim upon society, and particularly the church portion of it, for the support which they themselves are no longer able to provide, than have the superannuated ministers? And what class or group or portion of organized life is under a more bounden duty to care for its disabled veterans than is the church? What it gives to its aged ministers is not alms but deferred payments, and what the preacher receives is not charity but his wages, not gifts but his dues. And the church can no more refuse or neglect to care for the needs of its aged ministry and maintain its honor than can a son refuse to provide for his needy parents and keep his honor. It is a duty that goes with the relation, and few things so merit public censure as the refusal to meet such primary obligations and essentials of honor. The church in endeavoring to collect funds for this purpose is merely meeting its heaven-born responsibility and honor-bound duty. And the readiness of the response on the part of the membership is an indication of the keenness and nobility of their sense of honor. The time to demonstrate in this matter is February 24th, when the churches are requested to lift offerings for the Superannuated Ministers' Fund and for the Brethren Home. That will be an honor-test offering.

And do not forget the two-fold purpose of the offering—the Superannuated Ministers' Fund and the Brethren Home support. There are two separate and distinct Boards asking for offerings on this day. The one is charged with the responsibility of collecting funds and distributing them according to instructions by General Conference to the aged ministers who maintain their own home and who need help. The other is charged with directing the affairs of the Home for the aged at Flora, Indiana, and of receiving funds for the support of that institution which gives a home to those who have none, and to other old people on conditions. Both constitute the so-called "Benevolent" work of our church, both are authorized by Conference, and both are to receive a portion of the offering to be lifted on February 24th.

Do not imagine that the work of the Brethren Home is unimportant. The providing of a home, which includes the necessities of life, for those of our number who have no home and have grown

old and incapacitated for service, is a duty that strikes deep in the human heart and is strongly enjoined by the word of God. He that provideth not for his own house hath denied the faith and is worse than an infidel. Jesus bitterly rebuked the Jewish leaders who sought by trickery to evade their responsibility to their aged parents. He also set the example of filial care and concern by those thoughtful words spoken from the cross: "When Jesus saw his mother, and the disciple standing by, whom he loved, he said unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour the disciple took her unto his own home." Here is an ordinary Christian duty that ought to be emphasized at other times than when we are taking an offering. If our people accepted this responsibility more faithfully as individuals, insofar as they are able, there would be less need for the church to take offerings for this purpose. But where there are brethren who are in need and have no relatives who are able or willing to care for them, the church must step in and supply the need. It is a Christian duty that is inescapable, applying to the group as to the individual. We do not urge it upon you as a matter of charity; we are not asking for alms for others; we are asking for the meeting of an obligation, the discharging of a bounden duty. Let us prove our honor by our offering.

## Cause of Perplexities in Religious Journalism

We have been led on numerous occasions to attempt to acquaint our readers with some of the problems facing the makers of church papers. We have assured our constituency that our little group is not the only one that has its financial troubles. The situation is general; the religious journal is having a struggle to exist and in many instances it loses the fight. The cause for this is hard for the uninitiated to understand. The following editorial from The Baptist is a splendid setting forth of certain elements that enter into the problem. Our fellow-editor writes under the subject, "The Complexities of Modern Life Create the Perplexities of Religious Journalism." What he says is so important to an appreciation of the situation that we are passing it on to our readers:

In the good old days when life was simple, when dollars were scarce, when the home and the church were the main centers of social life, the editors of religious journals had no such perplexities as now prematurely streak their hair with gray and rob them of necessary slumber. The complexities of modern life are unprecedented. Never before in the history of the world was human life beset by so many interests that demand time, money, attention, energy. And these interests are not simply the cheap appeals so insistent today for superficial pleasures. Above and beyond these cheap appeals are interests of real value like the radio, the automobile, the flying-machine, modern industrial production, specialization in thousands of different lines of endeavor, and not least, the moral questions of world dimensions which demand scientific solution. Life is no longer simple, wages never can be small again, isolation for either individual or nation is forever out of the question.

What has all this to do with the perplexities of the editors of religious journals? In general, perplexities arise out of complexities. In particular, editors of religious journals are at their wit's end to maintain their papers or magazines against the relentless competition of the complex demands of modern life. Pastors of churches keenly feel the pressure of the complexities of present-day living on their people. It is increasingly difficult for the average minister to get and hold a congregation. The crowded mid-week prayer meeting is largely a thing of the past. The local church in a community is no longer the important center of community life that it once was. Yet there never was a time in the history of the United States when the churches and the religious journals were needed more than today. Ethical idealism, spiritual culture and aggressive evangelism must be magnified. The pulpit and the religious press are the instruments best adapted for the accomplishment of these ends. Adjustments have to be made in both pulpit and religious press to meet the demands of complex living, but neither pulpit nor religious press can be dispensed with.

(Continued on page 9)

## EDITORIAL REVIEW

Dr. J. L. Gillin gives us another interesting installment of his travelogues. His observations are especially arresting to the attention this week.

Send offerings for Superannuated Ministers to J. J. Wolfe, North Manchester, Indiana, and for the Brethren Home to Henry Rinehart, Flora, Indiana.

Brother C. D. Whitmer, whose address is 217 E. Dubail Avenue, South Bend, Indiana, and who is serving the church at Brighton, Indiana for half time, informs us that he is open to a call to another church near South Bend for half time.

We have a brief report of a meeting conducted in the Allentown, Pennsylvania, church by Sister Emma Aboud. There were six confessions and four baptisms as a result of the meetings. Another baptism was the result of regular services conducted by the pastor, Brother S. E. Christiansen.

President E. E. Jacobs gives us a number of items of interest in his college news this week, among them being those indicating that the college attendance and finances are matters of encouragement. Taken as a whole, the church is giving the college splendid support, and that gives promise of a bright future for both.

In a personal note from Brother L. V. King, pastor of the church at New Lebanon, Ohio, he informs us that five were recently added to the church and that three more are soon to be received. On Tuesday evening, Lincoln's birthday, before these lines are published, they are to "vote on building plans." For some time they have been aware of the necessity of providing larger Sunday school quarters to make possible larger growth.

"The Stillwater Valley News," a little newspaper published by Brother Hugh C. Marlin at Covington, Ohio, has recently begun its daily visits to our office. Brother Marlin, who is pastor of the church at Pleasant Hill, not only preaches the gospel from his pulpit, but also from the editorial columns of his daily paper, his editorials each day being sermonettes, instead of discussions of the topics of the day. The paper is running its fifth year.

Brother Freeman Ankrum reports the passing of Elder A. B. Duncan, one of our veteran ministers and the organizer of the Oak Hill, West Virginia, church and for a long period its pastor. He was one of those fine, quiet souls, who did not spread his ministerial influence over many states, but lived intensively in his own locality and district. He left a blessed heritage of service and influence both by his own right and through the instrumentality of his noble family.

Dr. W. S. Bell, Endowment Campaign secretary, reports a splendid gift from the church at Dallas Center, Iowa, where Brother A. D. Cashman is the faithful pastor. It is pointed out that this church was not so hard hit financially as were other churches in that district, though it was not without its reverses. One thing that is growing upon us as we observe the growing endowment is the conviction that the membership of our churches far and near are characterized by a concern for the welfare of the brotherhood and a loyalty to the general interests that is most heartening. The thing that is necessary is to bring the people in touch with the need, and that is the task of the leadership.

Our correspondent from the First church of Long Beach, California, says the work there is progressing nicely. The Sunday school attained an average attendance of two less than 500 for the year. In fact, the school has grown to the point where it has taxed the capacity of the church and it is now decided that a new Sunday school annex is to be built at an approximate cost of \$75,000. They read their Bibles out there; seventy-four of the membership read their Bibles through during 1928. The prayer meetings and Bible classes conducted by the pastor, Dr. Bauman, are credited with being a feeder to the Sunday school, an unusual claim for Bible classes and an indication of their marked success.

We made a blunder in our editorial items last week by mentioning the name of Brother J. E. Shope in connection with that of our lamented Brother J. I. Hall as "passing away." Brother Shope,

we are glad to say, is still among the living and he and Mrs. Shope were reported by Dr. Gnagey last week as celebrating their sixtieth wedding anniversary. We had in mind another aged brother whose obituary did not get published last week and then wrote the wrong name with that of Brother Hall. We are very sorry and humbly beg the pardon of Brother and Sister Shope. We wish to congratulate them on this unique occasion, their sixtieth wedding anniversary. Brother Shope is past eighty-one years old.

Brother John F. Locke, pastor of the Bethlehem church near Harrisonburg, Virginia, makes mention in his communication of the improving health of Elder J. M. Bowman, who has borne his long illness with fortitude. He also expresses the sense of loss on the part of his people over the death of Brother and Sister J. I. Hall, and pays tribute to this splendid pair of God's servants. Brother Locke is to have the great privilege of traveling in the Holy Land, Egypt and other parts of the Near East. We hope he favors the Evangelist family with occasional reports of observations made on the trip. Good arrangements have been made for the care of his work while he is gone, not the least important of which arrangements is an evangelistic meeting to be held by Brother E. L. Miller in April.

The ninth conference of Pacifist churches is scheduled to be held at Wilmington, Ohio, from the afternoon of Friday, March 1 to the afternoon of Sunday, March 3. The conference aims to give to those concerned with the peace work of the Brethren, Friends and Mennonites, an opportunity to compare notes on work done, to consider present needs and to discuss plans for effective future work. It aims also, through stirring messages from inspired speakers, to encourage and stimulate to greater efforts. Outstanding among the speakers invited are Kirby Page, editor of the *World Tomorrow*, Frederick J. Libby, of the National Council for the Prevention of War and Dr. Henry J. Cadbury, chairman of the American Friends' Service Committee. Members of the Wilmington community are offering over-night hospitality to those who request it. We urge Brethren pastors and laymen, that those who find it possible to attend shall not allow indifference to hinder them. We ought to get in on such conferences. Those interested may write Eldon Haines, R. F. D., Wilmington, Ohio.

The church at Milledgeville, Illinois, where Brother George E. Cone is the earnest pastor, was recently led in a revival effort by Dr. J. C. Beal, of Canton, Ohio. The snow and ice greatly hindered, so much so, that the meeting became more of a Bible conference than an evangelistic meeting, according to the pastor's report. Those who were able to attend were greatly enthused over Brother Beal's Bible expositions. It is said that it was practically impossible to get the unconverted to the meetings, due to the weather conditions. That is the case to a considerable degree, judging by reports, in many places even when weather conditions do not interfere. The complaint coming from evangelistic campaigns far and wide is that sinners do not attend services these days as they once did. That fact presents a vital problem in the matter of evangelism that the churches must face and seek to solve. Most of our evangelistic sermons are delivered to church members. How is the church going to reach the unconverted? That is our problem.

Apropos the obituary of Miss Mazie Teeter as published in this issue over the name of Brother H. C. Marlin, it seems fitting, in view of the unusual service and influence of the deceased, to add a further word of recognition. Her life made a significant impression on the Pleasant Hill community because of her work in the school room and also in the church. Both kinds of work are never unimportant, but when one stays on the job in both lines of service for nearly a third of a century and is faithful to both through the years, the value of that life cannot be estimated. And her community appreciates what she did. We notice by the daily paper published in Covington, Ohio, nearby, that, "In recognition of the faithful services rendered by Miss Mazie Teeter, who spent 31 years of her life as primary teacher in the Pleasant Hill schools the community will unite in placing a suitable memorial in the school building." She well deserved the honor. She was one of those quiet, efficient, well-poised leaders who are the saving salt of the communities in which they live, and such communities are honoring themselves when they honor their fallen servants.

## The Superannuated Offering

By B. H. Flora

I was asked by the director of this department to write to the Evangelist readers, urging our people to remember the aged ministers and to contribute to the Superannuated offering.

Jesus tells of a man who said he could not dig, and was ashamed to beg, and therefore decided to make provision for his days of inactivity by forming friendships with some of his fellows who would in turn be friends to him. So he showed favors to certain men and they accepted his kindnesses and thus made themselves obligated to him, so that no doubt when he lost his position, they took him in and cared for him. This was a worldly man and he made friends of his kind, but Jesus said he showed wisdom in making these friends.

Permit me to ask a few pointed questions.

### First, to the ministers:

Are you proving yourself a friend to the brother minister who first discovered your talents, gave you encouragement, ordained you to the sacred office of the ministry, vouched for you and helped to pave the way to your present splendid position? He showed you kindness; you owe much to him. Are you proving yourself a real friend to him now that conditions are reversed and he is needing help and you are comfortable and secure?

### Second, to the Laity:

Are you showing yourself a friend to the minister who called you out of darkness into the marvelous light of the Gospel, baptized you, received you into the church, married you, or ministered to you when you laid your loved ones away? Have you forgotten all the kindnesses he showed you, all the services he rendered in your behalf, all the encouragement he gave you? Do you remember how thankful you were during the days of his ministry to you? And how you expressed to him your gratitude then? Are you now his real friend when he is needing help?

### Third, to the Churches:

Are you a friend to the pastor who organized you into a church, preached for you for years, directed and inspired you in the building of your house of worship, built you up in numbers, served your community, ministered to your members in their homes and poured his life out to you until you thought you should get a younger minister? You remember how you appreciated his service at the time and how you delighted to spring a surprise on him and his good wife, giving them some substantial

for you, rejoicing in your success and in looking over the old keepsakes. Old people are looked upon as being forgetful, but they have a faculty of remembering old friends and of appreciating new ones.

Jesus said, "Ye are my friends, if ye do whatsoever I command you." Jesus is the greatest friend of all, and he has done that which makes us forever his debtor. What can we do to show him our friendship? He tells us how

## AN OFFERING FOR THE SUPPORT

Of the Aged Ministers of our Denomination

Is the bounden duty of every church



They labored without thought of worldly gain  
And we enjoy the fruits of their sacrifices.

we can prove our friendship to him when he says: "In as much as ye did it unto one of the least of these, my brethren, ye did it unto me."

I remember one of our ministers who was a charter member of the re-organized Brethren church. He was very active in organizing and caring for the churches. His preaching was of the old-fashioned kind. He thrilled his audiences; he held them spellbound; he preached with power. The people came for miles around to hear him. They loved him and praised him. They called him to conduct their funerals and to officiate at their weddings. His good wife lived very much alone,—he was gone so much in the service of the people. Finally his voice gave out and his eyes failed him. So he went no more about his ministry. I visited him and his wife in their affliction. There was no such provision for helping the aged ministers then as we have now. And there were many things they needed. The old sacrificing sister said to me: "I always thought I would like for a son of mine to be a minister, but I have changed my mind." And I, knowing what she meant, made no reply. This preacher had a host of friends in Indiana, but they seldom thought of him and he was ashamed to beg. His serving days were over; he had preached his last "farewell sermon."

Now, if all the good brethren who read these words will be "a friend in need," which is the way to be "a friend indeed," there will be rejoicing among the aged ministers of our church, and I think also among the angels. Are you a real friend?

New Paris, Indiana.

## THE BRETHREN HOME

at Flora, Indiana

Is asking for the support of our gifts.  
It is the brotherhood's undertaking and that involves you.

Sunday, February 24th is the time to

**Show Your Loyalty**

token of your appreciation. Has that minister entirely gone out of your life? No, that cannot be. You remember. Neither have these old ministers forgotten you. They find great pleasure in thinking about you, praying

"So when you are puzzled at the existence of pain; when thoughtless, shallow doubters tell you that he can't be good or all-powerful else he would not permit it—just say to yourself with deep humility: 'I don't understand the mystery of pain; I don't understand how God allows it. And yet, on the other hand, I can't imagine a perfect training life without it. And I know that at any rate God knows and God cares. So I wait and submit to his mysterious training for myself and for the poor troubled world, and look forward to the life for which he is training us—a life in which there shall be no more pain.'—J. Paterson Smyth, D.D.

## Design In Nature

By Edwin E. Jacobs, Ph.D., President of Ashland College

It would seem as if there were small place for chance in nature. When one comes to understand the very marvellous array of morphological features and then the function which they are to serve, it would seem as if chance were wholly shut out. Design is everywhere apparent. True, it is not always easy to see the *raison d'être* for some of these morphological features, yet those which we do understand are so nicely adjusted to the ends which they are to serve that it takes a mighty stretch of the imagination to suppose that all of these came about through impersonal and blind forces.

In pre-scientific times, explanations for some of these rather baffling questions were oftentimes grotesque, illogical, non-sequitur, and therefore, did not satisfy. In time such answers and explanations drove thinking men to abandon them all and to seek answers within the bounds of reason and the possible, and so the so-called scientific spirit grew up. As an example of the grotesque answers, take the case of Vesalius, who dominated the field of Medicine for more than 500 years. When asked why a man's ears were no longer than they are he replied that it was so he could wear a hat.

Much the same kind of reasoning is still found today, the case of flower colors will serve as an example. It is well known that certain kinds of plants have colored floral leaves. Moreover, they are oftentimes very gorgeously and even artistically tinted and pencilled and the forms are very bizarre. Indeed a very gigantic industry has been built up on this very fact, so that we now have to "say it with flowers." But will anyone be so naive as to assume that this is the reason why they are colored?

Is it not rather evident that all such morphological features have to do with the object which they are intended to serve, rather than for any extrinsic purpose? That is what I mean by design in nature—purpose, intelligence—call it what you will. I certainly would not put a keyboard on an automobile, but I would on a typewriter, for the simple reason that in the former case it would not only not serve a useful and designed purpose, but would hinder the machine from doing what I expect it to do, but I would find it useful on a typewriter.

And so with every form and function in nature, at least so far as animated forms are concerned, it would seem that design were evident. In human anatomy alone, we see the most marvellous adaptations for specific and definite ends. All nature is, to say the least, reasonable. There are a thousand questions which children put to us as to the why of certain natural phenomena and to which we so often give the wrong answer so that the child has to unlearn half of it when he becomes mature. There is no gain made at all by referring such natural events to remote and illogical causes, and the oft-repeated answer, "Oh, it just happened so," satisfies no thinking person. In the words of a well-known advertisement, "There's a reason." We have two eyes, but the reason is not because they "are so precious that if we lost the use of one we still could see with the other," for on that basis, ten would be better and show more wisdom in the design than two.

I am asking here, for a reasonable attitude of mind towards natural phenomena, nor does this attitude demand or even suggest a skeptical one. It does, rather on the other hand, demand logical reasoning and the elimination of chance. It certainly does not add to the dignity and creative power of God to try to explain his wonderful works by concocting far-fetched and fanciful the-

ories about them. It is true that the axis of the earth is inclined about 23½ degrees to the plane of the ecliptic and there are doubtless good and sufficient reasons why it is so, but to say that it at one time was perpendicular and that, when "Satan fell as lightning from Heaven," he hit the earth with such terrific impact that the axis was tipped, is to talk the baby-talk both of religion and of science. Science need not invent out of pure fancy and caprice any "reasons," nor need religion go to extremes of human folly in order to explain the works of nature, and therefore, of God.

If you believe the Bible, I call your attention to the fact that it says, "How marvellous are thy works, in WISDOM hast thou made them all." And if you do not rely upon the words of the inspired writer, then open your own eyes and see that nature, life, and all there is, show design in their every feature. And if you do that, you will at last arrive at the idea of God, designer, maker, and upholder of all things.

Ashland, Ohio.

## Revival Within the Churches

By A. D. Cashman

(Moderator's address delivered at the Illiokota District Conference at Waterloo, October 3rd, 1928. Published in two parts. Part I.)

The word church, as used in the New Testament, while having one meaning has two applications. It means a called out or assembled company of people and is applied both to a local gathering of people who have assembled in one place and to a company of people called out from the old creation into the new. In this address, both meanings will be used and they will be distinguished by the expressions "local church" when applied to the former meaning, and "the true church of Jesus Christ" when applied to the latter.

In reality, the real church of Jesus Christ has no mission, for God has never commissioned her to undertake any work whatsoever. All divine commissions are given to the individual believers. The local organization is in existence because individual believers, who are commissioned of God, unite their purposes and ambitions for mutual results. Consequently, the function of such a local church should be the same as that of each individual in the original group. What the function of the local church, so defined, is, we shall discover out of God's word. She should be busy building up the body of the Lord Jesus Christ of which Jesus himself is the Head. Note Ephesians 1:22-23. "God hath put all things under Christ's feet and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." These members are the called out ones referred to in Acts 15:13-19, and are incorporated into the body by being made one Spirit with the Lord. The body is not yet completed, and since the figure of the temple of God, of which Jesus is the chief corner stone and every saved soul is likened to a stone in the temple, refers to the same thing, the temple is not yet completed. The body, or temple, was growing in Paul's day and it is growing now, but there needs to be further increase, or growth, before its completion (Eph. 2:20-22). The local church needs to function by doing God's will towards getting an increased number of people, not for the purpose of getting their names on the church roster to puff up the pastor and people in the eyes of the brotherhood, but to be, "no more strangers and foreigners, but fellow citizens with the saints and the household of God."

The above is not what some would make the function

of the local churches to be. According to the practices permitted in some of them, one would think that they were merely welfare organizations for community betterment. Judging by the way many members object to money going out of the community for missionary purposes and yet liberally support the home church, it would seem that they consider the church merely as an influence for making the dollar worth more, and the community a more pleasant place in which to live. Judging by the number of socials, parties and banquets in some of them, one would be almost forced to the conclusion that they were merely social centers. Upon listening to some of the material, which is foreign to the word of God, that goes out from some pulpits to the congregations, it would seem that the function of the church was to produce an adequate place for the propagation of the opinions of men. The thing most common, which is foreign to the real function of the church, is the effort put forth to create an environment which will encourage members to reach a standard of living by human efforts, so that they will ultimately win the favor of God and receive salvation as a reward. For these things to have the predominance in the practice of the church is contrary to the purposes of God. For it has always been true that man has a tendency to love that which God hates and to hate that which God loves. (God hates sin; man loves it. God loves the Jew; man hates him.) What God emphasizes, man minimizes. God emphasizes the horribleness of sin; man slights it and accepts it as of little consequence. God warns us about Satan the enemy of us all; man encourages him and allows him to take control of the life.

Satan has been God's enemy, at least since Adam and Eve were placed in Eden. (No one knows how long before that.) It is the function of the local church to ally itself with God in a warfare against this wicked one. To do this, it is necessary for its working members to be one Spirit with the Lord. It is the power of the Spirit permeating the members to defeat Satan in the lives of mankind. Without the power of God, man is helpless in a warfare against Satan. Paul knew that when he said to the Christians at Ephesus, "Finally, my brethren, be strong in the Lord, and the power of his might. Put on the whole armor of God." What is the necessity of all this supernatural power? "That ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." Let us not allow our churches to become unconscious of the warfare in which they should be engaged. Let us not fail to point our members to the power with which to fight.

It is a grievous situation for the pastor to go into a church with a membership of anywhere from 100 to 250 and have a mere handful who are interested enough in this warfare to back him up with a life of prayer and service. In many cases, instead of having a healthy group of born-again souls to help him put on a constructive program that is in keeping with the true functions of the church, the pastor must spend a large portion of his time maneuvering in this respect, there would quite often be poor attraction for the unsaved who might be contemplating a new life. In the early day, the unsaved said, "Behold these Christians, how they love one another!" Today in view of the dissensions and personal grudges, an outsider says, "If that is Christianity, I don't want it."

Much effort is being put forth by the churches to add

new members to the local churches. All that is done in this respect is commendable, providing a great majority are added to the real church of Jesus Christ. However, this is not always the case, so that the membership of the local church consists of three classes of members. They are, first, the spiritual Christians who usually make up the minority, as far as numbers are concerned. The second group is composed of carnal Christians who allow the flesh to predominate the Spirit in the warfare that Paul speaks of in Galatians 5:17. "For the flesh lusteth against the Spirit and the Spirit against the flesh." The third consists of a group of unregenerate men and women who have succeeded in getting their names on the church books without experiencing the new birth. The last two named groups constitute some problems that have caused me to think that a discussion about a revival within the churches would furnish some suggestions which would be profitable and yet in keeping with the real function of the churches. Let us first give some attention to the problems of a revival among carnal Christians. These Paul speaks about in 1 Corinthians 3:1-3.

Carnal Christians are perfectly saved folks because they have met the condition of salvation by trusting in the blood of the Lamb slain from the foundation of the world. However, because of indifference, unconfessed sin and unyieldedness to the control of the Holy Spirit, they are not working the works of God and are the tools of Satan in that they assist him in hindering the growth of the true church. Therefore, I would suggest that which has already been suggested by the apostle Paul in Galatians 6:1: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness." God would be pleased to have all of his children to say with Paul, "I am crucified with Christ; nevertheless I live; yet not I but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." Then there would be normal manifestations of the indwelling Christ. Those which are mentioned in the Scriptures are the following:

1. The knowledge of God as Father (Matt. 11:27).
2. A new reality in prayer (Romans 8:26-27).
3. A new ability to understand the Scriptures (John 16:12-15).
4. A new sense of the sinfulness of sin (Psalms 119:11).
5. A new love for the unsaved (Romans 5:5).
6. A new love for the saved (1 John 3:14).
7. Manifestations of the fruit of the Spirit (Gal. 5:22-23).
8. A consciousness of salvation through faith in Christ (John 5:24).

Among carnal Christians, there are those who desire to do the will of God but must say as Paul did in Romans 7:21. "When I would do good, evil is present with me," and must attribute the blame to the sin that dwells in them. These have learned that Jesus saves from the guilt of sin but as yet have not made the discovery that the Holy Spirit has come into their lives to give them victory over the power of sin. Let us reveal this knowledge and encourage this class of church members to an aggressive warfare against Satan by emphasizing such passages as Galatians 5:16. "This I say then: Walk in the Spirit, and ye shall not fulfil the lust of the flesh." Gal. 5:25: "If we live in the Spirit, let us also walk in the Spirit" (1 John 4:4). "Greater is he that is in you than he that is in the world" (Romans 8:31). "If God be for us, who can be against us?" In Jude 9 it is said of Michael the archangel, that he durst not bring against Satan a railing accusation when contending with him but

said, "The Lord rebuke thee." In just the same manner it is only possible for any child of God to gain victory over the power of sin.

Another group of carnal Christians may be revived and encouraged to yield their lives unto the Lord by pointing out the loss accrued by the refusal to do so. These are they who have no fellowship with God (1 John 1:6), "If we say that we have fellowship with him and walk in darkness, we lie and do not the truth." No answer to prayer, for when the believer is out of fellowship, God hears no prayer of his. No reward for service, for his service under such conditions is likened to wood, hay and stubble and is burned (1 Cor. 3:12-15.) To such let us stress the importance of the confession of sins for restoration (1 John 1:9) and make an appeal for a yielded life by directing them to Romans 6:11-13: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lust thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments as righteousness unto God." Romans 12:1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." 1 John 2:15, "Love not the world, neither the things that are in the world." And other passages might be cited.

(To be concluded)

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## SIGNIFICANT NEWS AND VIEWS

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### BUSINESS—AND THE LORD'S DAY

A realty company sends me two railroad tickets, and invites me to be their guest on a given Sunday. They are going to have a "big sale of beautiful homes and restricted home sites." The practice is not uncommon in our cities. Sometimes there is a big tent with a sort of barbecue free lunch for prospective purchasers.

What are the reasons for such a program and the results coming from it? Have people no other time to go than Sunday? Does not their work permit them to go on any other day? Are most of the people lacking in any Christian ideals for the use of the day? Is buying a home "a work of mercy or necessity?" Are such business enterprises steadily encroaching upon the rest-day for workers? Shall a Christian stenographer, who is asked to report Sunday morning for this special-sales work, tell her employer that she has other ideals for the use of the day?

We are getting close in America to what is called the Continental Sunday, in which business and recreation combine to weaken religious obligation and lessen religious opportunity. What answer do Christian young people make? What ideals for using the Lord's Day do you set before yourself? Are we inclined to pick the religious season as the dumping-ground for all the odds and ends of the week? Are baths, mending, reading, visiting, the highest employments for the Lord's Day?—Ernest Bourner Allen in C. E. World.

### SHALL THE ENGLISH CHANNEL BE TUNNELED?

Premier Baldwin of England is in possession of a report from a committee appointed to investigate the advisability of placing a tunnel under the English channel, uniting France and England. For half a century this proposition has been before these two nations, but each

time, while business and professional and social leaders have supported the proposition, the British army and navy experts have successfully vetoed it. What will they do now? Many realize that it is a project as meaningful as the Suez and Panama canals for England and the Continent. Financiers are agreed that there will be no difficulty in financing this billion-dollar project of forty-four miles of tunnel. Further, though it would take six years to build it and approximately a supply of sixty thousand men on the British side, nothing here stands in the way of its construction. All agree that the tunnel would make for better international relations and friendships, that business life would be helped, and that an interchange of visitors would be advanced. Since any future attack on England would likely take the form of an air attack, the military experts may now withhold their customary objections. While those outside of England and France have nothing directly to say as to the project, yet all will hope the tunnel will be constructed.—Religious Telescope.

### DRIER AND DRIER

Ninth anniversary of the going into effect of the Eighteenth amendment found the temperance sentiment throughout the world stronger and more confident than ever before, believes Dr. Ernest H. Cherrington, general secretary of the World League Against Alcoholism. "The amendment became operative nine years ago," Dr. Cherrington says, "after the most herculean and intense efforts on the part of the liquor forces to prevent its adoption. Obviously its enforcement has not been all that might be desired, yet, despite imperfect enforcement, and despite the combined assaults upon it by the foes of prohibition, the results of the National prohibition law have been so beneficent and so generally recognized that every effort to weaken the law or to make the amendment null has been met by defeat. The Congress which will sit March 4 is the driest deliberative political body ever elected in the history of the world. The gentleman who will be inaugurated President of the United States on that day is fully pledged to and whole-heartedly in favor of prohibition and its complete enforcement. The incoming Vice-President, as president of the Senate, is bone dry. The people of the United States have the right to expect not only that the National prohibition laws will in no wise be weakened by Congress, but also that they will be rigidly enforced by the incoming executive."

### GET ALONG WITHOUT GOD?

From a recent article by Gamaliel Bradford I quote the concluding paragraph:

"Will the world get along without God? The Society for the Advancement of Atheism assures us with the gayest confidence that it will. Science, education, more enlightened consideration of hygiene, of social needs and relations, will dispose of the old, despised moral and religious taboos, men and women will be virtuous and self-sacrificing and industrious because it does not pay to be otherwise, and all will be for the best in the best of scientifically approved and regulated worlds, from which God will be dismissed because he has served his purpose.

"It may be so; but one who doubts about many things will be inclined to doubt most of all about this. Science is singularly uncertain. Wisdom is at best perplexing, baffling, most of all conflicting. Ignorance grows and swells and overwhelms us more than ever before, since the vast increase of general knowledge gets daily more and more out of the grasp of an individual. The one thing that is indisputably certain is human suffering and mis-



ery, which even the Society for the Advancement of Atheism has so far been unable to abolish or reason away. And so long as human suffering and misery exist, the need for God, which some think created him, will continue to exist and the world will cry out for him till it finds him. In a hundred thousand years no remedy for wretchedness and weakness and despair has ever been found more comforting than the old Hebraic murmur, 'For underneath are the everlasting arms, underneath are the everlasting arms'—The Living Church.

### SCIENTISTS AND SCIENTISTS

Dr. Henry Fairfield Osborn, President of the American Association for the Advancement of Science, delivered a merited rebuke to Prof. Harry Elmer Barnes, Smith College Sociologist, at the recent meeting of the American Association in New York, where both Dr. Osborn and Dr. Barnes have spoken. Dr. Barnes is sometimes brilliant, frequently superficial, and not generally convincing. His call for a new God revealed chiefly his lack of familiarity with the old God. There can be no conflict between some scientists and religion and between some religionists and science. The truly scientific mind is invariably humble and generally devout. Dr. Howard Kelly is a supreme example of the Christian scientist.—Methodist Protestant.

### LICENSED VICE SEES "HANDWRITING"

Licensed prostitution in Japan met its first decisive legal defeat last week when the Prefectural Assembly of Saitama, near Tokyo, unanimously passed a resolution providing for the gradual abolition of this evil in that Prefecture. The practice will become dead automatically in Saitama prefecture upon the expiration of the present licenses. The reason advanced for the step was that the custom is incompatible with the enlightened civilization and the spirit of the "Showa" era. Vice quarters have in the past been extremely prosperous in Japan, but in recent years, thanks to the developing moral consciousness of the people and the activities of such anti-vice organizations as the "Purity League" and the Woman's Christian Temperance Union, their prosperity is declining. A concentration of the combined forces of several reform agencies in Saitama Prefecture over a period of two years has been largely responsible for this signal victory. Mrs. O. Kubishiro, general secretary of the Japan W. C. T. U., says, "The institution of the licensed quarter is now under the ban in two prefectures in Japan and other sections of the empire will soon follow their lead."

### Causes of Perplexities in Religious Journalism

(Continued from page 3)

The preacher publishes good tidings and the publisher preaches good tidings. This justifies the claim that the religious paper is the pastor's best assistant.

Here is a service not fully appreciated which the denominational paper renders week by week. Indeed a Christian journal which does not live to promote ethical idealism, spiritual culture, evangelistic passion, Christian missions on a world scale, and the faith of the gospel is unthinkable. As a purveyor of news the denominational paper is indispensable. But the news bears the same relation to the religious paper that the announcements in the church bulletin bear to the pulpit. The announcements read by the pastor is not preaching and the news disseminated by the editor is not journalism. Christian journalism at its best is inspired preaching on a high level of intelligence, eloquence and spiritual power. No other agency in the organization and work of the evangelical churches of Christ in the world can take the place of the Christian journal which holds itself to ideals of literary excellence, of evangelizing fervor, of spiritual interpretation, of world redemption, of Christian unity, of human brotherhood in Christ. The complexities of modern life create the perplexities of religious journalism, but the perplexities must never be permitted to result in the embarrassing abandonment of the denominational paper.

## Our Worship Program

### MONDAY

SIX DAYS SHALT THOU LABOR—Ex. 20:9; Rom. 12:9-18. Today I must be about my work. I may return to it eagerly because I love it, but whether I love it or not, I must work. We are all agreed that work is a blessing as well as a duty. The blessing of work is inherent in the quality of life. It is what we are here for. And its rewards, whatever form they may take, are the witness of achievement, the assurance that we have attained to some of life's values. So I will go cheerfully to my work, expecting that there I shall find the service for which I made, and so the way to happiness and enduring rewards.

### TUESDAY

WORK WHILE IT IS DAY—John 9:4; Mark 6:25-33. "I must work the works of him that sent me, while it is yet day; the night cometh when no man can work." These are solemn words. Let me take them to heart today. What have I accomplished to justify the life and the abilities with which God has endowed me? And what am I doing now? The sigh of Cecil Rhodes may have an echo in every mind—"So much to do and so little time." Life is much too short to spare any time for utilities. I may not stop to resent or retaliate an injury. Nor can I afford to waste time on vain regrets. Let me remember, not with anxious fear, as a cheerful incentive to diligence, that the night cometh.

### WEDNESDAY

FINISHED WORK—John 17:4; Mark 4:26-33. "I have finished the work which thou gavest me to do." These are surprising words. In that brief life, what has been accomplished? The sower had cast the seed into the ground, leaving the earth to bring forth fruit to itself. As for me, perhaps I overestimate myself. It may be my vanity or my ambition that reproaches me. God may not expect so much of me as I think. And I am impatient of results. I would be sower and reaper too, which may not be. If I have reaped that whereon I spent no labor, shall I not sow for harvests that I shall never see?

### THURSDAY

WORKING FOR WHAT?—Matt. 6:16-24. "Verily I say unto you, They have their reward (already)." The principle of reward is a sound one. I must work for something, not merely to be occupied. What am I working for? Is it money, to lay up treasure on earth? Is it some little or great honor among men? As I working for the means to gratify myself in pleasure? Or am I working for a living? Whatever it is, I will work while there is expectation, after that there is only dreariness. The plight of the hypocrites was pathetic because they had their reward already. There was nothing coming to them. I want to work for something that cannot be paid off today or tomorrow; something that will satisfy, and yet forever be incomplete.

### FRIDAY

ENDURING IN HIS PRESENCE—Heb. 11:23-30. "For he endured as seeing him who is invisible." Now praise we famous men. I may not forget that this is Washington's birthday. It appears that Washington was a thrifty and prosperous man of business. He took care of the property that he inherited, and sought to increase it by all honorable means. At the same time the lack of self-seeking, the sheer unselfishness of his patriotism is an example to public men, and to those in private life as well. This combination of conflicting traits is pertinent to this series of meditations. The clue here as elsewhere is in the sense of God's presence and authority. If I seek first the Kingdom of God and his righteousness, then all things else will take care of themselves.

### SATURDAY

SORROW TURNED TO JOY—John 16:16-24. "And ye shall be sorrowful, but your sorrow shall be turned into joy." My sorrow is ever with me. I would have it so. To forget would be disloyalty. There is comfort in remembering and grieving. It assures me that love is triumphing over death. It opens my eyes to new and higher mysteries and joys and life.

### SUNDAY

GOD'S RELATIVES—Mark 3:35; Luke 10:38-42. "For whosoever shall do the will of God, that same is my brother, and my sister, and mother." Jesus adopts himself into every Christian family, and makes our homes his own. How precious is the intimacy and understanding of the home! How infinitely more precious is it to belong to God's family circle!—G. S. B.

W. I. DUKER  
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Goshen, Indiana

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## Stories Worth Remembering on Christian Stewardship

**TITHING OR GIVING?**—They gave of their own accord (8:3). Mamie had a bright silver dollar given her. She asked her father to change it into dimes. "What is that for, dear?" he asked. "So that I can get the Lord's part out of it." And when she got the smaller coins, she laid out one of the ten. "There," she said, "I will keep that until Sunday." When Sunday came, she went to the box in the church and dropped in two dimes. "Why," said her father, "I thought you gave one-tenth to the Lord." "I said one-tenth belongs to him, and I can't give the Lord what is his own. So, if I give him anything, I have to give him what is mine."—From Christian Witness. Sent by Emily McFarland, Newark, Ohio.

**THE ALTERED CHECK**—The fellowship in the ministering to the saints (v. 4). A story is told of Henry Thornton. An appeal was made to him for missions, and he made out a check for five pounds. Before the ink was dry a telegram was handed to him. He opened it, and turned ashy white. He said to the visitor: "I have just received bad news. I have lost thousands of pounds. Give me back the check." The visitor supposed that now the check would be canceled, but Mr. Thornton altered the five pounds to fifty, saying, "God has taught me that I may not much longer possess my property, and that I must use it well."—From Scraps. Sent by W. E. Griffin, Atlantic City, New Jersey.

**ONE CAUSE OF SPIRITUAL ILLNESS** We exhorted—he would also complete in you this grace also (v. 6). Shear the sheep? Yes, frequently and close. Is it not hard on the sheep to shear them? Not at all. It is good for them in every way. If sheep are not sheared they become unhealthy. How many of God's saints are forfeited with the things of this world? Their spirituality is smothered by an excess of the things of this life. Many are sick because their lives have no outlet. Their affections are turned after their earthly possessions and not set on things above.—From Ten Years in Texas, by Gambrell. Sent by W. C. Garberson, Longmont, Colorado.

**HOW MUCH SHALL WE KEEP?**—See that ye abound in this grace also (v. 7). There was a servant of God who had a little girl, and he was anxious that she should be brought up to serve him, and he wanted to teach her that we should give one-tenth of our possessions to God. One day he called her into his study, where he had arranged ten piles of money. And he said: "You see, I have ten piles of money here. One, two, three, four, five, six, seven, eight, nine—these belong to me; but this tenth one belongs to God." The little girl said: "Oh, Father, are you going to keep all the nine for yourself?"—From The King's Business. Sent by Howard M. Green, Warsaw, New York.

**TREASURE FOR HER NEW HOME**—Abound in this grace also (v. 7). A poor widowed laundress lost her only child, a

daughter. A few days after the funeral she called on the clergyman who had attended her daughter in her illness, and, handing him a packet containing twenty pounds, asked that it might be conveyed to some missionary society. The clergyman, knowing well her circumstances, naturally remonstrated; but with great modesty she urged him to take it, and said: "When my child was born I thought, 'She'll live to get married some of these days.' And I thought I would begin to put by a little sum to be a store for her then, and I began that day with sixpence. You know what happened last week. Well, I thought to myself, the heavenly Bridegroom has come, and he has called her Home to be his Bride; and I thought, as he has taken the bride, it is only right he should have the dowry."—From The Christian. Sent by W. R. Clark, Oxford, England. Prize illustration.

**POSTPONING GIVING—Proving — the sincerity also of your love (v. 8).**

"What is that in Thine Hand?"

"It's not what you'd do with a million,

If riches should e'er be your lot;

But what are you doing at present

With the dollar and a quarter you've got?"

—From the King's Business. Sent by Howard M. Green, Warsaw, New York.

**WATCHED DAD CONTRIBUTE**—He that soweth sparingly shall also reap sparingly. (9:6). When the family returned from Sunday morning service, father criticized the sermon, daughter thought the choir's singing atrocious, and mother found fault with the organist's playing. But the subject had to be dropped when the small boy of the family piped up: "But it was a good show for a nickel, don't you think, Dad?"—From the Illinois Farmer. Sent by G. E. Walden, McLeansboro, Illinois.

**WHERE HIS TREASURE REALLY WAS**—He that soweth sparingly shall reap also sparingly (v. 6).

**HIGH RENT**

He dropped a nickel in the plate,

Then meekly raised his eyes;

Glad the weekly rent was paid

For the mansion in the skies.

—From The Friendly Messenger. Sent by Howard M. Green, Warsaw, New York.

**WHAT HIS REWARD DEPENDED ON**

—He that soweth bountifully shall reap also bountifully (v. 6). There is an old story that contains good advice. A minister who was to preach in a strange church took his little son along. Noticing a collection box in the vestibule he put in a coin. After the service was over, the treasurer asked the minister to wait until he received the offering for the visiting minister. He opened the box already mentioned. It contained the single coin which the minister had put in. On the way home the little lad said, "Father, if you had put more in you would have got more out." This rule holds good at all times.—Sent by J. A. Clark, Hempsteads, Bacup, England.

**THE TRUE SPRING OF STEWARDSHIP**—Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver (v. 7). Give, not from the top of your purse, but from the bottom of your heart. —From Moody Monthly. Sent by G. R. Collmer, Zacapa, Guatemala, C. A.

**"WHILE IT IS CALLED TODAY"**—Let each man do according as he hath purposed in his heart (v. 7). A certainly godly woman unexpectedly received a legacy of \$5,000. True to her practice maintained in poverty she at once put \$500 in her Tenth Box and it was used in Christ's work. She never mentioned the disposal of the tenth, but after her death there was found entered in her diary the day she received the legacy: "Quick, quick, before my heart gets hard." —From Alliance Weekly. Sent by Mrs. Lura E. Bowden, New Albany, Indiana.

**AN UNEASY CONSCIENCE — Not grudgingly, or of necessity (v. 7).** A man was once asked for a donation for some church purpose, but excused himself by saying: "I am fattening a calf, and when it's fat, I'll give the proceeds." The same excuse was given three times over in response to appeals. One day he was approaching church a little late, and heard the choir singing "The calf has never yet been told," and thought, in the distance, the words were, "The calf has never yet been sold." Conscience stricken, he sold the calf and gave the proceeds to the church.—From 1000 Illustrations. Sent by Mrs. S. M. McConnell, Monmouth, Illinois.

**WHY HE GAVE**—Not grudgingly, or of necessity: for God loveth a cheerful giver (v. 7). A wise old German once said, "I like to give willingly; when I gives willingly it enjoys me so much I gives again." —From Christian Herald. Sent by Emma S. Keller, Brooklyn, New York.

**HIS REWARD LOST**—God loveth a cheerful giver (v. 7). I heard of a rich man who was asked to make a contribution on behalf of some charitable object. The text, "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he repay him again," was quoted to him. The man said that the security might be good enough, but the credit was too long. He was dead within two weeks.—From D. L. Moody. Sent by Mrs. Lura E. Bowden, New Albany, Indiana.

**A POOR SUBSTITUTE FOR GIVING**—God loveth a cheerful giver (v. 7). A Scotch minister in needs of funds thus conveyed his intentions to his congregation: "Well, friends, the kirk is urgently in need of silver, and as we have failed to get money honestly, we will have to see what a bazaar can do for us."—From W. H. Bowman, in "Money." Sent by Mrs. Lura E. Bowden, New Albany, Indiana.

**GIVING THAT COSTS LITTLE**—God loveth a cheerful giver (v. 7). A little girl and her mother were walking in the orchard one evening. The girl said to her mother: "Ma, I wish you would give me an apple tree for my own." "Why, dear, they are all yours as much as mine," said the mother. "But," said the girl, "I want one to give all the fruit it bears to God." Her mother then told her to select any tree she chose. She selected the most thrifty looking tree in the orchard, and laying her hands upon it, said with much solemnity, "Tree, from now on you belong to God!"—From the Evangelical Messenger. Sent by Wm. D. Combs, Oneida, New York.

-RECORDED IN HEAVEN—God loveth a cheerful giver (v. 7). A poor Irish woman went to a priest in Boston and asked him to forward to Ireland her help for the famine sufferers. "How much can you spare?" asked the priest. "I have a hundred dollars saved," she said, "and I can spare that." "What is your name," he asked, "that I may have it published?" "My name?" said the brave soul, counting out her money; "don't mind that, sir. Just send them the help, and God will know my name."—From Sunday School Chronicle. Sent by Miss G. B. Downe, Kingston Hill, Surrey, England.

BEFORE ALL OTHER GIFTS—First they gave their own selves to the Lord (Golden Text). Most people think the Gospel is an invitation to do something for God. There could not be a greater mistake. A drunkard, very conscious of his weakness and helplessness, was urged by a lady to "Sign the pledge and keep it." "But," cried the distressed man, "I don't want something to keep! I need something to keep me!" Thank God, he soon did get, not something, but Some One who kept him—that Savior, the Lord Jesus, of whom it is said, "He is able to keep."—From the Sunday School Times. Sent by W. J. Hart, D.D., Utica, New York.

Coatesville, Pennsylvania.

Sunday School Times—October 6, 1928.

(To be continued)

## Editor's Select Notes on the Sunday School Lesson

(Lesson for February 24)

### VIII. Christian Growth

Scripture Lesson—John 1:40-42; Matthew 16:15-18; John 21:15-19; Luke 2:40, 52; Ephesians 4:11-16; Philippians 1:6, 9-11; 3:12-16; Colossians 1:9-11; Hebrews 6:1-3.

Printed Text—John 1:40-42; Matt. 16:15-18; John 21:15-19; 2 Pet. 3:18 a.

Devotional Reading—John 15:1-8.

Golden Text—But grow in grace and knowledge of our Lord and Savior Jesus Christ.—2 Peter 3:18a.

#### Explanatory Notes

Andrew was a son of John, or Jona, of Bethsaida. The name is of Greek form and means "manly." Andrew and his brother Simon lived in Capernaum. There is a tradition that Andrew spent some years in Scythia, accounting for his becoming the patron saint of Russia.

Simon is the Greek form of Simeon.

Messiah is the Hebrew equivalent of "Christos" or Christ, which is a Greek word meaning "anointed" or "the anointed one." It derived its meaning from the ancient custom of consecrating a king by anointing him with oil.

There are several forms of the name here rendered John. The Hebrew form was "Johanan," which is variously rendered in the new Testament "John," "Jona," or "Jonah."

Cephas is a Greek form of the Aramaic "Kepha" which has the same meaning as Peter.

Simon Bar-Jonah is Aramaic for "Simon, son of John."

The word church occurs twice in Matthew and nowhere else in the Gospels.

The Greek Hades corresponds to the Hebrew Sheol, the place of departed spirits. Probably the gates of Hades means the

power of the unseen world, especially the power of death."

Two words, each translated love, are used in the passage from John. The word used in the first and second questions by Jesus is said to mean a love based on judgment, while the word that Peter uses signifies a warmer affection. Evidently the words were interchangeable, however, for Jesus in his final repetition of the question uses the word Peter had used.—Dr. E. Leigh Mudge.

#### We Must Grow

If a Christian looks upon himself as a "tree planted by the rivers of water that bringeth forth his fruit in his season," he judges rightly. But to conclude therefore that his growth will be as irresistible as that of the tree, coming as a matter of course because he has by regeneration been planted in Christ, is a grave mistake. The disciple is required to be consciously and intelligently active in his own growth, as a tree is not, "to give all diligence to make his calling and election sure." And when we say active we do not mean self-active merely, for "which of you by taking thought (or being anxious) can add one cubit unto his stature?" asks Jesus, Mt. 6:27. But we must surrender ourselves to the divine action by living in the Spirit and walking in the Spirit, all of which conditions are as essential to our development in holiness as the rain and sunshine are to the growth of the oak.—A. J. Gordon.

#### Brought About by Christ

God's power for our growth is brought to us by Christ. Peter emphasizes this truth in the last verse of this, his Second Epistle: "Grow in grace and knowledge of our Lord and Savior Jesus Christ;" and Paul felt deeply that all his power came from the same source, for he wrote (Phil. 4:13): "I can do all things in him that strengtheneth me." The Christian who would grow stronger day by day must day by day draw nearer to Jesus Christ by earnest prayer, eager study of his words, and honest obedience to his commands.

Growth is the big word in the realm of life. You can build a house, a monument, or a temple, but you cannot build a tree, a bird, or a man. These are living organisms and reach maturity by means of growth, as all living things do. A stone may be chiseled into the shape of a man, but it is still a lifeless stone statue. Christian characters

must be grown. And this requires not a saw and hammer, but food, and health and time and culture. At present, we fear, there is too much of the mechanical and too little of the natural method in the formation of character.—North Carolina Christian Advocate.

The more we exercise the spiritual faculty, the more certain do spiritual things become. He who habitually obeys conscience sees, more and more clearly, the eternal distinction between right and wrong. He who habitually disobeys his conscience at last can hardly discern any law of duty. To him who constantly looks forward with trust to a future state, immortality becomes more and more certain. The pure in heart, who habitually look up to a heavenly ideal of goodness, see God more and more.—James Freeman Clarke.

By daily increase we shall be made capable of daily increase. Life is growth; the divine life in him is not growth, but in us it does grow, and our infancy will be turned into youth; and our youth into maturity; and, blessed be his name, the maturity will be a growing one, to which gray hairs and feebleness will never come, nor a term ever set. More and more of God we may receive every day we live, and through the endless ages of eternity; and if we have him in our hearts, we shall live as long as there is anything more to pass from God to us.—Alexander Maclaren.


He was never a good man that amends not. For if he were good he must needs desire to be better. Grace is so sweet, that he who ever tastes of it must needs long after more. And if he desires it, he will endeavor it; and if he do but endeavor, God will crown it with success.—Joseph Hall.

We are building every day  
In a good or evil way,  
And the structure, as it grows,  
Will our inmost self disclose.

Till in every arch and line  
All our faults and failings shine;  
It may grow a castle grand,  
Or a wreck upon the sand.

Build it well, whate'er you do;  
Build it straight, and strong, and true;  
Build it clean, and high, and broad;  
Build it for the eye of God!

—I. E. Dickenga.

<b>E. M. RIDDLE,</b> President Warsaw, Indiana	<b>CHRISTIAN ENDEAVOR AT WORK</b> 	<b>GLADYS M. SPICE,</b> General Secretary and Treasurer
<b>F. C. VANATOR,</b> Associate Peru, Indiana	Young People's and Junior Topics in <b>THE ANGELUS</b>	2301 13th St., N. E., Canton, Ohio

## Leaders that Lead

The leaders of our prayer meetings should lead in prayer. They should fill the meeting with the devotional spirit by being themselves quiet and devotional. They should draw from the Endeavorers sentence prayers and longer prayers, making advance arrangements for the latter if necessary.

The leaders of our meetings should lead in testimony. They should themselves give personal testimonies, speaking as far as possible out of their own experiences, so as to promote the same kind of testimony from others. They should plan ways of drawing out the testimonies of the Endeavorers, and there is no better way than to

give out in advance questions on the topic, handing them not to the ready speakers who may be counted upon to take their part anyway, but to those that need this aid.

The leaders should lead in song, not by conducting drills, for those spoil any meeting, but by themselves singing with the spirit and the understanding, and so setting a good example.

The leaders should lead in the use of the Bible, themselves putting heart into their Bible-reading, and prompting the members to use their Bibles in preparation for the meeting by answering the questions the leaders have given out.

The leader is not to show himself off, but to draw the members out. He is never to scold, but always to inspire. As he truly leads, the meeting will be a success. He has a magnificent opportunity.—L. R. Wales.

### HERO-WORSHIP

By Faith C. Isaac, Intermediate Superintendent of the Washington Christian Endeavor Union

To be a hero-worshipping Intermediate

with the Intermediates one is working among is a high ideal.

First, the superintendent knows personally the greatest hero of the age, the Lord Jesus Christ, as his or her personal Savior. Then it becomes a goal to have every Intermediate with whom he comes in contact know him, too (Phil. 3:10).

With this foundation, a definite programme, using plans of the United Society of Christian Endeavor, works out beautifully.

Seattle, Washington.

times very acceptably at our Chapel services.

There have been several new additions to the enrollment with the new semester. We have gained as many as we lost through failures and withdrawals.

Professor Monroe recently spoke before the Coterie Club of Ashland.

He is also representing us at the inauguration of the new president of Ohio Wesleyan.

Mrs. Edwin E. Jacobs is spending some weeks with relatives in New York.

We have recently been visited by representatives of the State Office of Public Instruction and also of the Association of Ohio Colleges. Getting ready all the reports including the financial statements has been a very big task.

The finances of the College at this writing seem more encouraging than usual. Financial depressions are reflected in colleges finances as well as elsewhere.

We recently defeated Bliss Business College on their own floor in Columbus, Western Reserve in Cleveland, and Kenyon on our own floor. We played Ohio State here last Saturday. Score, Ashland 40, Ohio State, 29.

I shall be in Columbus this week conferring with the members of a committee of the Associated Colleges of Ohio.

EDWIN E. JACOBS.

### LONG BEACH NEWS

We are happy to report to our Brethren. "Truely the Lord has been with us."

At our January business meeting a fine report from each auxiliary of the church was given, showing all departments in a healthy, growing condition.

The Sunday school under the leadership of Mr. A. H. Kent, reported the average at-



## ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

### DALLAS CENTER, IOWA

This place is about twenty miles northwest of Des Moines. The church is not large numerically, but is made up of loyal and spiritual people. They have a fine church building and a parsonage. Brother Cashman is their pastor. He and his wife are held in very high esteem by the church and community.

It was a pleasure for me to work in this congregation, as I found them interested in the future of our church and willing to do their best to give aid to the College program. Several years ago when Brother Porte was pastor I held an evangelistic meeting for them, so it was like visiting old friends.

Brother Cashman is a graduate of Ashland College and his wife formerly was a member of the faculty. It is needless to say that they were willing and anxious to give me every aid in my work and made my stay very pleasant.

Dallas Center is the first town in the State of Iowa that I have visited in which there was no bank failure and while they felt the effects of this State's financial reverses, yet they were in better financial shape than most of the places I have visited.

Investments is one of the biggest words in American life and business today. The Church of Christ was instituted to carry forward the business of the Kingdom of God in the world. It should be the objective of the followers of our Lord to promote to the best of their ability his work and to make the work of the Kingdom first in their support—NOT LAST.

There is no place in the work of our church that money is going to count more for the church than in the College. IT IS A PERMANENT INVESTMENT that will continue to make possible a Christian education for young men and women as long as time lasts, as this is PERMANENT ENDOWMENT we are raising. The church will receive the LARGEST RETURNS for it is investment in trained young life for service that will multiply and extend their mission.

The total gift of the above congregation was \$1,765.00.

W. S. BELL.

### NEWS OF THE COLLEGE

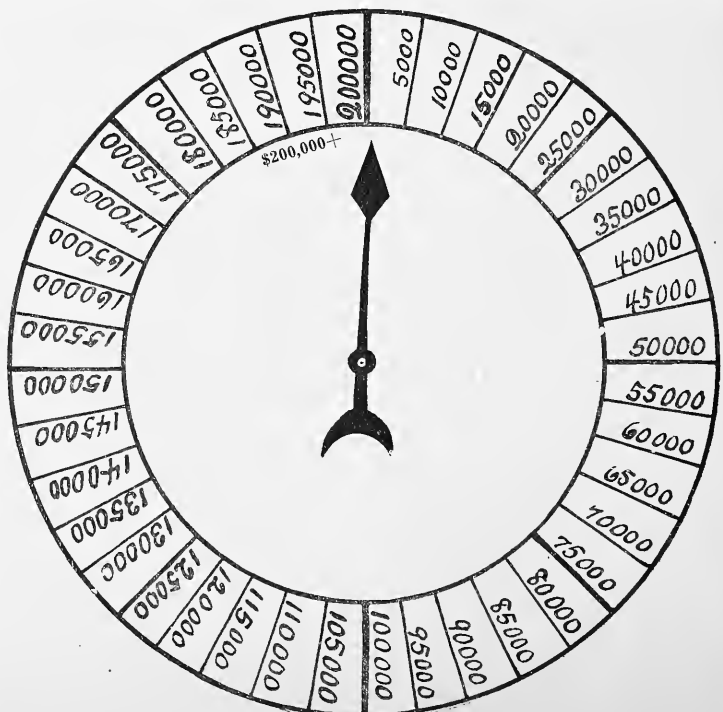
The Girls' Glee Club has just returned from an itinerary in northern Indiana and

I hear good reports of their work. I think the churches were generally pleased.

Dr. W. S. Bell has been spending some days in the office going over some financial matters. Listing our notes and getting the proper names, etc., of them all is a big task.

I spoke before the Brotherhood of Alexander Mack at our Mansfield church one evening last week. The luncheon was well attended. Brother Russel Barnard is the capable pastor.

Rev. Frank Holsopple, pastor of the Brethren in Roanoke, Virginia, has been here for the past few days, holding a revival in our church. He has spoken several



tendance for the year 498, an average increase of 48 over last year. We feel that part of this is due to the work done in the mid-week Bible classes, which act as a real feeder for our Sunday school, also the work done by the Transportation Committee in bringing children to the Sunday school who otherwise would not be able to come.

The Primary Department with Mrs. A. H. Kent as superintendent gave a fine report, showing a splendid gain along all lines and with an enrollment of 255 and an average attendance of 186.

The four Christian Endeavor Societies, Adult, Senior, Intermediate, and Junior, gave encouraging reports of work accomplished in the Master's vineyard.

The new Sunday school building plan is progressing nicely and we expect to break ground for the building in about six weeks.

Seventy members of our church promised in January, 1928 to read the Bible through; instead of seventy we were able to place seventy-four on the Honor Roll.

Our prayer meetings, as well as Thursday evening Bible classes, conducted by our pastor, Brother Bauman, are well attended.

We return daily thanks for these many blessings which we enjoy, and ask an interest in the prayers of the brotherhood that we may ever be humble, zealous workers in his vineyard, until our Lord and Savior Jesus Christ shall come.

HARRY F. LORENZ.

1720 Cherry Avenue.

#### BETHLEHEM CHURCH, HARRISON-BURG, VIRGINIA

A good many of the Evangelist family know Brother J. M. Bowman. Some months ago I made mention of Brother Bowman's illness in a letter to the Evangelist. I am happy to say that he is still improving slowly. He has been confined to his bed for a year with his illness but this has in no wise dimmed his radiant faith or dulled his intellectual ability. I feel sure that he would enjoy letters from friends throughout our brotherhood, for one seldom finds a person more interested in the spread of the Gospel and in the Brethren cause than Brother Bowman.

A pall of gloom settled over our church community when it was learned that Elder J. I. Hall had been called home. Brother Hall began his ministry in this church and preached here for some time while teaching school nearby. Four days after the death of Brother Hall his good wife followed him to the spirit world. Both Brother Hall and his good wife have relatives in this church and the sudden call home of these beloved has consequently set heavily upon us. Prayers and sympathies of all the folks of the church and community have been expressed to and in behalf of these dear sorrowing ones. The Brethren church has lost a pair of consecrated workers who in self-effacing spirit have wrought long and hard for the Master. May our loss be their gain!

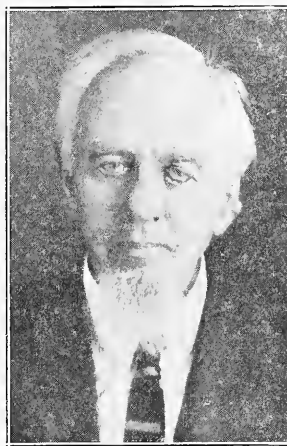
During the next few months the pulpit at this place will be supplied by the Rev. Minor C. Miller, General Secretary of the Virginia Council of Religious Education and Professor of Religious Education in Bridgewater College. The reason for this is that the writer expects to leave February 14 for Egypt, Palestine, and other Mediterranean countries. The trip will gratify a long standing ambition to actually set foot on some of the territory where transpired the greatest events in the history of mankind.

In the latter part of the month of April

Rev. E. L. Miller, pastor of the Maurertown church and Moderator of the Southeastern District Conference will begin a series of evangelistic meetings here. We look forward with great pleasure to the coming of Brother Miller and pray that these meetings will do much for the Kingdom's upbuilding in these parts. Everyone in this church has met Brother Miller and to know him is to love him so the right sort of support will not be lacking when he arrives on the field. Brother Miller is doing a wonderful piece of work for the Brethren cause in the Shenandoah Valley of Virginia, generous as he is, with his time, energy, and splendid abilities. Without the kindly aid of this genial and versatile friend and brother minister, I know that my own beginnings in the ministry would be far more difficult, and as for the work in general here in this section he has proven himself to be the right man at the right place.

We extend our greetings and good wishes to all of the Evangelist family. Brethren pray for us.

JOHN F. LOCKE.



The Lamented  
Elder A. B. Duncan

#### REV. A. B. DUNCAN—AN APPRECIATION

With the passing of Rev. A. B. Duncan of Oak Hill, West Virginia, this county has lost one of its foremost citizens and the Brethren church has lost a man who always stood firm for the Whole Gospel. While he was perhaps not as widely known as many of the older men of the ministry, his ministry covered a long period of years which were spent in this section of West Virginia. He had had the advantage of only ten months of subscription school as the pioneer schools were called, but was thoroughly schooled in the experiences of life. He possessed a keen, retentive and analytical mind. He was noted for his wit, which did not leave him during the period of his affliction. As one who was his pastor for over five years, I am led to believe that no young man in the ministry ever had a more sympathetic adviser from an aged minister in his congregation than was "Father Duncan" to me.

There was never a sign of jealousy or envy, and suggestions were made in the spirit of great meekness. The advancement of the Kingdom and the growth of the local church was ever his goal. He was liberal

with his means in the building of the parsonage, the getting of a residential pastor, and the building of the new church. He was unable to ever enter the new building in his lifetime but had seen it and kept in constant touch with the work. He left a family that was a great pride to him and also the community. The Duncan quartette is known all over this section of the state. He officiated in over five hundred marriages and a great number of funerals. The work and standing of the Oak Hill Brethren church is a monument to his life as a minister who was willing to bury himself that there might stand in this community a testimony to the Whole Gospel. He has often said that, "anything more is too much and anything less is not enough."

FREEMAN ANKRUM.

#### ALLETOWN, PENNSYLVANIA

The First Brethren church, Allentown, Pennsylvania, have just closed a three weeks' evangelistic campaign under the leadership of Miss Emma M. Aboud. Miss Aboud is a conscientious, tireless worker, wholly dependent on prayer and the guiding of the Holy Spirit. She preached the Word and there was a deep spiritual refreshing among the members and friends alike. The services were well attended and on several occasions chairs and pews were filled. There were six confessions and four baptisms as a result of the meetings. There was a fifth baptism but she had come forward during the regular service under Brother Christiansen. On her last night two classes of six girls each came forward, for reconsecration to be used in the Lord's service. Our prayers go with her to her own field.

MRS. JAMES KAMOIE,

Corresponding Secretary.

521 Greenleaf Street.

#### MEETING AT MILLEDGEVILLE, ILLIONIS

On January sixth we started a meeting under the leadership of Brother J. C. Beal. We considered ourselves fortunate in securing his services for a series of Bible studies and sermons. The plan was for at least two weeks and preferably three weeks. All arrangements having been made it was thought the wise plan to go forward with the arrangement even though there were a great many in the community who were afflicted with the "Flu" and several of our own number so afflicted. A few had pneumonia. The time for Brother Beal to arrive brought us a snow storm with falling of temperature. This continued not just for one day, but for a week, then on into the second week and clear through the third week. During this period we had snow, rain, sleet and more snow. Temperature ranged from a few degrees above zero down to more than twenty degrees below zero. All through the three weeks it was very cold and so icy, most of the time, that it was impossible for the many to venture out after night. Many of the older members found it impossible to come to the church, and it is still very difficult to get about. Needless to say the meeting, of necessity, took on the form of a Bible conference. We had planned that it should be partially a Bible conference but not entirely so. The idea was a Bible study hour either during the afternoon or in the early evening with the evangelistic services in the evening.

In spite of the extremely cold and bad



weather there was a splendid attendance for the Bible study hour from seven until eight in the evening. The poorest attendance, so far as numbers go, was on a slippery, bad night when the sleet had broken the wires down and the electric lights were off during the hours for meeting. That night we had fourteen who sat quietly and listened attentively while, by candle light, Brother Beal expounded to us the Scriptures. With all the bad weather the average at Bible study was around thirty and when the weather was at all possible there were very good attendances at the meetings.

To be sure we were disappointed, and so was he I presume, in the fact that there were no additions to the number confessing Jesus Christ as Lord and being added to the church, which is his Body.

Those who were able to attend the meetings regularly were helped into a deeper understanding of the Word, encouraged in the faith, strengthened for the witness to the truth, prepared more fully to be able to contend earnestly for the faith, and prepared more fully to present the truth to others.

This we feel is well worth the time and effort which has been put forth. We believe that, had we been permitted good weather, we would have had full houses and splendid results numerically as well as in attendance and interest in Bible study. Certainly the Lord is able to make all things work together to his glory.

GEO. E. CONE.

#### MILLEDGEVILLE, ILLINOIS

It was the writer's good fortune to be permitted to spend a part of the month of January in a meeting with our church at Milledgeville. I have been associated with the present pastor, Rev. Geo. E. Cone, in past years and it was a real pleasure to be privileged to work with him. He is absolutely true to the Word, a thing of vital importance these days, and is doing a fine piece of work. I found here some whom I had met while at Sunnyside, Washington, and renewed old friendships.

I landed at Milledgeville in the midst of real winter weather and this condition maintained throughout the entire meeting. Ice and snow and then more ice and snow. With the thermometer at zero and below, the going was anything but pleasant. Despite all this there was an interest that was commendable. Even when the pastor and evangelist had not faith to expect any one, the faithful ones were there. One evening, in the midst of a storm, we were without lights. In spite of this, fourteen were out for the Bible study and by use of candles the work was carried on. We got a little taste of conditions as they were in by-gone years and appreciate just a little better the blessings that have come through the discoveries of men.

Under these conditions it was next to impossible to get the unsaved to the services. On very few occasions were there unsaved in the audience. One cheering feature of the meeting is that so many of the young people were definitely interested in the Bible study and the result will be entirely worthwhile in the lives of these who are to be the future leaders of the activities of the church.

I had my home with the pastor. Brother and Sister Cone did everything possible for my comfort. I appreciate their every effort and shall remember with great pleasure the hours of real fellowship we had. They are

wielding a large influence in the lives of the young people of the church and community and the years ahead will bear the fruit of their labor.

A liberal free-will offering was given the evangelist on the last Sunday of the meeting.

Despite all the handicaps of the meeting. I enjoyed my stay with the Milledgeville folks and shall look back upon our fellowship with pleasure, shall rejoice in the new friendships made, and shall be glad to know of the continued success in their work.

I am now back in Canton trying to get things in shape for our special meeting which is to begin February 17. A fine crowd greeter the pastor on Sunday morning and a spirit of cooperation is manifest that should bring success in the months ahead.

J. C. BEAL.

#### GENEVA'S ONE DARK MEMORY

I had not finished in the previous letter all I wanted to say about Geneva. We took one of the tours one afternoon and saw most of the important sights. I think I mentioned most of the important ones. There is one monument, however, in Geneva which always arouses my saddest thoughts. That is the monument raised to the memory of Servetus on the spot where Calvin allowed him to be burned. That act is one which will cloud Calvin's fame to the last hours of history. One can abate something of the blame we must heap upon him, if we remember that Calvin had come out of a church which believed in destroying men and women who were heretics. Yet, he was a reformer. He had set himself against the doctrines and practices of that church. However, he was so much the victim of his "logic box" that he was willing to allow a man who differed from him to be burned at the stake. I have no doubt that Servetus was a pestilential fellow. Most men are who oppose our views. He probably said things which made Calvin look very small and mean. People who differ from us sometimes have that propensity. Possibly he was a man of intemperate words. Good men sometimes are. But, whatever his faults Servetus was a fellow Christian trying to serve his Master in the way he thought best. He should have been tolerated in brotherly kindness. He might have labored with or even belabored with good strong words, but he should not have been burned.

Well, the modern Calvins are much the same, although they are not as much ashamed of their work as Calvin was of his. Calvin never boasted of what he had done, in fact he rather avoided the subject, and if it was pushed to his attention he rather apologized for his deed. There are few of the modern Calvins who have yet shown any shame.

We had a long ride from Geneva to Paris. It is 380 miles, and took us from 12 noon to 10:15 at night. We started out on what might have been termed the "fast snail" until we struck the main line from Marseilles to Paris at Bellegarde. From that point on we certainly did go. Of course they have no such trains as the Twentieth Century or the Broadway. But it was a good European train.

Paris seems to me to be run down at the heel. It is much dirtier than I remembered it. The buildings look old and are not kept up well. About the inhabitants there is a look of poverty. These French common

people are poor, or at least give one that impression, much more so than the people of Italy or Switzerland. We see lots of old men going about in very poor clothes. Many young ones look as if they had not had a good meal. They wear poor clothes. That is less true of the French women one sees upon the street, but they do not look as well dressed as I remember them 20 years ago. They certainly know they have had a war. The only ones I have seen over here who seem to be getting along all right are the Germans. Now, I may be mistaken. It may be that I am still moved by memories of the war. Or, it may be that only the Germans who are better off travel. The last is probably true. However, Germans aside from Americans are the ones who travel. All through the Orient the Americans predominated. Yet, in India we found one large ship of the Nord-Deutscher Lloyd with a cargo of Germans touring the East. When we got as far as Egypt, they were most numerous next to Americans. They have been growing more numerous among the tourists ever since. We saw crowds of them in Palestine, in Italy. The impression one gains is that the Germans are able to travel. I notice also that those who eat at the hotels we stay at always have plenty of wine and beer, and smoke good cigars. They travel well. What I should see if I went to Germany, of course, I am unable to say. When you talk to any of them you may meet on the trains or in the hotels, they complain a great deal about the heavy taxes they have to pay in order to pay the War Indemnity to the Allies. They are poor sports.

I am not sure that the French are much better. They are a thrifty people. They are taxed heavily, but not heavy enough to balance the budget. The consequence is that the French franc, which normally should be worth 20 cents, is worth less than 4 cents. What has happened to the money? Here right now one sees the best example of the working of what in economics is called Gresham's Law of Money I have ever seen. This law states that when two kinds of money, a gold or silver, on the one hand and a cheap money like paper or copper on the other, circulate together, the poorer drives out the better, unless the government makes the poorer as good as the other by exchanging good money for cheap. Now, there are few silver coins left in France, and I am told practically no gold coins are in circulation. I get only paper and copper with some brass coins issued by the French Chambers of Commerce. Why is that? Simply that when France failed to balance her budget, issued so much paper money that she could not redeem it with gold on demand or even with silver, the gold and silver were worth so much more than the token money that men bought up all the gold and silver and sent it abroad or melted it down. Now, Poincare is going to attempt to stabilize the franc at 4 or 5 cents July first, by cutting down the expenditures to equal the income, and by redeeming the brass, copper and paper in silver or gold, i. e., by returning to the gold standard.

This money situation is one of the explanations of the poor condition of the lower classes in France today. Wages always rise less slowly than prices. When anything disturbs the value of the unit of money changes go on in wages and prices of goods. Usually that makes a wide divergence between the price level and the wage level to which people have been accustomed. It means riches for some who know



how to make use of their opportunities, but it means poverty to those who do not.

My, my, when shall we learn some of these simple economic and social principles which make it so apparent that War does not pay. Even the victors in war today lose. I am not sure that Germany did not win the war in an economic sense. England and France will suffer from this war for a century to come. We have suffered nothing compared with them. Whatever you may think of the British, you have to admit that they just drew their belts a little tighter and said, "We shall pay our war debts." There are many things I do not like about the English, but they are good sports. They have financial integrity. They are paying an ordinary income tax of 20%, and those who have larger incomes pay much more. How would you like to pay one-fifth of what you earn up to \$800 to the government? Well, that is the British situation. And they are not grumbling about it to anyone. No wonder these Europeans envy the Americans and think they might well forgive the war debt. They see thousands of us traveling about, having money to spend, and they think it is hard that they had to fight the war and pay for it too. Moreover, so many of these American tourists are such asses. They swagger, throw their money around in tips, and let on as if they were the lords of creation. They are not so many but they attract attention, and all of us are judged by them. On the other hand, some of us are rather thrifty and are frugal with our tips, or give none, spend as little as we can, and then we get cursed for not spending money among these poor people who lost the most from the war. Well, it's a case of "Damned if you do, and damned if you don't." Americans are not loved. They are envied. They are hated. But that fine spirit which welcomed us when we came into the war has evaporated. We must not be too hard on them. The French are hard pressed. They are too poor to feel very generous. They have suffered more than any of us can possibly conceive. Think of the homes which today are mourning for the loss of one or more loved ones. Women I see pushing carts around Paris today whose supporters were killed in the war! Millions killed or wounded! Then her financial condition is so bad that it does not help the disposition. We have been through the Louvre pretty thoroughly. It is indeed a wonderful gallery and museum. Its riches are incomparable. John has greatly interested in it.

One afternoon we took a tour down to Versailles. It was well worth while, as you know. It is all the richer in historical associations now since the Peace Conference. Paris, May 6, 1928. J. L. GILLIN.

### DIVINE LOVE REBUFFED

This was the sad lament which registered the grief which the Savior felt when his love was spurned and rebuffed by those whom he came to seek and to save. John spoke truly when he wrote the words in his first chapter, "He came unto his own and his own received him not." Deeper yet was the sting of grief when he stood on the heights that commanded a view of Jerusalem and shed tears because his own knew not the day of their visitation. His longing to bring them into fellowship with the Father and his profound sorrow because of their unbelief finds eloquent expression in the immortal words, "O Jerusalem, Jerusalem, that killest the prophets and ston-

est them that are sent unto thee! How oft would I have gathered thy children together as a hen gathereth her brood under her wings, but ye would not." It is the wail of a love so divine, so infinitely rich and impressive that only those who are "born from above" can measure its beauty and its depth. Christ gave Nicodemus a glimpse of that love when he uttered those wonderful words which are the Gospel in a nutshell. "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish but have everlasting life"—words that make an appeal to the heart such as no preachments of man can ever make. Here is an offer of life to the human race that is dead in trespasses and in sins which only the few are ready to welcome and receive; for many are called but few chosen. The saddest tragedy in life is man's rejection of God's abounding love in Christ. "How oft would I, but ye would not," rings down through the centuries as Christ's great lamentation. It is a heart-rending fact, that "wide is the gate, and broad the way that leadeth to destruction, and many go in thereat." The words of Christ still keep ringing in men's ears, "And ye will not come unto me, that ye might have life."

O Thou giver of light and life, grant that our ears may be open to hear thy blessed invitation, "Him that cometh unto me I will in no wise cast out." Remove the blindness of our hearts that we may see thee and know thee. Amen.—The Lutheran.

### AN ESSAY ON RABBITS

Little children, one of the "best citizens" in our town has just been to a bad movie.

He is disgusted with the picture that was shown.

But did he get up and go out in order to express his disgust?

Oh, no. He sat through it to the end.

Why?

Because he was afraid of being called peculiar.

When he did go out, did he go to the manager and voice his protest against a bad picture?

He did not.

Why?

Because he is a coward.

Are a great many "best citizens" disgusted with bad movies in their town?

They are.

Do they ever get up in a body and go out and tell the manager what they think of the picture?

They do not.

Why not?

Afraid of being peculiar.

If a dozen "best citizens," men and women, would go out together in the middle of a bad film and register a protest with the manager would it have any effect in cleaning up the film business?

It would have tremendous effect.

Do good people in the churches complain a good deal about bad films?

They do. In private.

Could they bring the movie people to time and clean up the entire situation if they went in a body to a bad film and went out together and told the manager why?

They could.

Why don't they?

Why were there not five righteous men in Sodom to protest against its iniquity?

Answer: This is an essay on rabbits.—Christian Herald.

### Signs of the Times

(Continued from page 2)

problem. They found men in the darkness and they left men in the darkness. Why was this? What was it that made the greatest of human philosophies powerless to rescue men from intellectual pessimism and moral degradation?

Dr. George G. Findlay, great English scholar and expositor, gives the right answer. "The philosophic conceptions of Plato and Plutarch were too speculative and ideal to affect the common mind; they were powerless to move the heart, to possess the imagination and will. These enlightened men scarcely attempted to overthrow the idols of the populace; and their teachings offered a feeble and slight resistance to the tide of moral corruption. False religions can be destroyed only by the real. The concrete and actual is displaced by the more moral actual, never by abstractions. It was faith in a living and true God, in the God and Father of our Lord Jesus Christ as the supreme fact of the Universe, the enthroned Almighty and All-holy Will bent upon blessing and saving men, that struck down the idols, that transformed society and reversed the stream of history. It was not belief in "the Divine" as the highest category of human thought, as the Substance behind phenomena, the unknown and unknowable depositary of the collective powers of nature. Such ideas, at the best, shed but a cold glimmering light upon the path of daily toil and suffering; they proved themselves nerveless and pitiless, all too faint to encounter the shock of passion and to master the turbulence of flesh and blood. Not in the name of Pythagoras or Plato did the Greek find salvation." Amen.

It was the late President Mullins who once spoke of certain types of philosophy as a sort of "metaphysical cliff-climbing." Now cliff-climbing is fascinating business for those who are willing to take the risks, and it does provide exercise of a kind, but it is not the most essential thing for a dying world of men. Exercise is not to be despised, of course, but men need life more than intellectual exercise.

There is no life in Plato. History should teach us that much. For life we must come to Jesus Christ, the Lord of Life. "For there is none other Name under heaven, given among men, whereby we must be saved."

The devil can make a good man very sure of the truth of a fallacy.

## OUR LITTLE READERS

### ANALYZING GOOD LUCK

Uncle Joseph Carson had been visiting his brother's family only a week, but during that time he had heard from a dozen different boys that Dick Balmer was the luckiest boy in Dayton. His nephews told him so several times a day, and the neighbor boys and school friends of Jesse and Julius Carson repeated the assertion.

"How do you mean lucky?" asked Uncle Joseph.

"Why, just downright fortunate," said Julius positively. "Mr. Brace took him for a camping trip in the Fall, and all the fellows were wild to be chosen. Perfectly glorious time, uncle! Two weeks in the

Michigan woods with hunting and fishing and all that."

"And if there's a paying job anywhere that fellow gets it," said Jesse enviously. "The rest of us get the two-for-a-penny tasks, while people run after Dick with the big ones."

"What do you think he's landed now?" put in Fred Forbes, who had just joined the group in the sitting room. "Going to tutor that crippled boy of Mr. Turner's—the new family that moved into the big main house. I could have done that as easy as anything, for the little boy is only in the fourth grade. All Dick has to do is to keep him up with his problems and read to him every day. Some people get all the snaps."

"And I don't see how they do it," groaned Luke Richards. "I was the very first applicant for the place of taking tickets at the soldiers' entertainment, but Dick got that too. Talk about luck! That fellow has all the luck going."

Lucy Carson was quietly picking a flower to pieces, studying its parts for her botany class in the school, unmoved by the talk of her thirteen-year-old twin brothers and their friends.

Uncle Joseph picked up a flower minus three petals, and held it up before the discontented boys.

"Here, boys," he said. "Lucy's analyzing this flower. Why don't you pick Dick's luck to pieces as she takes this flower apart, and see why he has all the good fortune?"

The boys stared, thinking Uncle Joseph must be losing his wits, but that gentleman was on coolly: "Let's begin. Now let's take off the first petal. How are Dick's studies in school?"

"He's the best pupil in the eighth grade," said Jesse.

"First rate! Is he prompt—punctual?"

The boys had to admit that he was always on time. Then followed such questions as whether he was good-natured, courteous, studious, obliging, fair in games, anxious to please and determined to succeed. As the analyzing process went on, and one by one the petals of Dick's character were held up to view, the boys began to look sheepish.

"It kind of looks as if Dick works for everything he gets in the way of luck," said Julius shamefacedly. "Maybe if some of the rest of us stood as well in school and in games as Dick does we'd have good luck too."

"Not good luck, but good management," said Fred Forbes. "It seems the only secret of the whole thing is hard work."

"That's the open secret of all good luck," said Uncle Joseph briskly. "If you see anyone who is successful in business or in games or school or anywhere, just pick his good luck to pieces, and you will find that it all runs back to hard work and common politeness. Don't forget that, if you want to succeed and be happy."—Exchange.

## KEEPING SUNDAY

There are enough holidays for most of us. Sunday differs from other holidays in the fact that there are fifty-two of them every year. Therefore, on Sundays go to church.

Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees, or by a running brook, or in a man's own house just as well as in a church. But I also know as a matter of cold facts the average man does not thus worship or thus dedicate himself! If he stays away from

the church he does not spend his time in good works or in lofty meditation.—Theodore Roosevelt.

## THE TIE THAT BINDS

**BOOTHIE-JUDY**—Wednesday night at the Oak Hill Brethren parsonage occurred the wedding of Brother Walter Boothie, one of the young men of the church and Miss Gladys Judy of Oak Hill. While she is not at this writing a member of the church, she expects to be ere long. May the best of life be theirs. Ceremony by the undersigned.

FREEMAN ANKNUM.

**BRACHER-ROMESBERG**—Sunday afternoon, February 3, at two thirty, the writer was invited to the home of Mr. and Mrs. Romesberg of Ellet where a quiet marriage service took place. Miss Emma Romesberg, who has frequently blessed the Brethren church with her glad voice was united by the bonds of holy wedlock to Mr. Dwight Bracher of Akron. Mr. Bracher is a member of the Somerset Church of the Brethren. The young couple will make their home on West Hill, Akron. We ask God's blessings on their home.

FLOYD SIBERT.

## IN THE SHADOW

**YOCUM**—"Her sun has gone down while it was yet day." But we rejoice in the fact that as the sun goes down on one orb it rises again in all of its splendor to shine upon another. Likewise those who die in union with the Lord shall rise again "in the power of His arm." "We are dead and 'yield ourselves unto God.' For 'if we be dead in Christ, we believe that we shall also live with him."

At the early age of thirty-one years and one month, Mrs. Lloyd Yocum of Ellet was called to her reward. She was a loyal friend of the Brethren Church of Ellet, Ohio. Although frail of constitution she faced the world bravely bearing the marks of her Savior in her shining countenance, cheerful words and helping hands. She leaves to remember her in a bright and good son, her husband, daughter, mother, stepfather, a brother, Wesley of Ellet, two half brothers and many other relatives and friends. Services were conducted February 2, by the writer at the funeral home at Ellet.

**BURGER**—"Her sun has gone down while it was yet day" but "The righteous shall shine forth as the sun in the kingdom of our Lord."

Louise Anna Burger was born December 1, 1928 and was plucked from this life February 6, 1929, after a brief illness of five days suffering from double pneumonia. In her departure she preceded her father and mother, Mr. and Mrs. Wesley Burger of Ellet, Ohio, who are members of the Ellet Brethren church, and their two children, Francis and Jean. Mr. Burger is the Bible teacher of the adult class in Sunday school, and Mrs. Burger is the expected teacher in the 1st for both Sunday school and church. The Brethren of Ellet are united in their sympathy for this family.

FLOYD SIBERT.

**CREEL**—Roy E. Creel was born in Elizabeth, West Virginia, July 1, 1900, and died February 5, 1929, aged 28 years and 9 months. August 24, 1924, he was united in marriage to Myrtle Mae Kirkland. His death came instantly in an auto accident. He leaves to remember him, his father and mother, Mr. and Mrs. Hopkins, his wife, four brothers and three sisters. Services conducted by the writer.

FLOYD SIBERT.

**RUSHER**—William Henry Rusher of Warsaw, Indiana, was born in Stark County, Ohio, March 30th, 1853. Early in life he moved with his parents to Indiana. He was married to Adeline Shively in 1876, who preceded her husband in death about eleven years ago. Brother Rusher passed from this scene of action after a few days' illness with influenza and pneumonia, leaving a son, Edward H. Rusher of Detroit and a daughter, Mrs. Nora Blessing of Nappanee, Indiana. He was a Deacon and an interested, consistent worker in the Brethren church for years. His funeral services were conducted from the church by the pastor, January 10th. May God always comfort the sorrowing.

E. M. RIDDLE, Pastor.

**VANDERGRIFT**—Brother Charles J. Vandergrift, son of Selma and Amanda Vandergrift, was born in Henry County, Indiana, January 7, 1882 and departed this life at the home of his sister, Mrs. Jennie Gibson at Springfield, Indiana, December 26, 1928. Brother Vandergrift was a helpless invalid for several years, a victim of deep-seated paralysis from which effects he never recovered. On May 28, 1924 he united with the Oakville Brethren church. He is survived by two brothers and five sisters. The funeral services were conducted by the undersigned at the Oakville Brethren church.

S. C. HENDERSON.

**HOLSINGER**—Brother William D. Holsinger, son of Isaac and Mary Jane Holsinger was born on a farm near Oakville, Indiana and passed to his reward at his farm home west of Oakville, January 29, 1929. The end came suddenly and unexpectedly and was a shock to the entire community. On November 24, 1889, Ab was united in marriage to Miss Rose Nixon. To this union there were born two daughters—Mrs. Mahle Tietmoud of Muncie and Miss Mildred, a teacher in the Richmond, Indiana schools, and a son Frank, at home. Brother Holsinger united with the Brethren church at Oakville in 1889 under the pastorate of Brother W. C. Perry. He and his family have been loyal and faithful members in their attendance and activities of their church. During a short residence at Akron, Indiana, Brother Holsinger and family transferred their membership to the New Highlands Brethren church, but returning to Oakville he placed his membership in the Oakville church. Brother Holsinger will be missed by his many friends both in the church and community. The funeral was conducted by the under-

signed at the Oakville Brethren church. The church was taxed to its capacity by the friends and neighbors. The family have the prayers and sympathies of the local congregation in their bereavement. S. C. HENDERSON.

**KILLIAN**—Louise Carlyne (Keller) Killian was born November 7, 1896 and passed away to be with Jesus January 31, 1929.

Funeral services were conducted by Rev. Thomas F. Howell, her pastor, in the Lutheran church, Accident, Maryland, February 3, using the text, "For to me to live is Christ, and to die is gain," after which the remains were laid to rest in the Brethren cemetery. She was the daughter of Benjamin and Mrs. Emmaline Keller of the Flatwoods community, where she grew to womanhood. On September 7, 1927 she was united in marriage to J. R. Killian of near Hershey, Pennsylvania, where they lived for several months, then moved to Easton, Pennsylvania, where they remained to her death, death being due to a heart ailment and was very sudden.

At the age of seventeen she confessed her Lord and united with the Brethren church, where she remained a loyal, never-tiring servant, always ready to consider the command of her Lord in obedience. She was well known and loved by all those with whom she came in contact. She leaves to mourn their loss a companion, father, mother, four brothers and six sisters, and a large circle of other relatives and friends.

THOS. F. HOWELL.

**DUNCAN**—Rev. Arthur Brown Duncan, the son of John R. Duncan and Rachel Bibb Duncan, was born in Amherst County, Virginia near Buena Vista, April 15, 1843. At the age of three years he was moved to Fayette county, West Virginia, where he was reared in Virginia. With the exception of two years spent as a pioneer in Kansas and Colorado he spent his entire life in this country. He was a veteran of the Civil war and a soldier of the "East Coast." In 1872 he was ordained a deacon of the Church of the Brethren and in 1880 entered the ministry. In 1903 he founded the Oak Hill Brethren church and was its pastor for ten years, an adviser and supporter of the work until his death. He held office in the Brethren church for over three years and finally slept away, January 17, 1929, aged 85 years, 9 months and 2 days. November 13, 1865 he was married to Miss Annie Sanger, to which union were born nine children, three of whom are living.

Those surviving his death are: Will of Roanoke, Virginia; Dr. Harry J. A. S. E. Duncan, and Mrs. R. F. Singer of Oak Hill and A. J. Duncan of Fayetteville. His first wife died in 1912 and in 1925 he was married to Mrs. S. C. H. Holsinger. His funeral was held in the Oak Hill Brethren church and hundreds of people came to pay their respects to the man who had been one of the foremost and best known pioneer citizens of this country. The church was filled and great numbers were unable to get in for the services, but who later viewed the remains. The service was in charge of the writer, his pastor, assisted by Rev. J. M. Crouse of the Church of the Brethren, Rev. C. S. Deaton of the Pleasant Hill church and Rev. R. W. Kinzer of the Oak Hill church of God. The services in the main were carried out as he had planned them. Burial in Chestnut Grove Cemetery near Oak Hill.

FREEMAN ANKNUM.

**TEETER**—Mazie Teeter, 51, daughter of Elias and Susan Teeter, of Pleasant Hill, passed away at Memorial Hospital in Ellet, Ohio, February 1, 1929. Her father was the only person giving her entire life to the work of Primary teacher in the Pleasant Hill Public Schools, an active worker in the Brethren church all of her life being a teacher, and Sunday School Secretary and Recording Secretary and member of the Official Board for many years. The church recognized her as a consistent, faithful Christian, serving and living for her Lord. A memorial will be erected by the church in Ellet, Ohio, in memory of her. She leaves three sisters: Florence Davis and Estella Russell, of Dayton; and Carrie Seamen, of Englewood; and three brothers: Lloyd, of Columbus, Roy R., of Ashland, and John, of Bradford. Funeral services were held Tuesday, February 5, at the Brethren church, conducted by her pastor, H. C. Marlin. Interment in Pleasant Hill Cemetery.

H. C. MARLIN.

**HOLSINGER**—Isaac Edward Holsinger was born August 10, 1878 and departed this life July 20, 1928 at the age of 49 years, 11 months and 21 days.

Brother Holsinger was a teacher in the Bedford county schools for number of years. After becoming interested in Boy Scout work, he moved to Elmira, New York. He was greatly interested in this work and while at a camp where the storm had done serious damage, he became suddenly ill. His illness was very short and on July 20th, he died at the hospital in Elmira of spinal meningitis. Brother Holsinger was a member of the Church of the Brethren. His wife and two sons are members of the New Enterprise Brethren church.

Brother Holsinger is survived by his father, his wife and two sons, Alden and Bernard, four brothers and two sisters.

Funeral services were held in the Church of the Brethren at New Enterprise, in charge of Dr. C. C. Ellis, Juanita College, assisted by the Rev. D. T. Dewilder, of the Church of the Brethren, and the Rev. Elmer M. Keck of the Brethren church.

ELMER KECK.

**STEELE**—Joe Dean Steele, the only son of Ralph and Lea Steele, was born March 22nd, 1827 and died November 3rd, 1928 at the age of 1 year, 7 months and 11 days.

Funeral services were held in the Yellow Creek Church of the Brethren by the writer, assisted by the Rev. D. O. Cottrell of the Church of the Brethren.

ELMER KECK.

**JOHNSON**—Thomas Johnson was born in 1856; departed this life on December 14, 1928 at the age of 72 years, 8 months and 10 days. He was the youngest son of the late Wilson and Jane Johnson.

Mr. Johnson's family were among the early settlers of Blair and Bedford counties. He was born and spent his life within a radius of 30 miles from where he died. Mr. Johnson was a great home person and his home was one of the landmarks of the community.

Mr. Johnson is survived by his wife, Mrs. Savella Johnson, one daughter, Mary Eaglen Johnson; two sons, Easton and Jacob H. Johnson, and one grandson, Jacob Johnson, Jr. Funeral services were held at the home of the deceased.

ELMER KECK.

C. Benschhoff, Nov. 23, 1929  
2. W. 2nd St.  
yr

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# THE BRETHREN EVANGELIST

## *Heart Throbs of Our Church Leaders*

### V. THE FAITHFUL STEWARD

By Rev. J. L. Kimmel

This great country in which it is our good fortune to be citizens, has, we are told, outclassed the whole world in the accumulation of wealth. We are also told that a great period of unprecedented prosperity is before us.

This is good news even to the Christian people, for the Church of Christ cannot possibly hope to promote her interests in the world without money.

Christ recognized this truth when he said, "Make to yourselves friends of the mammon of unrighteousness so that when ye fail they may receive you into everlasting habitations."

Every person no matter how great the opportunities cannot make money—making money and saving money is a gift of God.

Blessed is that man who is able to make money and then use it for a righteous purpose.

The Brethren people are beginning to see more and more their opportunities and also their respon-



sibilities. Now since Dr. Bell has passed the Two Hundred Thousand (\$200,000) Dollar mark for Ashland College Endowment we may begin to think of an endowment for Ministerial Relief. You want to remember that the Board of Benevolence is an incorporated institution and that the endowment campaign has already started.

Through the Jesse Eyman Estate the Board of Benevolence has come into possession of more than ten thousand (\$10,000) dollars as a permanent endowment fund.

We should have a number more such men in our church who could see the opportunity of this righteous cause.

The other churches have been raising millions for Ministerial Relief and we must do so by the thousands and have a permanent fund or else our ministerial ranks will become depleted and the work must suffer.

Fort Wayne, Ind.

## Signs of the Times

What is Man?

The Suicide of "Science"

Darwin's Horrid Doubt

"Thinking" without Thinking

by  
Alva J. McClain

**L**OSS of belief in the existence of God, so common in our day, would seem to be the utmost limit in the way of scepticism. But now there comes forth still another form of unbelief. Having dispensed with God, the unbelievers are turning their attention to man. A group of pseudo-scientists, together with their satellites, have abandoned belief in the existence of man. They deny the existence of "man" in the ordinary sense of that word, that is, man as a being with mind, personality, freewill and moral responsibility.

What we call "man," they say, is only an animal organism which reacts automatically to outside stimuli; and what we call "thought" is really nothing but certain glandular and muscular responses which take place somewhere in the region of man's neck. Of course, it follows that for such a being there could be no freedom or moral responsibility, since all his actions are rigidly determined by the stimuli of his environment. Such, in brief, is the scheme offered by the new cult.

**PSYCHOLOGICALLY**, it is called "Behaviorism." And some one, with a sense of humor, has defined a "behaviorist" as a "philosopher who has made up his windpipe that he has no mind." The pope of the new cult is Dr. J. B. Watson; its prophet is H. L. Mencken; and Mr. Clarence Darrow completes the trinity.

The worshippers are many. Its popularity may possibly be explained by the fact that it relieves man of all moral responsibility. Man, according to the theory, must do whatever he does. To blame him for his conduct is absurd. And of course, all this is very convenient for those modern souls who always try to do what they want to do.

**T**HE rise of such a cult should not surprise us. When men abandon belief in the existence of a Personal God, how could we expect them to keep on believing in the existence of man as a person created in the "image of God?"

In this theory of man, the so-called "free thought" has arrived at the blind alley of self-annihilation. While attempting to maintain its boasted freedom from "theological interference," it has reached the astonishing conclusion that there is no such a thing as "freedom," and finally that there is no such thing as a mind which "thinks." Thus man, having set out to follow the truth no matter where it led, finishes by denying the possibility of truth. And the psychologists, who started to explain the nature of "knowledge," conclude by proving that knowledge is impossible. That which began confidently as "science" ends by destroying itself.

The rather curious aspect of the matter is that the "Behaviorists" apparently do not see where they have landed. Having proven to their own satisfaction that "thinking" is an illusion, still they insist that the rest

of us must accept what they "think" about "thinking." Not even the Roman Catholic church ever asked men to do anything so absurd.

**D**ARWIN, one of the greater deities of the cult, and who is partially responsible for laying its foundations, once had a remarkable premonition of the end to which the thing would at last come. In a letter to a friend he wrote, "But then with me the horrid doubt always arises whether the convictions of man's mind, which has been developed from the mind of lower animals, are of any value or at all trustworthy. Would anyone trust the convictions of a monkey's mind, if there are any convictions in such a mind?"

Darwin evidently saw farther than his disciples, for his "horrid doubt" has today become a finished dogma. And, mark well, it destroys science as well as religion, if accepted. This new psychology is like the snake, described by Dr. Mullins, which in the presence of danger begins to swallow its tail and keeping on swallowing until nothing is left.

**H**ERE we have the remarkable paradox of thorough-going "evolutionary science." Having used the so-called "scientific method" to show that man is only a complex animal organism with no more mind than a monkey, it now tells us that the conclusions of such a mind cannot be trusted.

Well, it is no secret that some of us have suspicioned the conclusions of this "school" for some time. But we still believe that

(Continued on page 15)

## Questions and Answers

Conducted by  
J. Allen Miller

Readers are invited to send in suitable questions, which will receive consideration as space permits.

9. What is the meaning of the word "Advocate" in 1 John 2:1?

The passage referred to reads, "My little children, these things write I unto you that ye may not sin. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous:..."

To answer this question fully one should have all the passages where this word, in the original, occurs before him. These passages are: John 14:16, 26; 15:26 and 16:7. In each of these passages the word is translated "Comforter."

The original Greek word is *parakletos*, equivalent to the English form *Paraclete*. The word is derived from *para*, along side of or to the side and *kaleo*, to call or summon. Hence the word means originally, one who is called to the side of another to aid him. It is used in classical Greek of an advocate or legal counsellor. Later usage seems to have developed the idea of one who comforts.

We may next note that it is used only by St. John in the New Testament. Also that in the passages indicated from the Gospel its reference is to the Holy Spirit, while in the Epistle it refers to our Lord Jesus Christ. The Holy Spirit is another Advocate or helper according to the Gospel. I would prefer the word Advocate or Helper in each of these passages.

10. Will you give a good popular definition of God?

This will perhaps be difficult to do. I may give the readers two statements from great writers that may be helpful. "God is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness and truth."—The Westminster Catechism. "God is the infinite and perfect Spirit in whom all things have their source, support, and end."—Strong.

But why try to define when the terms of the definition require more explanation than the original word? There are some words that can not be defined. We may often form the best conception of the meaning of a term by description. At any rate we can know God best by what he does, by his modes of activity, by the revelations of himself. The finest statement of the Christian conception of God I know is that given by Clarke. It reads thus: "God is the personal Spirit, perfectly good, who in holy love creates, sustains and orders all." Quoting again he says: (1) The nature of God: He is a personal Spirit.

(2) The character of God: He is perfectly good.

(3) The relation of God to all other existence: He creates, sustains and orders all.

(4) The motive of God in relation to all other existence: His motive is holy love."

11. Does the Old Testament idea of God and that of the New Testament stand in contrast, or do they supplement each other?

From the beginning of Revelation God disclosed himself more and more fully in the historic process until we see him in his highest manifestation in Jesus Christ. He is the same God throughout the whole process of disclosure. Who he is, what he does, what his attributes and characteristics are become more and more clearly defined. At last in the highest conception we can form of him he stands revealed as "The God and Father of our Lord Jesus Christ." Jesus said, "He that hath seen me hath seen the Father." Paul said, "In him (that is, in Christ) dwelleth all the fulness of the Godhead bodily." The writer to the Hebrews, 1:1, says, "He (Jesus Christ) is the effulgence of his (God's) glory, and the very image of his (God's) substance...."

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# THE BRETHREN EVANGELIST

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## The Growing Unity of Dunkerism

There has been manifest in many quarters a growing friendliness among the divided ranks of Dunkerism, and an increasing disposition to fraternize and cooperate. For a number of years this drifting together has been apparent. But there has been a noticeable reluctance on the part of church leaders to say anything definite that could be put into print, or to commit themselves to anything tangible. They were somewhat like two bashful young lovers, whose days of courtship had not reached the point of courage and frankness. But now men are beginning to find the courage to speak out on the subject that is of such vital interest to all. They are beginning to think in terms of possible agreements and to commit themselves to something definite, not officially, of course, but individually and in small groups. And because this is true, a day of hope has begun to dawn.

The most pronounced and tangible statement that has come to our notice is that which was published in the Evangelist two weeks ago under the signature of Rev. Charles H. Ashman, pastor of the First Brethren church of Johnstown, Pennsylvania. As will be remembered, it was a paper read before a joint meeting of the ministers of the Church of the Brethren and of the Brethren church of the city of Johnstown, and contained a commendable outlined suggestion as a basis of approach on the part of the two branches of the Dunker fraternity. And the fact that this paper came to the Evangelist with the unanimous approval of the ministers of the two groups and the recommendation for publication is significant. It is evident from that fact that the two groups of Dunkerism in that community have begun to realize the folly of division and have begun to take their courtship seriously. The points of agreement and the principles outlined as a basis of approach by Brother Ashman are worthy of wide consideration, and should be the beginning of a period of frank, friendly, considerate discussion of our agreements and the advantages of a reunited fraternity.

In Ohio there has been developing a friendly approach that is far-reaching in its possible consequences. Each year at the Ohio Pastors' Convention which meets in Columbus the latter part of January there is a period of two or three hours during that convention given to denominational luncheons. For three years the ministers of the Church of the Brethren and those of the Brethren church have been lunching together, and the approach was first made by the ministers of the Church of the Brethren. This last year the discussion became very frank and definite regarding methods of cooperation and means of promoting a popular demand for union. The editor has had the privilege of being present at these three fraternal luncheons and has been delighted to notice the growing spirit of understanding and of frankness. We are not authorized to report any definite proposals, as Brother Ashman made, for none such were offered. But we can make mention of the following points which were discussed with much candor and in which practically every one present participated. There was no voice of disagreement on any point but quite general agreement expressed. These points are worthy of consideration by other such groups.

1. That the two denominations should have and maintain a Committee on Comity, or Fraternal Relations, or Interchurch Cooperation, or whatever each group might choose to designate it, authorized to meet and consider such problems as properly relate to such committees.

2. That each group in launching home mission enterprises should avoid any attempts to build up on another's territory and that the existence of two Dunker churches (one a "Progressive" and one a "Conservative") so located as to be competing for the same territory is to be deplored. And further, it was suggested that it would be the part of wisdom, in the case of establishing new

mission points where neither church is located, and where members of both branches are resident, to have the mission boards of both branches represented make a survey of the field jointly and discover which branch has the better claim upon the field, which has the better chance of succeeding, and which is the better able to advance the cause in that particular field. We understand this has been done already in certain localities.

3. That the giving of letters of membership on the part of each group to the other is desirable; and especially in communities where both branches are not represented, the branch that is located there should be privileged to solicit letters of membership on behalf of members of the opposite branch moving into that community and to receive them into full fellowship.

4. That fellowship meetings in the various localities of ministers of the two branches of Dunkerism should be encouraged, as well as other means of building up the spirit of cooperation.

5. It was suggested that the exchange of ministers for both pastoral and evangelistic services should be looked upon with favor.

6. It was suggested that in communities where both branches have churches and neither are able to provide separately the proper pastoral and equipment needs of the community, that we should give encouragement to a cooperative plan whereby both groups could be served by one pastor and ultimately brought to unite their resources for the providing of proper local equipment, while each group would be permitted to present its own denominational missionary, educational and other projects for support.

It is taken for granted that not all these suggestions would be fully acceptable to all parts of either brotherhood at present, but there are a number of localities in both fraternities that have already been considering these and other similar points, and in some quarters some of them are actually being put into practice.

Surely two church groups with such a common precious heritage and with such identical faith and practice, ought to be about ready to lay aside prejudices and begin to talk points of agreement and methods of cooperation. Dunker people are historically a Bible people. They have come up through the years with both feet on the Bible; they have not quibbled about the practice or questioned the veracity of any portion of the blessed Book. And if they still profess to cling to such a position, why should they not soon be willing to forget their old differences, which are not differences any longer, and consider how they may go forward together. People who endeavor to keep conscience thus sensitive in matters of faith and practice can scarcely be content long to labor under the sin of division.

## Starving and Freezing in China

"The worst famine in fifty years" is the authoritative word from the famine area of China. A cablegram just recently received from Shanghai says that it is reliably estimated that "twenty million in Kansu, Honan and Shensi are starving and freezing this winter." One in every ten is a child, and tens of thousands of these children are without adult relatives. Many have died and others will soon die unless outside aid comes speedily. In desperation they are already "eating clay, tree bark, pig weed, grass roots, chaff—anything to stop the gnawing hunger. The cabled stories of the sale of babies and young girls indicate how desperate the condition has become in the Shantung famine area, and remind us of the record of a terrible famine in Samaria in Bible times when mothers killed their children for food. In that case the lepers outside the city walls, suddenly finding themselves in the midst of an abundance of food left by the frightened enemy of the besieged city, hastened to bring word to the starving inhabitants. Christian America also finds itself surrounded by plenty, and even luxuries, in most parts,

and we cannot but believe our fortunate people will respond to this urgent call for relief.

It should be said that the government of China is doing what it can to feed its starving millions, but it cannot cope with the situation alone. Recent cablegram says: "Government appropriates two million more to raise through surtax. Leading Shanghai shops give five per cent of daily gross income. Seven thousand of Honan refugees arrive at Nanking. ... More coming for food. ..." For five dollars a month you can become the father and mother to some homeless orphan, saving its life and preparing it for self-support.

The wise use of all famine Child Relief funds is assured by the fact that actual relief operations will be directed by the National Child Welfare Association of China, of which the Hon. H. H. Kung, Minister of Industries and Commerce, is chairman. Those who wish to help in the relief work may send their gifts to the Association for the Welfare of the Children of China, 156 Fifth Avenue, New York City.

## EDITORIAL REVIEW

We naturally prefer life's pleasant ways, but the noblest and most abiding qualities result from its disciplines.

Some professed Christians never get the help of heaven because they are unwilling to do their plain duty.

Don't expect gospel measure returns on miserly measured investments.

The work at Lanark, Illinois, under the pastoral leadership of Brother Harold Fry, is making progress notwithstanding the heavy winter weather that slows up activities in that section. Three were recently received by baptism.

Some of the most effective sermons are built around the lives of some of God's worthy saints, and this week Brother Thoburn C. Lyon brings us a beautiful lesson from the life of a noble sister who was a former parishioner and who recently passed to her heavenly reward—Sister Finn of Washington C. H., Ohio.

Brother A. T. Wirick, president of the Board of Trustees of the Shipshewana summer resort and conference center, writes of some of the improvements that are being made, and from all that is being done it certainly seems that the management of affairs is in wise and energetic hands. Those who are able and disposed to lend a hand in the promotion of this commendable undertaking will find suggestions in Brother Wirick's letter. Plans are under way to make this coming summer's programs the finest that Shipshewana has known.

Dr. C. F. Yoder writes of the first general conference of the mission churches in our Argentine district held at Rio Cuarto, January 10 to 14, where thirty-five visiting delegates were in attendance. It was a splendid success—the delegates were successfully entertained, the program was an inspiration, and their coming together meant much in the way of making stronger the bonds of Christian fellowship and of centering the membership upon the great objective of building up "a self-supporting native church."

Another appeal is made this week for support of the Superannuated Ministers and the Brethren Home. February 24th is the day set aside by General Conference for the lifting of an offering for this two-fold purpose. If for some churches that date should not be suitable, of course, it is your privilege to select a more convenient date. The main thing is to take the offering. Send money for Superannuated Ministers' Funds to J. J. Wolfe, Secretary, North Manchester, Indiana, and for the Brethren Home to Henry Rinehart, Treasurer, Flora, Indiana.

We are in receipt of the 1929 "Year Book" of the First Brethren church of Long Beach, California. It is a neatly printed publication of 52 pages and cover, containing the officary, membership roll, pictures of the church's missionaries, full information regarding the Sunday school organization in all its departments and classes, a detailed financial report and explanation of their finan-

cial system and budget for the year, followed by the church constitution and telephone list. It is the most complete church year book that comes to our desk.

News has reached Ashland that Brother A. C. Hendrickson, who lives at Ontario, California, and is a member of the La Verne church, has suffered a stroke of paralysis. Brother Hendrickson was formerly a member of the Ashland College faculty and bursar and is widely and favorably known in the brotherhood for his business acumen. Let his many friends pray for him in his affliction.

Dr. W. S. Bell reports his College Endowment canvass in two of our Iowa churches—Garwin and Des Moines. At Garwin he experienced considerable difficulty in getting in touch with the members, once because of the "gumbo" mud and at another time because of snow. At Des Moines he found the little band struggling bravely with their burden of local expenses and did not press them for Endowment Funds, but they made a small offering. From the two places he received \$555.00, which makes the total of the present campaign to stand at \$202,878.20.

Brother George A. Copp, treasurer of the Southeastern District Mission Board, reminds the churches of that district of the amount of their apportionment, and urges that payments be made. One of the strongest reasons for prompt payment on the part of the churches is the fact that they have something to show for what they are spending—one of the most promising and rapidly growing mission churches in the brotherhood—Winchester, Virginia. Besides it is an undertaking that all have had a part in launching and for which all are responsible.

Our good correspondent from Nappanee, Indiana, reports that the work is going forward and that the people have the spirit of work. That will make for success in any undertaking. They enjoyed a very helpful series of Bible lectures by Dr. G. W. Rench in December, and just now they are rejoicing over the success of their evangelistic campaign under the leadership of their pastor, Brother S. M. Whetstone, who was assisted by Mr. and Mrs. Harry Richer, song leader and musicians. This was Brother Whetstone's fifth such meeting in this church. There were fifteen additions to the membership and the church was left in the soul-winning spirit which is expected to result in another ingathering at Easter.

Dr. J. L. Gillin's article this week deals with his visit to some of the battle fields of France and observations made concerning events and scenes connected with the terrible war. If those in our fair land who are indifferent to the awful havoc wrought by war, or who look upon it as a necessary evil about which they can do little or nothing, or if those who, in the midst of their abundance, have been annoyed at the insistence on the part of France that the terrible ruin and devastation wrought upon her land shall be taken into account in the settlement of the issues of the late war,—if such could visit the scenes of that awful holocaust, their attitudes might be changed. Furthermore, such a visit might bring us all to a keener sense of the horrors of war and stir us to a more loyal support of programs that aim to outlaw war and build for peace.

In a personal communication from Brother W. S. Crick, pastor of the church at Fremont, Ohio, which is receiving aid from both the Ohio and the General Home Mission Boards, we have the following encouraging news. He writes: "You will probably be interested in learning that Fremont went 'over the top' last Sunday in the matter of providing \$500.00 for curtailment of the church debt, and the \$135.00 interest due. ... This means that in the last two years, Fremont has paid \$1,000.00 on the principal and \$570.00 interest, a total of \$1,570.00 on the debt, and at the same time has met all current expenses promptly, pledged \$805.00 to Ashland College and expended \$200.00 in repairs and improvements." This shows that Fremont is keeping faith with the Ohio Mission Board by endeavoring to liquidate their building debt as soon as possible, when they will not need the help they are now receiving for pastoral support. These good people and their faithful pastor are to be commended. Dr. Beal is announced to begin a meeting there March 11th.



## Facts Relating to the Brethren Home

By J. Allen Miller, President of the Board

The time for the Annual offering to be made for the maintenance of The Brethren Home is here. Sunday, February 24 is the date. We are desirous in this brief article to set forth some of the facts relating to the Home, its organization, its purpose and its needs.

First. The Brethren Home is an Incorporation under the Laws of Ohio and is controlled by the General Conference of the Brethren church. The immediate management and control of the Home is entrusted to a Board of Nine Trustees elected by the General Conference. The Board at present is constituted as follows: Henry Rinehart, Flora, Indiana; Ira Fudge, Gratis, Ohio; W. V. Pearson, Flora, Indiana; Melvin D. Kerr, Bryan, Ohio; A. V. Kimmel, Los Angeles, California; G. W. Brumbaugh, Dayton, Ohio; Ephraim Culp, Goshen, Indiana; Martin Shively and J. Allen Miller, both of Ashland, Ohio. The care and management of the Home are under the Superintendent and Matron, Brother and Sister John Briggs.

Second. The purpose of the Home is set forth explicitly in the Object of Corporation. It is as follows: The Object of this Corporation shall be to better provide and care for the aged and infirm members of the Brethren church, who may be incapable of self-maintenance, and all such homeless and needy children as may be reasonably accommodated under proper regulations.

It should be added here that by action of the Board no children are at present received. There are two reasons, namely, insufficient capacity and the strict requirements of the Indiana Laws governing orphanages. Until larger equipment is made possible the Board has decided not to undertake the care of orphaned children. Philanthropic minded people should bear this need in mind.

Third. We are very anxious for every member of the church and every friend of the Home to know just what we have in the way of holdings and property and what our needs are. Accordingly we give you here a brief summary of the Treasurer's report made at General Conference at Ashland, Ohio, in August last. This report was submitted by Brother Henry Rinehart and covers the year beginning August 1, 1927 and ending July 31, 1928. It is as follows:

### Values of all Properties

Farm Lands located at Flora, Ind. ....	\$30,000
Administration Building .....	36,000
Town Property (Flora) .....	7,000
Fixtures, furniture, stock, farm implements, etc. ....	6,875

Total valuation of all properties .....\$79,875

### Receipts

Cash on hand, Aug. 1, 1927 .....	\$ 1,215.91
Received from Individuals .....	124.15
Received from Churches and Societies .....	1,324.49
Received from the Eyman Estate .....	1,636.23
Received from sales from Farm and by Matron .....	1,904.38
Received from all other sources .....	500.00

Total receipts from all sources .....\$ 6,705.16

### Expenditures

Salary Superintendent and Matron .....	\$ 1,040.00
Interest on Annuities .....	1,603.00

Interest and Principal on Farm Loan .....	562.88
All other expenses including labor, heat, light, insurance, and maintenance .....	\$ 2,995.38
Total expenditures .....	\$ 6,201.26

### Obligations

A word needs only be said on this point. The Board has two financial obligations to be set over against the above valuations. These are:

1. A balance of about \$8,000 due on the last parcel of land acquired. This amount is due the LaFayette Land Bank on a long time loan and requires an annual payment of \$576.98.

2. In acquiring this property and in the erection of the Administration Building the money needed came from two sources, namely, gifts and annuities. These annuities amount to \$34,700 and bear interest during the lifetime of the annuitant. This entails an annual expenditure upon the Board of \$1,886.50.

Fourth. The Board is proud to call the attention of the whole church through the Evangelist to this splendid acquisition to our General church holdings and interests. It is on the basis of what has been accomplished at a very small and inconsequent expenditure of the church's money that we appeal for the necessary contribution to now carry forward the work so well begun.

We also appeal for this gift from the churches on the ground of the good done in the name of the Master to those to whom we afford a home and home care.

General Conference approves our asking for fifty cents per member for the support and maintenance of this fine piece of Christian work. Our appeal is to the pastors and through them to the churches for their gift of money.

Ashland, Ohio.

## The Brethren Home

By Martin Shively, D.D., Secretary of the Board of Directors

Only a few months ago, after a meeting of the Executive Committee, which was held at The Home, Dr. Miller, who has been president of the Board of Directors from the first, gave to the brotherhood a report of what we found there, as to buildings, equipment, land, and inmates. What he said through the columns of the Evangelist, could not but have been a source of keen gratification to all who read his announcement, for he showed conclusively that the church has there a plant and equipment of which it may well be proud. Some day, perhaps, with its splendid farm, it may become entirely self-supporting, but when such a probability was mentioned a year ago by one of the Directors, I said that I had no wish to see that day, at least not for a good many years. There are several reasons for such a feeling on my part. First, there ought always to be such a retreat into which not only the aged minister and his wife can come to spend their last days in comfort and quiet, but such a place is equally necessary for the aged of the laity,—folks who would otherwise be but poorly cared for, and the care of such is among the duties which fall to the church. The amount per capita, necessary to sustain it, is very small indeed, and none who are desirous of helping needy humanity, especially the needy of their own denomination, will feel otherwise than glad that an opportunity such as this is offered. Old age is often a tragic thing, for

too often it brings serious physical decadence, as well as material want. And old age or death comes to us all. If advancing years brings no serious disability, we ought to thank God most sincerely, but one way in which to give tangible expression to our gratitude, is to help others who are less fortunate. If we have not reached the point at which we can be called "old," we can do something for "the rainy day" when it does come, for "With what measure ye mete, it shall be measured to you again." The wise man said, "He that giveth to the poor; lendeth to the Lord," and if we are satisfied with such security as he offers, here is an opportunity to make a good investment. The one outstanding characteristic of the message of the church, is its appeal in behalf of others. It is this that leads to missionary endeavor, whether at home or abroad. It is the outstanding appeal of the college, for those who serve, as well as those who give, serve or give for others. And this is the appeal of The Home, the "others" in this instance being those who are its present beneficiaries, and who knows, but in the years to come, the "others" may be ourselves. And there is yet another side to this appeal,—none will forget what the Master said,—"inasmuch as ye did it to one of the least of my brethren, ye did it unto me." Here is a story illustrative of this statement: A soldier standing on picket duty on a bitterly cold night, saw what seemed a beggar, thinly clad, and suffering keenly from the cold. Knowing that he would soon be relieved, he took off his heavy overcoat and gave it to the suffering man, asking him to bring it to his barracks next day, for he himself was warmly clad, and would not suffer during the little time until guard was changed. When relieved, he went to his bunk and was soon soundly asleep. Ere long he had a most vivid dream, in which his Lord stood by the side of his bunk, and there was no mistaking the fact that it was really the Lord upon whom he looked. Presently he noted something familiar about the great coat which draped his person, and he cried out, "Lord, where did you get my overcoat?" His visitor replied, "You gave it to me last night." The astonished man said, "No, Lord, I gave it to a poor shivering beggar." But his Lord said, "Inasmuch as ye did it to one of these my brethren, ye did it unto me." I believe, in answering this appeal, we have a real opportunity to serve our Lord, and I am sure we shall avail ourselves of it.

Ashland, Ohio.

## Old Father Time

By G. C. Carpenter, D.D.

We may not like him but "Dear Old Father Time" is ever in our midst, in the most somber attire, very serious, pensive, almost sad, grey-haired, bent, decrepit and with scythe in hand. A preacher recently reminded us in a timely sermon of what Father Time says to all men.

First, he says "Time flies." And who will deny it? Perhaps youth thinks otherwise but tomorrow youth will know better, for the early years pass quickly by. The child anxious for the holiday or birthday to come thinks that time drags, but soon the man and the woman realize that time does fly and find themselves urging their children to make the best of the days of youth.

Second, Father Time says "Time tests." The jeweler says "This is twenty carat gold." Time will test it. Here is a new found friend. Time will test him. Youth confesses Christ and sings "We will be true to thee till death." Time will test them.

Third, Father Time says "Time tells." Rouge and powder cannot keep away the wrinkles. Nothing can pre-

vent the dark hair from turning to grey and silver, and the firm step from faltering. How soon father says "I can't hear quite as well as I used to, I must get a seat nearer the preacher." And mother says "I must have a Bible with larger print." Time tells. Youth should make hay while the sun shines.

What Father Time does is written upon the lives of many of our aged ministers of the Gospel who have given their lives to the Lord in his service but with little material recompense. Ask them if "Time flies" and they will tell us that three score and ten or four score or more years seem but as yesterday since they are passed.

We need not ask them if "Time tests." That fact is written indelibly upon their lives in terms of Christian character and in marks of love and loyalty and peace and victory and scars and sacrifices. Doubtless scars will count for more than degrees in the final day of accounting.

Look upon our beloved aged ministers and the fact that "Time tells" is very evident, but the marks of age only help to emphasize that these are among God's noblemen, God's chosen priesthood, God's faithful undershepherds, servants of Jehovah, worthy of their hire.

Shall the church of today, richer because of the service rendered by these faithful ones, fail to meet their needs? God forbid! The Golden Rule and "as God hath prospered" demand it. Brotherly love in Christ requires it. May our Christian gratitude be manifest in material gifts sufficient unto the need. And may the church go forward to greater victories lifting high the cross of Christ. Let all the faithful servants of Jehovah rejoice in him forevermore!

Hagerstown, Maryland.

## Revival Within the Churches

By A. D. Cashman

(Moderator's address delivered at the Illiokota District Conference at Waterloo, October 3rd, 1928. Published in two parts. Part II).

(Concluded from last week)

It is generally conceded that there is an increasing number in our churches who are not born-again souls. Since it is the work of the local church to add members to the body of Christ, there is no reason why a program should not be launched within the churches to add such of these that might be saved and at the same time greatly strengthen the church for more effective work with those who are unrelated to the local church. I am aware that these are hard to reach, especially where Satan has steeled them against the grace of God with an impenetrable cloak of self-righteousness and self-satisfaction. However, we wish to make a suggestion or two concerning these that might be of help.

Before doing so, let me say that while it is impossible to altogether hinder this group from getting into our membership, there is one way to prevent some of them from so doing. This way is to eliminate the practice of going to certain non-members who are known as "pretty good people" and telling them that the church needs such as they. After patting them on the back and emphasizing their virtues, they get so puffed up that they feel no need of a Savior. The sin question is altogether evaded. In order for these important figures to get into the church where they are so badly needed, they are willing to answer what is to them certain unmeaningful questions in

the affirmative and submit to what they accept as a certain initiation rite, called baptism. These unredeemed humans, by exercising their natural talents and exemplifying their morality, get into leadership. While there seems to be an upward trend and a forward movement for awhile, yet as far as progress that the Lord could bless, is concerned, there is none and the hindrance to true spiritual progress is greater. Let us try to eliminate this danger in the future.

In order to encourage these unregenerate ones to realize that they are not members of the real church of Jesus Christ and to win them to such membership, let us preach more on the depravity of man. We should rehearse what a number of outstanding Bible characters whom God blessed, said of themselves upon self-examination. Elijah said, "I am not better than my fathers." Job said, "I abhor myself." Isaiah said, "I am undone, because I am a man of unclean lips." Peter said, "I am a sinful man, O Lord." Paul said, "I know that in me, that is in my flesh, there dwelleth no good thing." Let us point out how the whole world is in sin and is guilty before God as Paul did in Romans 3:9-12. Only when God gets a person to the end of himself is he ready to show his beginnings. Not until after a person is born again, does he do anything that attracts anything from God. Even then, that which God recognizes is that which God is permitted to do through that person, rather than what the saved one does by his own energy. To my mind, it is an outstanding sin of the church leaders who encourage men and women to think that they have any suspicion of a chance to be saved just because they have joined a local church, or by doing good works after they are in it.

The next suggestion we wish to make with regard to a revival among the unsaved members is to teach the ordinances of the church in the light of the doctrines of regeneration, redemption, forgiveness, justification, sanctification and glorification by the exceeding riches of his grace, in his kindness toward us through Jesus Christ. It is contrary to the mind of God to say that the latter is to be the fruit of obedience to the former. Let us get the cart after the horse where it belongs and point out to those who are in error that the practice of the ordinances are the natural fruit of the mercies received (without respect to human merit). By the very testimony of many, there is smug security that all is well now, since the rite of baptism by triune immersion has been administered, the Lord's Supper has been partaken of and feet washing practiced. Let us not deceive the laity and have their blood be upon our heads on the day of his appearing. No sacred ordinance should be engaged in by any who have not been regenerated, redeemed, forgiven, justified, sanctified and ready to be glorified when the Lord comes for his bride. A proper amount of emphasis on these essential doctrines would make such great emphasis on our church doctrines unnecessary, for they would follow as naturally as baptism did with the eunuch after Philip had preached to him Jesus. Of course it is our business to emphasize the doctrines that make us Brethren, but, if it be possible, let us not degrade the sacredness of them by allowing the unsaved to use them as a tool to merit grace. Let us preserve the beauty of them by discouraging, as much as possible, the practice of them by those who are not partakers of the Divine nature.

The third suggestion along this line has to do with the group who declare that they are as much saved as others in the church but who prove by their lives that they are not. For their benefit, let us remind them that according to 2 Corinthians 5:17, "If any man be in Christ, he is a new creature, old things are passed away, behold all

things are become new." Let us impress them with the fact that according to Galatians 5:19-21, they that practice the works of the flesh shall not inherit the kingdom of God. Let us warn them with the words of James 4:4 that "the friendship of the world is enmity with God," and that no enemy of God is saved. If they are depending on salvation because they have met the conditions for church membership into the local church, let us prove their mistake by revealing the mind of Jesus on the subject when he says in Matthew 15:8-9 that those who draw nigh unto him with their mouths and honor him with their lips when their hearts are far from him, worship in vain. Let us call attention to Romans 8:29 where we read that "Whom God did foreknow he also did predestinate to be conformed to the image of his Son." And if God foreknows that the one confessing Christ as Savior is going to live a life of wilful sin and disobedience, it is reasonable to believe that that one is not predestinated, called, justified nor does he receive any of the blessings of a born again soul.

We are not presumptuous enough to even intimate that it is possible to pick out the unsaved personally, or in groups, in order to make the suggestions practical. However, if the truth is properly presented in the class room and from the pulpit, the teachers and pastors have discharged their duties so that no member of the church need be misled about the plan of God in connection with his own condition.

A general suggestion for a revival within the churches applying to all three groups in them is centered around the following words recorded in 2 Timothy 1:7: "For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind." According to the stress placed upon the phrase, "work out your own salvation with fear and trembling" as is recorded in Philippians 2:12, we either have a Bible which miserably contradicts itself or is woefully misinterpreted. Not that the latter quotation does not say, "work for your own salvation with fear and trembling" but rather "Work it out." It is impossible to work out that which you do not have. Besides, if we go a little farther in the chapter from which the former quotation was taken, we read in the 9th verse, "God hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." This passage is in perfect harmony with Ephesians 2:1-10, Romans 4:4-5, Romans 11:6, Titus 3:5, and all other passages taken in their proper settings. Suffice it to say, Paul in Philippians 2:12 was not referring to works for salvation, but rather that the one who has accepted the free gift by grace through faith might not "stand ashamed in the presence of Christ" according to John 2:28 in that he failed to get a full reward according to 2 John 8 or lost it altogether as expressed in 1 Corinthians 3:14-15.

Instead of preaching to our members the "spirit of fear" by telling them that they might lose their salvation by doing this or by not doing that, let us get them to settle the sin question by way of the cross and accept the free gift, the completed work, from Christ by virtue of his sacrificial death which was accepted by the Father as a satisfactory means of reconciliation between himself and the sinner. With the knowledge of salvation as a present possession (John 5:24) and the knowledge that the believer is sealed by the Spirit unto the day of redemption, (Eph. 2:80) the greatest appeal for service can then be made on the basis of love and done by the power of the Spirit. Philippians 2:13, "For it is the power of God that worketh in you both to will and to do of

his good pleasure." It is the work done by this power that the Christian is entitled to rewards in heaven. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor. 15:58).

Dallas Center, Iowa.

## Your Burden

By C. F. Yoder

*Come with your burden and cast it on the Lord.  
He will sustain thee, as promised in his Word.  
Do not distrust him, for he is ever true,  
Come in your crisis and he will help you through.*

*Is your heart heavy with its load of care?  
Poverty presses and sickness does not spare?  
Weary and weeping you struggle with your grief?  
Bring it all to Jesus and you will find relief.*

*Is your heart broken because of hope delayed?  
Plans have been shattered, but do not be afraid.  
All things together are working for your good,  
When you are serving and trusting as you should.*

*Jesus is wiser and stronger far than we.  
He is more loving than earthly friend can be.  
Come with your burden, however great it seems,  
He will give blessing beyond your fondest dreams.*

*Do not be forward, the Lord must have his time.  
Wait till tomorrow to finish up your rhyme.  
Just do today the work that you should do,  
Live just for Jesus and he will live in you.*

Rio Cuarto, Argentina.

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## SIGNIFICANT NEWS AND VIEWS

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### NATION WIDE CELEBRATION

There will be a nation-wide celebration of the one hundredth and twenty-fifth anniversary of the birth of General Neal Dow, "the father of prohibition," which will be participated in by all temperance organizations, according to Dr. Ernest H. Cherrington, general secretary of the World League Against Alcoholism. The anniversary falls on Wednesday, March 20.

General Dow was the author of the prohibition law of Maine, and, according to Dr. Cherrington, was, therefore, the progenitor of national prohibition, and of all efforts now being made toward world prohibition.

Churches of America will be asked, Dr. Cherrington said, to observe Sunday, March 17, in honor of the anniversary, while special public anniversary celebrations are expected to be held on the afternoon and evening of March 20.

Recently Dr. Howard H. Russell, founder of the Anti-Saloon League, accompanied by other temperance workers and by Col. Fred N. Dow of Portland, Maine, son of the temperance pioneer, placed a bouquet of chrysanthemums on the tomb of Neal Dow.

### INCREASE IN MILLIONAIRES

According to Mr. Carl Snyder of the Federal Reserve Bank of New York, millionaires in the United States have increased from about seven thousand in 1914 to between thirty and forty thousand during 1928. Most of these were created by the debasement of currency since the beginning of the war or by the enormous increase in the values of securities. Mr. Snyder calls attention to the fact that there has been the most gigantic manipulation

of securities in recent years, and calls it the greatest gamble in history. He reminds us, too, that years of frenzied speculation and so-called prosperity are invariably followed by depression and unemployment. True prosperity consists not in the making of millionaires, but in the broadest possible diffusion of the comforts of life to the greatest number of individuals; and in order to secure this, we do not need great speculating frenzies and booms, but the calm and steady march of progress; slower, true, but far more certain of enduring reality.—Herald of Gospel Liberty.

### CHIEF JUSTICE FLAYS AMERICAN MATERIALISM

In a recent interview Chief Justice Taft was asked, "What do you consider the most disturbing element in our national life?" His reply was to the point: "It is difficult to describe precisely, but it may be understood when I characterize it as the materialistic philosophy which places wealth and worldly success ahead of every other consideration in life. What can it profit a man to have accumulated millions if he has not at the same time maintained a clear conscience and acquired the good will and esteem of his fellow citizens?"—Christian Century.

### FROM 51 TO 2,500 IN EIGHT YEARS

The city of Chicago is probably satisfied with the newspapers issued within its boundaries; people outside this metropolis say it is easy for them to issue a modern daily because the sort of thing most folk like to read about happens abundantly in this Lake Michigan community. The unexpected is also the frequent. Even one of its rivers runs backward.

But judging by an article now before us from a 1928 copy of the Chicago Daily News, something other than gang wars and political chicanery can attract the attention of the city's readers. The remarkable progress made by the North Austin Lutheran congregation, F. W. Otterbein, pastor, first caught the attention of a veteran journalist, William F. McDermott, who knows his profession. He wrote a "feature story" of the church's achievements and his city editor "played it up." Mr. McDermott's first paragraph throws the reportorial spotlight on the matter in an opening paragraph as follows:

"This is the story of a church without a kitchen or gymnasium. Yet it is the fastest growing United Lutheran church in America, and is one of the greatest churches in Chicago. Tonight 4,000 members of the church and its Sunday school and other organizations will celebrate the eighth anniversary of its founding."

No doubt North Austin has the "raw material" for the kind of congregation thus introduced to Chicago's attention; we believe many folk would doubt the existence of so many spiritually minded people among its hurrying throngs. Evidently the "front page" personages whose escapades supply notoriety to the town's observers are not real types of its masses of citizens. They are not naturally hard-boiled, self-centered, get how-you-can-but-get individuals, but just folk: just average raw material for conversion into citizenship in the Kingdom of God. Good seed, widely and boldly sown in their midst, brings forth harvests, sixty, eighty and one hundred fold. Reporter McDermott knows a banner crop of souls is bigger news than a Cicero funeral and so does his journal.—The Lutheran.

### AN OBSERVATION ON PROHIBITION

Dr. W. T. Grenfell, the great missionary physician of Labrador, has said: "I saw more intoxication and more of the ill results of intoxication during the short time I

was in Winnipeg, Montreal, and Toronto, than I have seen in the United States in six months. In Dallas, Texas, I met something like ten thousand superintendents of public schools, and the large majority of them were for prohibition. I have seen tens of thousands of children in the West who have never seen liquor used as a beverage. A young generation is growing up that will not want it."

The observations of this traveler of many lands do not surprise us. We who have lived through the various stages of temperance in our home communities can testify to the difference between the present and the former conditions. Drunkenness is not in evidence on the streets nor in places of public assembly. It must hide.—(Nashville) Christian Advocate.

#### POPE WILL CALL ECUMENICAL COUNCIL IN 1930

It is confidently stated that Pope Pius XI has decided to convoke in 1930 an Ecumenical Council, which will be attended by all the cardinals, archbishops and bishops of the Catholic world. In the Catholic church a council is regarded as ecumenical when summoned from the entire church under the presidency of the Pope or his legates, and its decrees, when confirmed by the Pope, are binding on all the church's adherents.

The last Ecumenical Council met in 1870 and proclaimed such important doctrines as the immaculate conception, and the infallibility of the Pope. Upon the latter question, of the 671 members present 451 voted directly in the affirmative, sixty-two signified approval with certain changes of expression and eighty-eight voted "non-placet." A few days later, July 18, 1870, unanimous approval was given.

This year of 1870 also saw the downfall of the Pope's temporal power, the Italian government taking possession of Rome September 29, and proclaiming it the capital of Italy October 9. The proposed calling of the Ecumenical Council for next year is thought to indicate the return of the Pope to temporal power, by agreement with Mussolini and the Italian government. From Frederick Hollowell, newspaper correspondent, we quote the following:

"While neither the Vatican nor the Italian government has been willing to admit that a settlement of the Roman question has been reached or is even imminent, it is known that unofficial, though authorized, conversations have been taking place between representatives of the Holy See and Italy for many months, and that a solution is in prospect.

"According to the latest reports, Italy is willing to concede to the Vatican a certain area of territory immediately surrounding St. Peter's and the Vatican and extending over a few hundred acres to the south and west. The Holy See would thus have some territorial basis for becoming a sovereign power, and the Pope would be able to end the 'imprisonment' which he and his predecessors have imposed on themselves since 1870.

"Moreover, under the proposed agreement the Holy See would accept a sort of indemnity of 1,000,000,000 gold lire (about \$52,000,000) for the loss of its temporal power."

The Council of 1930, if held, will be the twenty-first. It has been noted that the Council of 1870 was prorogued instead of being dissolved, so that it is, technically, still in existence.—The Evangelical-Messenger.

"The joy of Heaven means inward joy—the joy of character, the joy of goodness, the joy of likeness to the nature of God. That is the highest joy of all—the only joy worthy of making Heaven for men who are made in the image of God."—Dr. J. Paterson Smyth.

## Our Worship Program

### OUTLINE OF "THE FELLOWSHIP OF PRAYER

#### ON THE HOME

MONDAY, Feb. 25.—"Children obey your parents in the Lord, for this is right" (Eph. 6:1). Read Luke 2:39-52. It is God's wise and loving arrangement that the inexperience of childhood and youth should be guided and governed by the wisdom and unselfish affection of parents. If it be true that children are losing respect for parents, and that parents are today relaxing authority over their children, it is ominous. To abandon parental discipline is not kind but cruel. It does not even make for the present happiness of the children. And for the future, it consigns to mistakes and miseries incalculable. A spoiled child is a spoiled life.

TUESDAY, Feb. 26.—"Fathers, provoke not your children to anger, lest they be discouraged" (Col. 3:21). Read Col. 3:14-21. Patience is the first virtue of the parent. How often have we seen children alienated from the love and piety of the home by the austere and exacting severity of parents! These misguided parents love their children, but they expect too much, and they demand it too soon. They forget how they also once thought and spoke as a child. "With a little more patience, and a little less temper, a gentler and wiser method might be found in almost every case."

WEDNESDAY, Feb. 27.—"And the two shall become one flesh: so that they are no more two, but one flesh" (Mark 10:8). Read 1 Peter 3:1-9. A good marriage is the most perfect unity on earth. The greatest blessing that can come to a man is to have a good wife; the greatest blessing that can be bestowed on a woman is to have a good husband. Marriage sanctified by mutual love and godliness is the foundation of society, it creates the home, imparts life and predestines the future of the world. The sweetness and the piety of the home, the joy of little children, the strength and beauty of life are all bound up in this wedded union. "To love and to cherish till death us do part." It is no temporary or trial affair. Neither is there to be any relaxing of loyalty, nor any neglect or forgetfulness.

THURSDAY, Feb. 28.—"And shalt talk of them when thou sittest in thine house" (Deuteronomy 6:7). Read Deuteronomy 6:6-12. Here if anywhere is to be found the secret of the Jewish people and their remarkable history. Their religion was founded in the home. It was the subject of conversation in the family circle. So it was made familiar to the children from their earliest years, and they never could forget it. By contrast how reticent are we on the subject of religion, and especially in our homes. Our silence gives our children the idea that religion is uninteresting, or is a matter of indifference. This thing which is of the greatest concern ought to enter more vitally into our talk at the table and the fireside.

FRIDAY, March 1.—"Bear ye one another's burdens and so fulfil the law of Christ" (Gal. 6:2). Read Gal. 6:1-10. After all, the final testimony is the life. Whatever my words, my conduct reveals my mind and heart. What does my life say to the other members of my family? For the sake of those I love and in obedience to my Lord I must keep sweet and unflinching in kindness.

SATURDAY, March 2.—"Every one that loveth is born of God, and knoweth God" (1 John 4:7). Read 1 Cor. 13. The home is life's primary school for us all our lives. Love is the supreme law of the home, and also of society and of the world. We must learn the meaning of life in the home and interpret its problems by love.

#### ON THE CHURCH

SUNDAY, March 3.—"But if we walk, in the light as he is in the light, we have fellowship one with another" (1 John 1:7). Read Eph. 4:1-16. I shall go to church today, and I want to go to my own church. Is it then any better than other churches? Yes, for me it is, as my own home is better than any other home on earth. My own church is for me the true church. There may be other more popular churches, having more elaborate ritual, with a larger and more wealthy membership. But my church is for me the very house of God, its members the faithful children of God and its creed the very Word of God. Whatever others may claim for their church, that my church is for me.

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## Stories Worth Remembering on Christian Stewardship

(Continued from last week)

**NOTHING HELD BACK**—First they gave their own selves to the Lord (Golden Text). Some one had said wittily enough: "Christianity is a 'personal' religion—'purse and all.'" Certainly when we give ourselves to Christ there is nothing we can hold back from him.—From the British Weekly Sent by S. Edwards, Brantford, Ontario.

**HER PERSONAL WORK**—First they gave their own selves to the Lord (Golden Text). A little girl, who had been listening to a sermon which urged efforts to bring people to Jesus, said, "I think I'll bring somebody to him." "Who will it be?" asked her father. "I think I'll bring myself first!" was the child's reply. That is one kind of evangelism that is always possible—the winning of one's own heart to Christ. We must ourselves first be saved before we can win others.—From The Christian Union Herald, Sent by Helen Palmer, Brooklyn, New York.

**CHRISTIAN AND SOCIALIST GENEROSITY**—First they gave their own selves to the Lord (Golden Text). Some one made this remark on the difference between Christianity and present-day Socialism. Socialism says: "You must give me some of yours." Christianity says: "I must give you some of mine." This is a great and striking difference. The first is the spirit of greed and gold, the second is the spirit of grace and godliness.—Sent by John Fleck, Prince Edward Island, Canada.

**"I ONLY WANT YOU"**—First they gave their own selves to the Lord (Golden Text). A brother going to spend a day in a large city, said to his invalid sister, "Can I buy anything for you dear?" "Nothing, dear; don't bring anything, I only want you. Come home as soon as you can." All that day her words rang in his ears, "I only want you." My friends, have you sometimes wanted to give to the Father prayers, tears, money, and service? His yearning call to you is, "I only want you." Consecrate yourself to him, give him all the love of your heart, and then your glad service, earnest devotion, and fervent prayers will be acceptable as evidence of a loving heart all his.—From S. S. Chronicle. Sent by Mrs. M. Watts, Ewell, Surrey, England.

**WHOSE ARE WE?**—First they gave their own selves to the Lord (Golden Text). To own and to possess are not the same. There is a difference between the two words. I used to both own and possess a certain umbrella. Now I own it still but somebody else possesses it. So sad to say, though God owns us still, too often the world possesses us.—From The King's Business. Sent by Miss J. B. James, Toronto.

**WHAT EVERY ONE CAN GIVE**—First they gave their own selves to the Lord (Golden Text). Thomas H. Huxley was a severe critic and a chronic neglecter of religion in his day, but he said one thing that every church member in America ought to remember: "It doesn't take much of a man to be a Christian, but it takes all there is

of him."—From Homiletic Review. Sent by J. E. Williamson, Egremont, Cumberland, England.

**GARDENING**—He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully (9:6). As Uncle Eben expresses it, "Them what gives, gits." While this axiom is laid down in the matter of gifts for the advancement of things that are for the good of the world, yet it so happens that it is one of the principles upon which God has founded the world. When I was first married (and last married, too, for that matter), we had a fine kitchen garden back of El Nidito, from which in summer we got a very substantial part of the living in the new home. Instead of having to patronize the butcher, we thrived on and gloried in fried egg plant and corn fritters and tomatoes with cream gravy. Our asparagus on toast beat fried chicken to a frazzle. While for dessert, what could beat strawberry shortcake with our own big berries! As for peas and beans, new potatoes and sweet corn, oh, you poor city sweller, you've never really tasted vegetables! Now in my gardening operations, I soon discovered that if I wanted good returns I had to "slap in the seed." "Skinny sowin' brings skinny crops," as Uncle Billy says. I have just heard a lecture by Dr. Terry on "Prodigal America." The prodigal son sowed waste and reaped husks. The five and three-talent men sowed talents and reaped talents. The one-talent man reaped censure. The Nazarene who told these parables sowed prodigally and has been reaping all down the centuries. Please note, Jesus gave his own self. Every once in a while you will read of the death of the founder and maker of some great enterprise. The man "worked himself to death," dying long before his time. He sowed his own self. In railroads, it has been Thomas A. Scott, and almost every president of the Pennsylvania Railroad after him. In manufacture, a William Wood and a William Leeds. In utilities, an H. M. Bylesby and a Morris Stroud, Jr. In religion, a D. L. Moody and a Wilbur Chapman, a Sankey, and an Alexander. In temperance, a Frances Willard and an Anna Shaw. And many more will suggest themselves. Those who give little accomplish little and get little. Stewardship is no ten per cent business. A seller of goods gets his ten per cent. Stewardship is first presenting oneself. After that giving takes care of itself (Acts 20:35).

**A SCARCE ARTICLE**—For God loveth a cheerful giver (v. & o.). In all the world's history there never were such givers as those who give in America at the present time. But among "those who have it," cheerful giving is a rather scarce article, if you can call a grace or habit an article. "What! not another drive so soon!" is the cry that goes up where you live and where we live. However, we go along with the procession, and like as not, we may be on

one or another of the teams. We usually "go down" not for what we can afford, not because of our consuming interest in the Boy Scout, the hospital, the church, the Christian Association, but we "go down" in the proportion that others in our social strata give. The only "hilarious" givers that I know are our colored brethren. I have seen four collections taken up at the camp-meeting service, and you could hear the happy "ha-haws" and the loud guffaws" all over the grove as the leaders on the platform enthused things along. Oh, yes, folks give and give liberally, but "it is like drawing teeth to get the money out of them," as I heard one solicitor say. There are cheerful givers, to be sure. Not those who give it when they die, but those who have the fun of their lives in handing it out to bless folks and town and nation. Mr. Carnegie did not wait until he died, but had his fun while he lived. Mr. Rockefeller and his son, as I write, are having the time of their lives hunting down the elusive hookworm, boll weevil, sleeping sickness, cancer, consumption, and all the other "bugs" that prey upon the human race directly or through cattle and crops. There are also similar givers in smaller places giving their means, giving themselves ungrudgingly, gladly, cheerfully—but suppose you count them up where you live! Not so awful many. But these are they who get the fun out of life. In this connection, go to the library and get "Dollars Only" by Edward Bok. (See Prov. 11:24; Luke 6:38.) Coatesville, Pennsylvania.

Sunday School Times—October 6, 1928.

## Editor's Select Notes on the Sunday School Lesson

(Lesson for March 3)

### IX. The Christian Church

**Scripture Lesson**—Matthew 16:13-20; Mark 4:26-32; Romans 12:4-8; Ephesians 1:15-23; 2:13-22; 4:4-6, 11-16; 5:22-27; 1 Tim. othy 3:15.

**Printed Text**—Mark 4:26-32; Eph. 1:22, 23; 4:4-6, 11-16.

**Devotional Reading**—Eph. 4:11-16.

**Golden Text**—So we, who are many, are one body in Christ.—Rom. 12:5.

#### The Church Defined

Briefly, the church is the organized body of Christian disciples. The Greek word in the New Testament which is translated "church," means "the called out" ones. Hence the church is composed of those who have heard the Gospel call to separate themselves from the evil world to a life of righteousness in Christ Jesus (2 Cor. 6:17). Our English word "church" is derived ultimately from another Greek word which means "belonging to the Lord," which implies that the church is a society of people "belonging to the Lord."

The church is not to be confused with the Kingdom of God, or the Kingdom of heaven, which terms refer to the reign of righteousness which Christ set up, and which is destined to prevail more and more until it shall be completed. The church is not the Kingdom, but is the agency for bringing about its completion.

#### Its Foundation

The church is built upon faith in Jesus Christ as the Son of God, and he himself is the builder. Peter was called the rockman when he professed faith in the divine



Sonship of Christ because his life was established on a rock foundation (Matt. 16:18). And it was on that foundation, namely, faith in his deity, that our Lord declared, "I will build my church." We find Philip demanding of the Ethiopian eunuch just such faith in Christ Jesus as a requisite to baptism (Acts 8:37). And Paul declared, "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11). Moreover John emphatically states that he who denies that Jesus is the Christ ("the anointed") is a liar and an antichrist, and he admonishes his readers to let the faith which they had received from the beginning abide in them (1 John 2:22-24).

#### The Mission of the Church

The mission of the church is three-fold:  
(1) To proclaim the Gospel of saving grace to those who know it not. See Matt. 28:19; Mark 16:15.

(2) To culture the spiritual things of its membership. See Matt. 28:20—"Teaching them to observe all things;" John 15:17—"Feed my sheep;" Acts 20:28; 1 Peter 5:2.

(3) To minister to those in distress, i. e., heal the sick, succor the needy, cast out demons, etc. See Matt. 26:34-46; Mark 16:17, 18; Luke 9:6; 10:9, 27—"Love thy neighbor as thyself, 30-37.

#### Its Creed

The creed of the church is the written word of God, which was given unto us through his Son (See Heb. 1:1), and was written that we might "believe" (See John 20:31). It has been the historic position of the Brethren fraternity that the Bible is the only creed which needs or may rightfully possess. "Faith cometh by hearing and hearing by the word of God" (See John 10:14, 17), and that word is the sufficient rule and the unfailing source of faith. If we believe the Bible to be the record "holy men of God who spoke as they were moved by the Holy Spirit" (2 Peter 1:21), and not the "words which man's wisdom teacheth" (1 Cor. 2:13), we have no need of any man written creed, for the inspired word of God is all-sufficient (See 2 Tim. 3:16).—Selected from the author's article, "The Church My Fellowship," in "The Way of Life."

#### Christ's Conquering Church

Christ's conquering church, the church established on men's allegiance to him as their personal Savior, has proved to be the one enduring earthly institution. It has outlasted the world's mightiest empires. The citizens of Christ's kingdom, though often obscure and ignorant of scholarly lore, have won lasting influence while great poets, painters, architects, orators and rulers are forgotten. Against Christ's conquering church, ceaselessly through the ages, all the bitter onset of Satan's armies has been hurled, and hurled in vain. It is mightier today than ever before, and is conquering and to conquer until it shall win universal domain.

There are some who say the church "is slipping;" some say it is dying; some have actually published statements that the membership is lessening. Even if we grant that regular attendance at the church services is not so common as it was a generation and more ago, there are some facts they ignore which are easily obtainable. One, from actual government statistics, shows that the percentage of growth of church membership during the past period under consideration, is distinctly larger than the percentage of growth of population. Another takes the four greatest religions—Buddhism, Confucianism, Mohammedanism and Christian-

ity—and shows that Christianity numbers more adherents than any other, and at least as many as Buddhism and Confucianism together. And lastly, we see that all progress, the greatest optimism and hope for better

to come, the most education, the greatest work for the poor is in the Christian lands. And where they exist in other lands they were founded and still carried on by Christians. The church is conquering.—Selected.

E. M. RIDDLE,  
President  
Warsaw, Indiana

F. C. VANATOR,  
Associate  
Peru, Indiana

CHRISTIAN ENDEAVOR AT WORK



Young People's and Junior Topics in THE ANGELUS

GLADYS M. SPICE,  
General Secretary  
and  
Treasurer

2301 13th St., N. E.,  
Canton, Ohio

## Selected Helps for Junior Committees

### A MOTHER-GOOSE PARTY For Social Committees

Give to the Juniors when they arrive cards with the names of Mother-Goose characters on them—one card to each Junior and one name on each card. The Juniors will then try to impersonate in turn the characters whose names are given on their cards, and the others will guess the characters impersonated. The list will include the Woman in the Shoe, Jack and Jill, Boy Blue, Jack Horner, and so on. Arrange the Juniors around tables and let the Woman in the Shoe bring in a lollipop for each. On the tables should be bits of tissue-paper, sticks, string, and pencils. Each Junior will dress his lollipop in any way he chooses. Full particulars and a number of suggested games for this party will be found in the issue of *The Christian Endeavor World* for October 4, 1928.

### THINGS TO DO For the President

To increase interest in the society's work give a prize—for example a subscription to *The Junior Christian Endeavor World*—to the Junior who writes the best letter of not more than one hundred words on "Things That Our Society Could Do." The society is doubtless doing some excellent things, but there are other things that might be done. Some of these things may be found in the latter part of "Uncle David" in this number and in past numbers, or the Juniors may find for themselves things that the society may do.

### POSTERS

#### For Whatsoever Committees

The use of posters in any Junior society will surely add interest, if the posters are well done. All posters, of course, should be made well in advance of the meeting they are intended to advertise. It will be found that a good many Juniors are quite able to draw interesting posters, and all should be allowed, at least, to try. Give a prize for the best poster prepared in each month. Have a poster display at a social, and let the audience vote on which poster is the best. A small prize may be given, if desired.

### READING-A-GOSPEL MONTH

#### For Quiet Hour Committees

Very few of us read enough of the Bible, and it will do good if we can induce the Juniors to read one of the Gospels through in one month. Take the Gospel by Mark, divide it into four portions, and let the Juniors each week read at home one of these portions. As they read, ask them to give titles to the chapters—the titles indicating the main contents of the chapters. The Juniors will hand these lists of titles

to the superintendent, and a small prize may be given to the Junior who makes out the best list.

### A WINTER MEET For Prayer Meeting Committees

A winter meet is really one giving a name to one meeting, but certain features may be introduced that will make the meeting different from most others. For instance, you may have hunting for Bible verses. The superintendent will announce the book, chapter, and verse, and the Juniors will try to find the verses quickly. You may have a short period of answers to Bible questions. You may have the Juniors tell why they like winter, or why they dislike it. The meeting may be made practical by sending flowers or fruit to some person shut in because of winter.

### THE STILL HUNT For Lookout Committees

In order to make the Junior society successful, it is necessary to keep up its membership. As the old members are graduated into the Intermediate or Senior society, new members must be brought in to take their places. One good way is to have a still hunt. To create interest, draw a poster showing a hunter and a dog. Divide the society into two sides, and have each side draw up a list of names of possible members, and have each side try to bring these possible members to the meeting. The side that brings the largest number in a month wins in the contest. A captain should be appointed to lead each side. Efforts should be made also to get the visitors to join the society. Carrying out the hunt idea, every visitor brought to the society should count one bird shot or captured.

### REPORTERS

#### For Missionary Committees

Let the missionary committee attend the monthly missionary meeting of the Young People's society. A definite task should be assigned to each Junior. One may be asked to note how many take part in the meeting. Another may report on the sentence prayers offered, another on the interest shown. All should try to get at least one thought each from what is said at the meeting. Let each then write out a report not more than sixty words long, and read it at the Junior missionary meeting.

As you look out upon the world you see the field being everywhere cleared for one supreme conflict. It is not between one form of religion and another. It is between spiritual religion in any form and a material civilization claiming to be self-sufficient.—The Archbishop of Canterbury.

Send Foreign Mission Funds to  
**LOUIS S. BAUMAN**  
 Financial Secretary Foreign Board  
 1225 East 5th St.,  
 Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
**WILLIAM A. GEARHART**  
 Home Missionary Secretary  
 1101 American Savings Bldg.,  
 Dayton, Ohio

### Argentina

#### First General Conference

The first general conference of the Brethren churches in Argentina was held in Rio Cuarto, January 10-14, 1929. There have been pastors' conferences and Bible study conferences, but this time the different churches sent delegates to participate in a conference on methods and plans and all that concerns the advancement of the work.

The first session, led by the writer, was devoted to Christian Endeavor work. The next, led by Juan Iztueta took up the question of propaganda: prayer, preaching, personal work, colportage, Bible Coach work, tracts, open air meetings, etc., etc. Many helpful ideas were presented.

Then a session was devoted to Sunday school work. Domingo Reina led the discussion. C. L. Sickel presented a very helpful and inspiring paper on "Church Music: Its Importance and Methods of Improving It." One of the most important sessions was that devoted to financial problems. The writer (Brother Lense being unable to come) presented the gospel plan of church support. All our churches will now use envelopes and have regular weekly offerings.

One afternoon the men, the women and the girls had separate meetings to consider their societies and special work. On Sunday morning we had reports from all the different missions. In the evening after Sunday school and before the preaching service we celebrated the Lords' supper. It

was the largest and most impressive celebration of the supper we have had.

Each morning we had a sunrise praise and prayer meeting and each evening a sermon. Those who preached were Erling Anderson, C. L. Sickel and Adolfo Zeche. Able Bible studies were given by Erydio Romanenghi and P. L. Yett. Although there was an attendance of thirty-five from a distance all were taken care of at the mission. Brother Zeche stayed with his people. Brother Juan Iztueta had charge of the meals and was able to please everybody. He brought five delegates from Laboulaye who with others helped him in his work. In fact everybody helped in the necessary work of the conference so that without hiring help everything was cared for nicely and no one needed to miss more than a small part of the meetings. The humble, democratic, loving Christian spirit was wonderfully manifest throughout the whole conference and everyone returned home with new enthusiasm. The next conference will undoubtedly have a far larger attendance than this one. Our aim is to thoroughly evangelize our district and at the same time develop a native church prepared to take care of itself even though all help from abroad should be withdrawn.

After the dedication of our new hall in Almafuerte and a week of meetings there I hope to make a tour of the churches until time for seminary work to begin in Rio Cuarto. C. F. YODER.

### The Land of the Southern Cross

By Robert D. Crees

#### III. Brethren Missions in Argentina

Four months have rolled by since I started on my journey to the Argentine and now I am home again, much wiser and much richer than before. The trip has been a revelation to me and I want to pass on my experiences to others, hoping that by so doing, you may get a fair and just impression of the "Land of the Southern Cross."

Before I say anything of Brethren Missions, I would like to tell you of Argentina as a whole. Before I left the States a good intentioned friend asked me what kind of a revolver I intended carrying during the trip. When I arrived home, children asked me to tell them of the "savages" and "cannibals" of the Argentine. The prevalent idea seems to be that all missionary countries are unexplored, wild, and very much uncivilized. When I tell people that they have more modern and more beautiful subways in some of the Argentine cities than in New York or Philadelphia, their eyes open wide and they look just a little bit disappointed. It does not seem to them to be a missionary country unless there is something wild about it—something unusual that gives you a thrill. Some missionaries stretch their imagination and paint South America very black, featuring unsanitation, immorality, crime and paganism, thinking that this will arouse in the hearts of their hearers a de-

sire to remedy those conditions by going as missionaries or giving their money. Some things they say are doubtless true but they leave out the bright side of the picture. I could paint the United States pretty black by telling of the murders and gang wars in our large cities, but I would be misrepresenting the entire nation. I am not a missionary and my trip has been made independent of church interests, but I am interested in Argentina and I am going to express my opinion as a visitor.

Argentina is a civilized country. It is a republic with a constitution and laws much the same as in the United States. There are some things that I like in Argentina better than in the United States. When I spoke of better subways in Argentina, I meant it. Our city subways are built with a view to service. Their subways are built with an idea of making them both serviceable and beautiful. Art has its part in the construction of all public buildings and monuments. Crime is proportionally less in Argentina than in the United States. Marriage laws are stricter in Argentina and there is no divorce. Railroad transportation is cheaper. A North American home is not complete without a can-opener but in Argentina they prefer fresh foods. The newspapers do not feature crime in Argentina as they do in the States. They believe that crime is a thing to be ashamed of and

not a thing to be advertised. The newspapers of the United States are narrow and provincial compared to those of Argentina. Our newspapers selfishly talk of, and exalt, the United States while their papers are world-wide in their scope and sympathy. How often do you read of Argentina in our press? All the countries of the world have the front page in Argentine papers. Another point where they excel us is in the fact that their conventions are more strict. Too much liberality is allowed the young people of the United States, and this liberality leads to immorality rather than to modesty. The thing that I like most about the Argentine is their treatment of the foreigner. They welcome the foreigner while we shut our doors to him. The Argentine is always ready to welcome a stranger into his home. There is always some food and a place to sleep for the visitor, no matter how poor or humble the home. They certainly outdo the North Americans in hospitality. The schools of Argentina are of a high grade, and soon there will be enough of them to accommodate all the youth. An Argentine boy takes some college rating subjects in High School, and their standards are so high that frequently the graduate of their High School is prepared to enter the Second Year of a North American College. In view of these facts we cannot think of Argentina as an uncivilized country.

Twenty years have passed since the beginning of Brethren missionary work in Argentina. During these twenty years a very commendable progress has been made, which cannot be measured numerically. Our missionaries have won the honor and confidence of the natives while the Catholic church has been losing ground because of the well known wickedness of the priests. I believe that our missions are on the verge of a great period of growth and prosperity during which period they will need very much the prayers and financial backing of the homeland. Our missionaries are not wasting time fighting other Protestant denominations, but are working in cooperation with them. Each denomination has their own territory to work, and they help one another whenever they can. Brother Yoder is editor of a religious periodical that is jointly published by four denominations.

Instead of confining their efforts to just one point, our missionaries have stations established in twelve different places, some of them being over 200 miles from Rio Cuarto, the central station. Besides the American families, there are six native preachers taking charge of the work at the various stations. The ones that I met seemed capable of carrying on the work very well. All of these men are making a sacrifice in carrying on this work, for the pay is very small and some of them have large families. It would be useless for me to give a list of stations and names of workers for that has been done in other reports. I do, however, want to tell you of the method of work. The Bible Coach, with Bibles and tracts, generally opens up new territory. If the people are interested, a Sunday school is usually started for the children and when they are interested, church services are held for the parents and friends. Then there are two or three baptisms and before you know it there is a good nucleus for a church. The church at Tancacha was started two years ago by a tract. Sunday school and church services are much the same as in the United States, the only difference being that they are conducted in Spanish instead of English. The people dress much the same as in the

(Continued on page 15)



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

#### GARWIN AND DES MOINES, IOWA

##### Garwin, Iowa

This church is located in the country about six miles from Garwin. I certainly had some time in reaching this point. My first attempt was after a thaw and found the roads a sea of "gumbo mud." If any of you do not know what "gumbo mud" is, take a trip to Southern Iowa in muddy weather! The first syllable of the word is "gum," and it sticks. My second effort was in a snow blizzard 20 degrees below zero and while I reached the church on both occasions only a few people living around the church were able to get out, after shoveling snow drifts for three days and breaking roads I reached most of them.

We have a very good church building and parsonage here and a fine group of people, but like most of the rural communities, the young people are moving to the larger centers, while many of the leaders of the church have been called to their reward.

This is the home of Brother W. E. Thomas and his wife, who have returned and been supplying the pulpit for the past year or more. Brother Thomas has been farming and preaching on Sundays and expects to give his full time to the farm after September.

I see no reason why the work here should not be maintained, as there is need for a church in this community. The church was originally built by Brother Fetter Hall, who sacrificed and labored, and with others built up a good sized congregation. Brother Hall died several years ago, his wife and children still live in this community and are faithful supporters of the work.

I found the people here very friendly and they extended to me every courtesy and made my stay as pleasant as they could under the conditions. Their gift to the Endowment was \$455.00.

##### Des Moines, Iowa

In this capital city, a mission was started a few years ago by Brother George Ronk. A church was purchased on University Avenue, only a few blocks from Drake University. A small group of our people have labored and sacrificed to build up a work here. At the present time it is very discouraging as they have been without the aid of a pastor for nearly a year. Both the National and District Mission Boards stand ready to give financial aid, yet have been unable to find a man who will take the work. There must be something done soon in securing a man if the work here is held.

They have a fine brick church building, located on one of the principal streets in the city and I can see no objections to the location. There will be coming to this city from time to time members from surrounding locations and if we are to preserve them for the Brethren cause we should have a church in this place. This field offers a good opportunity for a man who has the ability, consecration and devotion to the cause, who is willing to work hard and build up the church.

The little group here are giving to the limit to maintain the work and I did not press the endowment on them.

The total gift was \$100.00.

W. S. BELL.

#### AN ELOQUENT SERMON

Recently word came of the "loosing away upward" of Sister Lizize Finn, a life-long member of the Fairview church, near Washington C. H., Ohio. Her life of quiet service has been such an inspiration to many that, as a friend and former pastor, I feel led to bring something of its inspiration to the readers of the "Evangelist."

She was ever willing to undertake any service she felt called to do, large or small, regardless of her personal wishes in the matter. Thus, with a multiplicity of farm and household duties calling for her attention, for years she took care of the church and built the fires—because she lived closest, and nobody else could do it. At another time she graciously consented to continue as Sunday school superintendent—a task from which she had asked to be relieved—when she saw that it was necessary for the good of the school.

Would that every member of the church would take to heart the message she brought

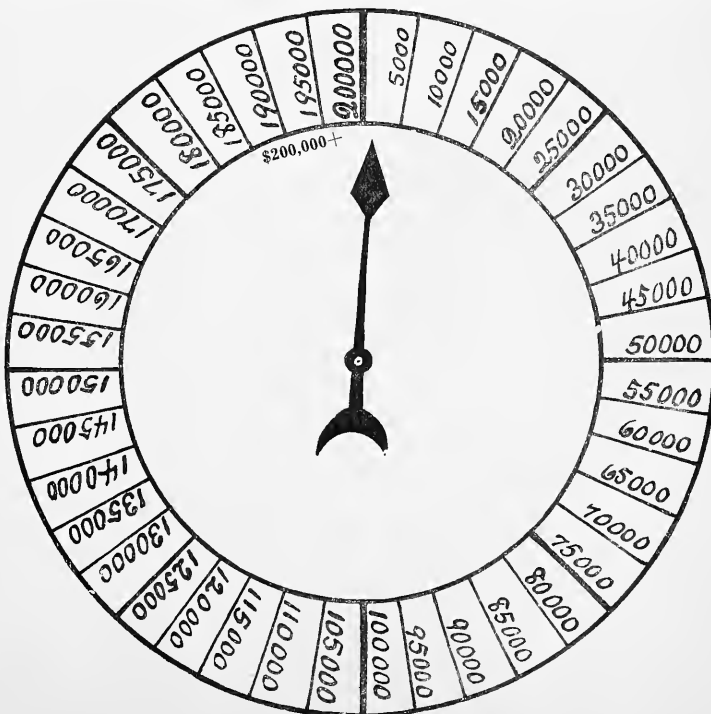
to the congregation one year, on Woman's Day! At Fairview—as at many other places—if ALL the Brethren in the community had been loyal, the church would have been much stronger. This condition always grieved Sister Finn; I can see her, as she stood, tall and straight, and told of the part of women in the history of the church. As she spoke, she held something behind her; finally she showed what it was—an old-fashioned bonnet!

Placing the bonnet upon her own head, she continued: "It has been many years since this bonnet came to church here. Some of you will remember its owner, Aunt Phoebe Eyman, mother of the late Jesse Eyman. You will also remember that every Sunday while she lived, her bonnet was in church. In zero weather, rain, snow, or sleet, Aunt Phoebe never failed to drive the ten miles to church—not in a comfortably closed car, but in an old buggy, behind a plodding horse!" Then, briefly referring to the changes that had taken place in the church, she pleaded for the same loyalty to the church, on the part of all those present.

Her face was flushed with the excitement of speaking before so many people, and many declared the bonnet more becoming to her than her own hat!

Sister Finn, I believe, was employed in the household of the late Jesse Eyman (known to the brotherhood through his bequests to Ashland College and other interests of the church), as a young girl. When she married, Brother and Sister Finn became tenants on the Eyman farm, where both resided until called home.

For a number of years prior to his death, Brother Eyman made his home with the Finns, being called to his reward February 17, 1924. Two years later, in February, 1926, Brother Finn was called home, and



now Sister Finn has gone to be with her Lord, and her loved ones.

Another Brethren home at Fairview is empty, but, like one of old, she "being dead, yet speaketh." There is no sermon so eloquent as a life of unselfish, unswerving loyalty to Christ and his church: such was the life of Sister Finn, and, as such, I have tried to present it to you.

Her works do follow after.

THOBURN C. LYON,  
Elmhurst, Illinois.

#### NAPPANEE, INDIANA

It has been a long time since we have broadcasted any news from station N-A-P, but we have been busy for the Lord. Our church program has been carefully and prayerfully planned, and great benefits have resulted from all organizations of the church because of the boosting of the heads of the different departments and their loyal supporters. The spirit of "Boost, don't roost; work, don't shirk," has been prevalent during 1928 and will continue in 1929.

During the first week of December we had the privilege of having Dr. G. W. Rensch with us. His lectures on the general theme of "The Doctrine of Last Things" were well received, each afternoon and evening. These messages were inspiring and uplifting and have proven a real blessing to us, making our lives better because of having heard them.

On Sunday before Christmas the Sunday school put on their usual interesting program and in connection therewith gave their liberal White Gift offering. The crowds at the evening program surpassed anything in the city. More than a hundred were turned away because of lack of space. Some day we will have a new church large enough to accommodate the crowd. We are working to this end. The Sunday school and the W. M. S. each have a nice nest egg.

Another series of special evangelistic meetings have just closed and was one of the outstanding because of the loyalty of the membership to their pastor. Especially were the young people faithful and night after night comprised about half of the congregation. We were handicapped the first week because of the weather and ice, and all through the meetings because of a measles epidemic, yet our crowds came faithfully. With eleven churches in our city and each church having services on Sunday nights, we wondered where the crowds came from.

We had a delegation from Goshen and one from Warsaw and folks from other churches attended in numbers. Our pastor did the preaching, making the fifth meeting he has held here, and delivered a series of wonderful, spiritual, straight, convincing, and wide awake sermons. Mr. and Mrs. H. E. Richer were with us again for the third time and had charge of the music. With the aid of Mrs. Cora Stuckman at the piano, Mrs. Arlene Stouder with the cello, and Mrs. Richer with the violin, and the choir, we had great singing. Everybody likes the Richers and they went from our midst with "God-speed" from all. The results of this meeting were fifteen additions. The meeting has closed, but the spirit of it will be felt for months to come. Seed has been sown which will spring up and grow and the campaign to win souls for Christ will continue and on Easter day we expect a great ingathering for the kingdom of God.

CORA CULP.

#### SOUTHEASTERN DISTRICT

Apportionment of District Mission fund for the Southeastern District of the Brethren church, 1928-29.

Garden City .....	\$ 10.00
Lost Creek, Ky. ....	15.00
Washington, D. C. ....	25.00
Mathias, W. Va. ....	40.00
Hammer, W. Va. ....	10.00
Trinity .....	20.00
Bethlehem .....	20.00
Limestone, Tenn., .....	15.00
Hagerstown, Md. ....	100.00
Linwood, Md. ....	30.00
St. James, Md. ....	50.00
Maurertown .....	72.00
Dayton .....	12.00
St. Luke .....	20.00
Liberty .....	28.00
Round Hill .....	30.00
Roanoke .....	36.00
Mt. View .....	25.00
Red Hill .....	12.00
Oak Hill, W. Va. ....	40.00
Winchester .....	10.00
Mt. Olive .....	35.00
Gatewood, W. Va. ....	12.00

The churches of the above district will kindly send their contributions in as soon as possible as our fund for District Mission work is running low. Our conference will be held the first of June at Oak Hill in the new church and we all, I trust, will want to show all mission funds for our congregations paid in full.

The mission work at Winchester, where much of this fund goes, has grown from a very few members to eighty-six at present. To my knowledge no other work has shown such rapid growth in missions in the same time in the district. We have a church property at Winchester with an extra lot that is a valuable asset to the church. There remains an indebtedness of only \$700.00 on the property, which I am informed will, or can be paid this year. Ample space is reserved in the rear of the church for the enlargement of the church at some future time. Those who contribute towards the mission cause at this place can be assured that their contributions are wisely invested and fruitful results are obtained.

Winchester is a growing city and the section where our church stands is being rapidly built up about it, and in time the property will be worth many times its original cost.

GEO. A. COPP, Treasurer,  
Home Mission Board.

Strasburg, Virginia.

#### KEEPING BUSY AT SHIPSHAWANA

We are spending our first winter at the lake and enjoying it far more than we expected we would, and finding so many things to keep us busy. After holding several meetings which took us up to the holidays, we then began working on our plans for the coming year's activities. While recovering from an attack of the "flu," we have just finished improving the bathing beach by putting about three hundred yards of good coarse sand on the ice and sinking it. The money for this work was all furnished by the property owners. Thus leaving all money given by churches and friends to be used for buildings and other improvements.

We have also moved the cottage from in front of the S. M. M. Lodge and graded the hill down, using the dirt to fill many new streets, which makes quite an improvement in the appearance of the whole park. A new ten-inch tile ditch through the low ground

will now give an outlet for a flowing well in that section. Many trees have been planted where needed.

Work is to be started again on the hotel as soon as the weather will permit. It will be twenty-six by fifty-four feet, with a porch ten by forty-eight feet, facing the lake and bathing beach. This was made possible by some good local friends who furnished most of the material and labor and are taking lots for their pay.

We are now selling lots in our fourth addition and hope they will all be sold this summer. We are expecting some buyers from Ohio this week. Those interested in lots would do well to see me and make your selection soon for we have some special bargains for cash buyers.

I also might say that all subscriptions made at State Conference for the work at Shippshawana are now due and should be sent at once to Mr. C. G. Wolfe at North Liberty, Indiana.

Our various committees are now busy arranging programs for what we hope will be the biggest year Shippshawana has ever seen. So begin to plan at once to be with us this summer.

A. T. WIRICK,  
President Board of Trustees.

#### LANARK, ILLINOIS

Today the baptismal waters were troubled and three boys received the sacred rite.

Since our last report, we have enjoyed visits from Brother Hathaway, Miss Nielson, and Dr. Bell. They each brought inspiring messages to us.

The exceedingly cold weather, bad roads, and much sickness has cut the attendance at our services.

Our Missionary society is doing good work, and we are pleased to report a Senior Sisterhood organized, that with our Junior Sisterhood make an active group of young people.

This week the Woman's Federated Bible classes with the W. C. T. U are putting on a day of prayer for Missions.

ALICE GARBER.

#### A RECORD YEAR IN BIBLE DISTRIBUTION

By Rev. George William Carter, D.D., General Secretary of the New York Bible Society

The Bible is still popular; it is still the world's best seller. More than thirty million copies are circulated every year throughout the world, and the Book has been translated into more than 800 languages and dialects. At the annual meeting of the New York Bible Society, just held, the announcement was made that during the year 1928, 965,671 copies of the Scriptures in 71 languages were circulated in the City and Harbor of New York, the largest distribution ever made by the Society. No other book has had such a circulation in the metropolitan area.

The New York Bible Society has completed 119 years of Christian and patriotic service. In the year 1809, the year the original Society was organized, 932 Bibles were circulated. That was a day of small beginnings. The territory of the City of New York at that time extended from the Battery to Chambers Street, with a population of 90,000 inhabitants, while the total population of the area now covered by the five Boroughs of Greater New York was less than 120,000. City Hall was then in process of construction. Its front and two

sides were built of white marble, while on the north side of the building sandstone was used from motives of economy, it being thought that the material on that side was of little consequence, as few citizens would ever reside north of the spot. The present Canal Street was so low and marshy that often during high tide the waters of the East and Hudson Rivers met in the center of Manhattan Island. An interesting fact is recorded of a Lutheran church which was involved at the time in financial difficulties. Contributions being solicited, one friend offered to donate a tract of six acres of land near the stone bridge at the corner of Broadway and Canal Street. After much deliberation, the trustees refused the gift, declaring the land would not be worth the trouble of putting a fence about it. It is interesting to note that just one week after the New York Bible Society was organized, the building of the first free school in New York was dedicated. This free school, later growing into our public school system. In the year 1809 there was in the city a public library, two free schools, a hospital, a medical college, one Roman Catholic church, one Jewish Synagogue, and forty-nine Protestant churches or places of worship.

After one hundred and nineteen years of service, the New York Bible Society has reached a place of large influence in the religious life of a city and nation. The large distribution of the Scriptures during the past year was made through missionary societies, pastors of churches, accredited volunteer workers, and employed agents who carry the Word of Life to the immigrants, the seamen, and the multitudes of many nationalities. The workers go into the hospitals, the prisons, and other institutions for the helpless and poor. The Society has placed, within a few years, nearly 100,000 Bibles in the guest rooms of New York hotels. Its work for the blind is national in its influence, as the Society publishes Portions of the Bible in the Universal System of Raised Type for the blind, Revised Braille, Grade 1½. Hundreds of volumes in raised type are donated annually to the blind.

The Society has only one work, that of circulating the Holy Scriptures. It handles no literature of any kind excepting the Bible. The Society never goes into debt and never borrows money, the amount of the work being determined by its income. The large number of friends in every state who are interested in the free distribution of the Scriptures make possible the continued activities of this historic Society, which is located at its Bible House at 5 East Forty-eighth Street, New York City.

#### ON THE FRENCH BATTLE FRONT

Well, I must make up for lost time now and tell you about our recent trips. On Sunday afternoon we visited the famous church of Notre Dame. As you remember it lies on one of the islands in the Seine, the island called the Isle de Cite. Knowing that we were to visit it I bought somewhere in the East, I have forgotten where, a copy of Victor Hugo's *The Hunch Back of Notre Dame*, and read it while coming on the boat across the Indian Ocean. What memories cluster around that old church. It is not a very beautiful church in my estimation. It does not compare with Milan for example. Yet it has a majesty all its own. Cardinal Richlieu had much to do with it. Napoleon was crowned in it. Its two towers and its doors are worth seeing. It contains some tombs of important per-

sons. But in my mind it stands for no great movements in the history of Christianity, no great reformers came out of it, no important statesmen except Richlieu had any connection with it, and I am rather of the opinion that he has not added anything to the richness of Christian history. He corresponds in my mind with Woolsey of England, both puppets of a despot who would better be forgotten.

Monday and Tuesday were devoted largely to getting passports for John fixed up, and I visited the Madelaine. I am not sure that you and I visited this church when we were here before. It is a very magnificent church built not on the gothic but on the Greek style. It is an oblong building like a Greek temple with fine Corinthian columns around it on the outside. Between the columns and on the outer wall of the church in niches are figures of Catholic saints. It happens that a shell from one of the big Berthas of the Germans fired from a distance of over 40 miles away during the war struck the head off of St. Luke's statue on the back end of the church. It did no further damage. The other shell from one of those guns which fell on Paris struck another church where a large number of people were at mass and killed nine of them.

On the inside of the church of the Madelaine there are numerous statues and altars. It is very plain but made a fine impression on me for that reason. The altar is not very good because it is overloaded with statuary. It has, however, some famous statuary, for example a good one of Joan of Arc by Larche. It is the most fashionable church in Paris, that is, it is attended by the most fashionable people. It is noted for its sacred music and has one of the best organs in Paris, having five banks of keys.

Yesterday represented one of the high lights in our sight-seeing here. We took one of the tours to a sector of the Battle Fields of the Great War. We left Paris at 7:30 A. M. and got back about 9:30 P. M. We traveled about 250 miles. We went out along the road over which the taxicabs of Paris carried the soldiers to stop the first German advance on Paris. In that first push some of the Germans got within 18 miles of Paris. But the soldiers under Joffre carried out there in taxis sent them back in a hurry and turned that advance guard back over the Marne. That was the first battle of the Marne. We followed that Marne River for many miles. As one looks at the steep banks it is clear why the Allies had a hard time in forcing the bridges and taking the heights on the German side. We saw many bridges which had been blown up by one side or the other, now rebuilt.

Then we turned aside in order to visit Belleau Wood. A visit to it makes it clear why it cost so many lives to take it. It is a height and was covered with thick forest at the time of the War. It had been preserved as a game or hunting preserve by some rich noble. It has rather steep sides on all sides but one. In the midst of that forest the Germans stationed big guns and dug trenches in which were installed machine guns making veritable nests. I had no idea what a machine gun nest was until I saw this place. It fairly bristled with these clusters of machine guns covering every approach. You will recall that this was one of the first places attacked in the big salient, which the Germans had driven towards Paris, by the Americans. And the American group who attacked and took this place was made up in large part of the

marines, the hard-boiled dough-boys, or leather necks. One just has to wonder that anyone could get up there through those trees and live with those machine guns spitting 500 bullets a minute in all directions. A lot of them did die, but they had that determination which made them come on and after a while and after great sacrifices they cleaned it out. Here was found some of the Germans tied to their machine guns. It was on one of the slopes of this wooded hill that that fighting fool from Kentucky got separated from his fellows and took captive, how many Germans was it? single handed. Well, those boys who died, lie down there at the bottom of the hill in an American cemetery, 2100 of them. The first name on the marble cross I saw was that of a Wisconsin boy. There they lie sacrificed to the God of War because a king and his mad counsellors thought they could whip the world.

J. L. GILLIN.

Paris, France, May 10, 1928.

(To be continued)

Our value to the community is measured by our services, and in the long run our reward is apt to be in proportion to that service.

#### Signs of the Times

(Continued from page 2)

even they have "minds," although this belief imposes a severe strain upon our credulity at times. The very fact that man is able to argue that he is only an "ape," proves conclusively that he is more than an ape. And the fact that man can argue that he has no "mind" proves that he has a mind, however feeble it may be.

What a commentary upon the stubborn perverseness of fallen human nature! Man endowed by his Creator with all the marvelous reasoning faculties of Mind, uses them to prove that he has no Mind.

But we should not be surprised. If man could, as they did "change the glory of the incorruptible God into an image made like . . . to birds, and fourfooted beasts, and creeping things", is it strange that he does not hesitate to degrade himself to the same level?

#### THE LAND OF THE SOUTHERN CROSS

(Continued from page 12)

States and the pictures I have of the Sunday school and Christian Endeavor groups are just like those of North American organizations. The work of Brother Yoder, the Superintendent of the work, is to visit the old stations and to start new ones. I was privileged to help him in a town called Almafuerte. There we had a Daily Vacation Bible School, followed with a Sunday school, and now I am confident that a church will soon be organized there. Most of the children heard the Gospel for the first time, and they were intensely interested. If you could only have seen their faces as they listened to the Bible stories, you would realize that our South American mission is meeting a great need.

There is one need of our Argentine mission that has been on my heart for some time and upon which the future of the work there depends. For many years the people of Argentina have been oppressed by foreign priests. The priests are now well known for their immorality and are hated and despised by many of the people. In



order to get rid of the priests a bill has been introduced into the Argentine Senate to expell all foreign clergy from the country. This bill has no chance of passing for several years yet, but when it does, it means that our missionaries will have to leave with the rest. All the Protestant denominations are now carrying on a broad program of education in Argentina, training the young people to take up the work that may have to be left by the missionaries. I was told that we had a seminary in Rio Cuarto but was surprised to find out that we had no students. When I inquired the reason I found out that there are seven young people who want to take training but cannot because they do not have the money. Living conditions are different in Argentina and a student cannot work his way through school, for in order to earn enough money for room and board and books they would have to work the whole day, thus leaving no time for school. The only way these earnest young people can get a Christian education in our seminary is through the use of scholarship funds, furnished by folks in the homeland. Some of these young people are active workers in the missions now, and only need a little more training to fit them for real service. I will give you the names and ages of these five young men and two young women, so that you may become acquainted with them. They are: Frederico Sotola, Jr.—17; Edward Brunt—20; Juan Pisani—23; Belinda Machado—23; Luis Siccardi—23; Manuela Orellana—20; and Angela Siccardi—21. Three of these young people are from Rio Cuarto, two from Cabrera, and two from Deheza. They are willing to work and learn and it is upon these and other young people that the burden of our mission will fall in the future. Will you help them to prepare for this task?

In closing, I want to remind you that our missions need your prayers. Argentina is a wonderful country but it is not a Christian country. The people of Argentina are wonderful people and I love them, but they do not know Christ. North America has brought civilization and riches to her southern neighbor, but has neglected to bring her Christ. Will you help finish the work?

## OUR LITTLE READERS

### BEFORE EATING

*Before I eat my dinner,  
Before I have my tea—  
I fold my hands and thank dear God,  
For giving you and me—  
Bread and meat,  
And things to eat,  
As well as things to see!*

### THE MISSING APPLE

If there was one thing that Andrew liked, it was apples! Perhaps that was what made him so strong and rosy-cheeked and happy. So when he received an invitation to an apple party, although he had never heard of such a thing before, he was sure that he would have a very, very good time.

The party was to be at Beth's house, and Beth's uncle had an orchard of the finest kind of apples. Andrew could hardly wait for the day of the party. On the afternoon before he took a long walk to pass the time.

While he was out walking, he saw a girl with a big basket. The basket was so big that it seemed as if she should be carried

in it, instead of carrying it all by herself. Andrew ran forward.

"Let me help you carry your basket," he said.

"All right! It is full of apples, and very heavy. We are going to have lots of company, and these are for apple turnovers. I must hurry, but the basket is so big I can not walk very fast."

Andrew hurried as fast as he could, and they would have made very good time indeed, but a big collie dog came bounding down the street and bumped into them. That upset the girl, and the girl upset Andrew, and of course, they upset the basket of apples. Before you could wink, they were all on the ground, the dog and the girl and the apples and Andrew.

The collie barked as if he had done something very cute. The girl laughed and Andrew laughed, as he picked up the basket and put apples in it. Then Andrew picked up the very biggest and reddest apple he had ever seen.

"Why-why!" he exclaimed. "Here is my name on this apple! Look and see!"

The apple-girl seemed surprised. "I never heard of an apple with a name on it," she said. "It must be a magic apple, put there because you have been so good to me. You keep it and eat it."

On the way home Andrew was going to eat the apple, but he thought of the party. It would be fun to take the apple with his name on it to the apple party. So he put it away.

The next day, when he went to the party, Beth came to the door. Andrew saw right away that something had happened. She led him into a room where there were a lot of girls and boys. There was a long table, too, with plates on it. At every place there seemed to be a big, red apple.

"Oh, Andrew," cried Beth, "there isn't any apple for you! Uncle put paper letters on them before they commenced to turn, so that each of us would have a special apple. But the other day he picked some apples to sell, and he made a mistake and picked some of the apples off this tree. Yours must have been among them. Oh, I feel so bad, for the party was really for you! I know you like apples so well. There are apple salad and apple sandwiches and apple-pie and apple-cake and apple surprises, and there isn't an apple for you!"

Then Andrew took the apple out of his pocket. "Yes, there is," he said. "I have it right here. A girl gave it to me yesterday."

When Beth saw this, she clapped her hands and was happy. Andrew put the apple at his place at the long, gay table, and the party started.

And you may believe, although he wouldn't tell about it, that Andrew was glad he had helped that girl with her big basket of apples.—Selected.

## ANNOUNCEMENTS

### SPECIAL NOTICE

The Board of Trustees of the Brethren's Home in accordance with the action of General Conference comes again and asks for an offering from the churches. This offering is for the support and maintenance of the Home located at Flora, Indiana. We shall gratefully receive offerings from churches, Sunday schools, Societies, and individuals for this work. Do not forget the date—Sunday, February 24, 1929. If you

can not take it on that Sunday, take at the earliest opportune time. May God bless the churches in making a worthwhile offering to the Home and the Superannuated Ministers' Fund on that day.

Send all money for the Brethren Home to Henry Rinehart, Treasurer, Flora, Indiana. J. ALLEN MILLER,

President Board.

## IN THE SHADOW

**O'NEILL**—Harry F. E. O'Neill in his 49th year, of 703 Tenth Street, New Brighton, Pennsylvania, a staunch member and a deacon of the First Brethren church of Pittsburgh, Pennsylvania, died in the Presbyterian Hospital, North Side, Pittsburgh, Pennsylvania, on Tuesday afternoon, February 5, 1929, after a brief illness. Brother O'Neill was a member of the Pittsburgh Brethren church for twenty years, having been received into membership by relation on February 14, 1899, coming to Pittsburgh from Johnstown, where he lived for many years. Brother O'Neill was engaged in the work of the Yorkville Christian Association, having served as General Secretary at the 43rd Street Railroad Y. M. C. A. in Pittsburgh for thirteen years. During the war he served with the American Expeditionary Force in camp in his chosen line of work, where he was the friend of all the boys with whom he came in contact, and never considering it too much of a hardship to go out of his way to make life easy and relieve the sufferings of those boys who had gone to serve their country, even at a very great sacrifice to himself. Brother O'Neill's life was constantly dedicated to the consideration of the welfare of others, and he was a shining, outstanding example of Christian manhood.

About eight years ago, Brother O'Neill removed from Pittsburgh to New Brighton to still engage in Y. M. C. A. work, and, although removed from Pittsburgh, Brother O'Neill retained his membership in the Pittsburgh Brethren church, and attended his church as often as it was possible for him to do so.

Brother O'Neill was well known throughout our brotherhood for his work in advancing the work and cause of the Superannuated Ministers' Fund.

He is survived by his wife, Mrs. Laura B. O'Neill, and one daughter, Ruth, 14 years of age.

Services were conducted in the United Presbyterian church at New Brighton, Pennsylvania, Friday afternoon, February 8th, after which the remains were brought to Pittsburgh, where a brief service was held in the Chapel in Allegheny Cemetery, followed by interment in the Receiving Vault in that cemetery, where the remains were placed temporarily until definite decision is reached as to a final resting place.

FIRST BRETHREN CHURCH OF PITTSBURGH.

**HITES**—Mrs. Lydia Snoddy Hites, daughter of Christopher and Nancy Worst Martin, was born April 3, 1850 and departed this life January 15, 1929, aged 78 years, 9 months and 12 days. She was united in marriage to George Snoddy, September 24, 1871, and he died in 1885. She later married Cyrus Hites, November 5, 1918. She leaves to mourn their loss, her husband, six children, two sons, Clyde Snoddy and Charles Snoddy, four daughters—Mrs. Alameda Crawford, Mrs. Mary Ann Crawford, Mrs. Weaver, and Mrs. Miss Williams, and a host of friends and neighbors. Although a long sufferer, she put her trust in the Lord and patiently awaited his coming to take her home. Her death is not her loss, for she is now at home.

Angels have taken her out of our care. Dark is her room and empty her chair. She has gone to the home so peaceful and fair, To the home prepared for her.

Funeral services were conducted by Dr. J. Allen Miller, assisted by the pastor. Burial was made in the Fairhaven cemetery. GEORGE C. PONTIUS.

**MYERS**—Mary Jane Maxwell Myers was born September 5, 1858, and departed this life December 15, 1928, aged 70 years, 3 months and 10 days. She was united in marriage January 24, 1878 to David Sean Myers. To this union were born four children—Ben, Cora, Stanley and Clara Stanley dying in infancy. She has been a life long member of the Fairhaven Brethren church, always faithful when health permitted. She had fallen in bed for the past year, but her last sickness lasted but two weeks, during which time she was given every care that the love and devotion of her daughter Clara could render. But God willed that she should go and she leaves the sweet memory of a loving mother, a devoted friend, a faithful friend and a Christian character. She was a member of the Daughters of Union Veterans of the Civil War, her father having given his life when Mary Maxwell was but a small child. Her passing leaves a vacancy which never can be filled. Services by the writer and burial in the Fairhaven Cemetery. GEORGE C. PONTIUS.

**LANOE**—Emma Hoestand, second child of Andrew and Elizabeth Hoestand was born in Spencer township, December 1st, 1858, and departed this life January 15, 1929, at the age of 61 years, 1 month and 14 days. She became a member of the Brethren church at an early age. At the age of twenty-seven years she was united in marriage to William Lanoe. To this union were born four children. She leaves to mourn their loss her husband, one son, one daughter, two grandsons, one sister and a host of other relatives and friends. One son, Elmer, preceded her in death in infancy and one daughter, Effie, April, 1923. She was a devoted wife and mother and was loved by those who knew her.

Dearest Mother, thou hast left us. And a voice we love is stilled. A place is vacant in our home. Which never can be filled.

The funeral services were conducted by Dr. J. Allen Miller, assisted by the pastor. Burial was made at Spencer. GEORGE C. PONTIUS.



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# THE BRETHREN EVANGELIST

## *Heart Throbs of Our Church Leaders*

### VI. THE BRETHREN CHURCH AND HER MESSAGE

By Dr. W. S. Bell

Never has there been a time in the Christian dispensation that demanded a people set for the defense of the Gospel more than today.

The age is materialistic in its thinking and living. The spiritual streams of the nominal church are murky and frozen. It is a time when

birth control is given greater emphasis than the new birth and the Kellogg peace treaty is given precedent over the Prince of Peace.

The great curse of our nominal Christianity is a liberalism willing to sacrifice the Virgin Born, make the cross of atonement null, the opened tomb mystic, a coming judgment void and the personal return of our Lord in glory a mockery.

This is not a time to compromise the great truths of the Gospel, or to shy at the cry of "toleration" from the intolerants.

Let us not be misled with the idea that the success of God's work depends on large numbers, but rather on the message of him who said, "All power is given unto me, in heaven and in earth." The supreme



business of the church is not in the political arena, or socialistic field, but in bringing men in touch with the spiritual forces emanating from the fountain source of life.

The Brethren Church has a message for the world's needs. The ministry of the church has set forth the great outstand-

ing fundamentals of that message in a way, that it cannot be covered with the smoke screen of unbelief and modernistic intrigue which is sapping the life and power of the nominal church.

A greater trust God never gave to any people. Our future and success depend upon our faithfulness in giving and living the message entrusted to us. This message needs to be made more prominent in our printed pages, from our pulpits and the pew.

Our opportunities were never larger. We were never better equipped for our task. The beginning of better things is before us. All the forces of hell and darkness cannot prevail against us if we are faithful to our trust.

## Signs of the Times

A Pathetic Admission

It Makes a Difference

Roman Catholic "Salvation"

Courage and Advertising

by

Alva J. McClain

**T**HOMAS ALVA EDISON, questioned about his formula for a happy life, answers, "I am not acquainted with anyone who is happy."

There is unspeakable pathos in these words. They mean, of course, that Mr. Edison, with all his great discoveries, has not found happiness for himself. Many people will think this strange, imagining that if they could have only a small part of what Edison has they would be perfectly happy. Many years of useful life, wealth, fame, noted friends, the gratitude of millions for the physical comforts he has given them—what more could one ask of life?

But to a man of eighty-two years what, after all, are a few millions of money more or less? What is fame? What is anything else the world has to offer? Only a few more very brief days and that marvelously fertile and busy brain will go down to the dust and be no more, according to Mr. Edison's philosophy. When that last summons comes, he will meet it with courage. But there will be no joy, unless—

The Christian will hope, and pray, that the great inventor will make one more discovery before he goes—the discovery of the "Light of the Knowledge of the Glory of God in the Face of Jesus Christ." In his presence there is "fullness of joy." At his right hand there are "pleasures forevermore."

**W**HAT difference does it make, the "Liberals" ask, what we think about Jesus, just as long as we follow his teachings? The answer is that it makes a world of difference.

In the first place, it makes a difference to us. Surely, men will follow the teachings of Jesus Christ better if they believe that God, not merely a man, is speaking to them. Once men are convinced, as some are today, that he is only a Jewish Rabbi, they will treat his commands as they would treat the commands of a Jewish Rabbi; interesting perhaps, but not imperative.

But more important, it makes a difference to Jesus Christ himself, what we think about him. He was always deeply interested in what men thought about him. "Whom do men say that I ... am," he demands of his disciples. And he is not satisfied until the right answer comes, "Thou art the Christ, the Son of the Living God."

The disciples called him "LORD," that august Name which in their own Scriptures was used to designate the infinite God, Jehovah. And what was his response to this great Name? He says, "Ye call me Lord ... and ye say well for so I am." It makes a difference to him what we think of him, and how we speak of him.

The confession of Jesus as LORD is no question for mere academic discussion, something we may treat indifferently as a debatable opinion. It is the very heart of Christianity. Failure to confess him as

Lord, whether out of indifference or antagonism, reveals moral blindness. "The pure in heart shall see God." And those whose hearts have been cleansed from sin have always seen God in the Face of Jesus Christ.

**A**CROSS the front page of a Roman Catholic paper, left in the writer's mail box, in great newspaper headlines were these words, "Except you do penance, you shall all likewise perish, says Christ." Now, of course, careful Bible students know that Christ never said anything of the kind. But this is the priestly version of our Lord's words in Luke 13:5.

Inside the paper was an article instructing men how to be saved. The writer said, "The great remedy for evil is Jesus Christ's atonement on the Cross and the Grace of God which comes therefrom, especially in the Mass and the Sacraments."

What a mixture of truth and error! And yet not much worse than the mixture offered by some Protestants. For those who say that salvation is to be had through the Atonement plus the sacraments are really following the Roman scheme, although they may not realize this.

No one who tries to be saved by works, however good in themselves, can ever find assurance and peace of soul. Roman Catholics have never found it. Those who would be saved by keeping the commandments must keep them all, not merely one or two. And that is an endless road. Ask the Apostle Paul. He can tell you in his epistle to the Romans. Lasting peace comes only as we trust Christ and his finished work. We should withstand "to his face" anyone who may try to lead us back to the Roman system.

Works are the result of salvation, not the procuring cause of it. Until we have learned this, we know nothing about Christianity.

**C**ONGRESS, very appropriately, has passed a special act expressing the nation's appreciation to Captain George Fried and his crew for their courageous rescue of thirty-two men from the wrecked Florida.

Captain Fried has also been "honored" by  
(Continued on page 15)

name, that will I do."—John 14:13-14. Compare with this that other great teaching of Jesus in Matthew 6:6.

More directly in answer to the question read this word from Matt. 6:8,—"For your Father knoweth what things you have need of, before ye ask him." If this is so then why pray? Because it is God's way of giving; because it is his appointed method by which we are to receive what he has to give. Matt. 7:7-11 and Luke 11:13.

13. How do you reconcile the verse in Matthew 21:22, where it says, "All things whatsoever ye shall ask in prayer, believing, ye shall receive," with the fact that God often does not give people what they ask for? Are we to conclude that so much of our praying lacks faith?

When we say that God is almighty and therefore can do anything we deceive ourselves if we mean "by anything," anything that we can think. When we say that God answers prayer it does not mean that he answers any sort of prayer, offered in any sort of spirit and for anything we can think of. In the first place the normal, and by that I mean the manner, form and address of a scriptural prayer, should be addressed to the Father, in the name of the Son, and should be offered in the Holy Spirit. John 14:13; 17:16 and Jude 18. But there is another aspect to effectual prayer, and one that is often overlooked. It is found so clearly stated in 1 John 5:14 that I quote it, "And this is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us ..." Another hindrance to answered prayer is stated in James 4:3. "Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures." Here then are three essential conditions to answered prayer. First then it must be prayer offered "in the Holy Spirit." If this means anything at all it means that one must be right with God and his fellows. Even then when we pray our petitions must be "according to his will." Not according to ours but according to his. And further the prayer must be free from all selfish motives. It goes without saying that it must be offered in faith. Failure in any one of these four essential points means, in my judgment, failure to receive an answer.

## Questions & Answers

Conducted by

J. Allen Miller

Readers are invited to send in suitable questions, which will receive consideration as space permits.

12. What is the use of prayer if God knows all our needs before we pray?

This is an interesting and suggestive question. The opportunity is afforded to give more than a mere answer. Let us think hard on this doctrine of prayer. 1. The most casual reading of the Bible will show what a large place prayer holds in the life of the child of God. God's people are a praying people. 2. To pray is a positive command of God. See Col. 4:2 and 1 Thess. 5:17. 3. Our Lord himself made answer to prayer one of his most precious promises to us. I must quote it: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my

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Send all moneys to the  
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# THE BRETHREN EVANGELIST

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## Time to Challenge Cigarette Propagandists

One of the most conspicuous public nuisances and at the same time one of the most glaring vicious influences is ubiquitous cigarette advertisement. It takes every shape and form that will gain public attention and makes use of every medium of communication and influence that money can buy. In secular magazines that come to our desk, in daily and weekly newspapers, in store windows and in street cars, on posters and billboards it shows its deceptive face. No money or skill is spared in the intensive campaign to make the cigarette and cigarette smoking more popular. The immense fortunes accumulated by the tobacco manufacturers are being used to promote the most extensive propaganda in behalf of the "coffin nails" that this country has ever seen. And to a very large extent this campaign is succeeding in building up in every phase of our national life an attitude favorable to cigarette smoking; it is developing what we may call a cigarette complex, so that almost any place under the sun except in the church and in buildings where insurance policies forbid, smoking seems so much to be expected and so perfectly proper that to object marks one as unreasonable and fanatic. The pulpit has become all but silent about the dangers of cigarette smoking and the use of tobacco in general; Sunday schools in many cases are neutral, if not apologetic; and we noticed one church paper recently ridiculed the idea of interfering with a man's private affairs to the extent of denouncing smoking; and many others are keeping significantly silent on the subject. It is time to challenge such propagandists and to call for an awakening.

But, thank God, not all voices have been silenced. There are still the proverbial "seven thousand who have not bowed the knee to Baal," and some of them are among the outstanding voices of the country. A number of splendid church papers that come to our desk are speaking out courageously against the cigarette and against cigarette propaganda, and some of the most influential religious publications of a general nature are taking the cigarette manufacturers to task. Most significant of these is the *Christian Herald* of which Dr. Daniel A. Poling is Editor-in-Chief. Dr. Poling has issued an open letter to the cigarette magnates that challenges their propaganda methods in a way that makes him not merely a crusader, but a prophet of a better day. His statement that these mighty tobacco trusts are exploiting womanhood and encouraging the stunting of the bodies and the dwarfing of the minds of boys and girls for the sake of gain is true as it is lamentable.

We are helping to extend the influence of this mighty voice by republishing Dr. Poling's open letter, which is as follows:

### An Open Letter to

The American Cigarette Companies:

This letter is addressed to you on the basis of two facts specifically: first, present day cigarette propaganda to capture women and more women for the cigarette habit; second, recent advertising—which grows steadily in volume—to persuade the smoker that he cannot smoke too many.

You will understand that I speak not merely my own convictions. I speak, first of all, as an American father who, with an American father's concern for his own children, and for all children, challenges current cigarette advertising. I speak, in the second place, as the President of the World's Society of Christian Endeavor; as the representative, therefore, of more than four million young people who share with me the deep hostility against this advertising; and as Editor-in-Chief of the *Christian Herald*, which goes to more than a quarter of a million homes.

Gentlemen, you face here the deep-seated resentment of a vast number of smokers and non-smokers; a resentment that is bound to have expression—a resentment that receives its final authority from all who would have American youth and American life physically fit and morally sound.

Within the week one of the most successful cigarette advertising salesmen said with downright passion, "We are fools. We are killing our own game." I am reminded of the words of an Ancient: "When an evil becomes intolerable it touches the point of cure,"

and of that other classical quotation, "Whom the gods would destroy they first make mad."

You may feel that you do not need to fear the extremist, the "fanatic." But when some of your number enter thus ruthlessly the precincts of the American home and of American health, they cause smokers and non-smokers of every creed and class to make common cause.

"Reach for a ——— instead of a sweet," I read on the inside of a popular magazine's back cover. The advertisement carries the face and facsimile signature of a distinguished general. "Reach for a ——— instead of a sweet," but ten thousand other institutions reach for axes!

"Those who would require steady nerves are turning to ———: We smoke all we want and keep fit." This is the caption of an advertising page from a Detroit newspaper, a page that the executive leader of a great Youth Movement has forwarded to me with the demand that as International President of that organization I "take action." On this same page a novelist, a nurse, a steamship officer, a newspaper writer, and a deep-sea diver are pictured as smoking all they want," and keeping fit for any and everything.

In a recent editorial of the *Journal of the American Medical Association*, I read the following:

"Who would have thought ten years ago that cigarettes would be sold to the American public not only by billboard displays of handsome damsels revealing unusual quantities of hosiery and epidermis as they nonchalantly exhale streams of smoke from adenoidal nostrils, but actually by insistence on the healthful qualities of certain brands? Ah! brothers, we have come a long way in the passing decade. . . . !"

Manufacturers of ——— cigarettes having secured, they claim, statements from 20,679 physicians that ——— were less irritating than other cigarettes, are promulgating a campaign in which they assert that these cigarettes do not cut the wind or impair the physical condition, and that ——— satisfies the longing for things that make you fat without interfering with a normal appetite for healthful foods.' To which the simple reply is made: "Hooley!"

Many people eat too much sugar and gorge on pastry! But the human appetite is a delicate mechanism, and the attempt to urge that it be aborted or destroyed by the regular use of tobacco is essentially vicious.

Gentlemen, these advertisers and others of their kind are heading for disaster. When they go, they will not travel alone.

This letter is not written to represent my personal conviction with regard to the cigarette. I write now to voice a common and rapidly rising judgment against specific advertising practices. I write in advocacy of those values, those fine things of body and mind that business in general highly regards and that, as a sacred trust, belong to us all.

Womanhood is being exploited for trade. Excess is being encouraged as efficiency. Boys and girls in the crucial years of adolescence and pre-adolescence are being led by the uniform and advertised commendation of a commander of America's expeditionary forces to stunt their bodies and dwarf their minds, and to do this, gentlemen, with the implied sanction of patriotism. What are you going to do about it?

Your action should be prompt and decisive.

Very sincerely,

DANIEL A. POLING.

## "All One Body We"

The church is strong when it is united, when there is a feeling on the part of the individual members that they belong not to one section, or class, or group, but together and to God. When men are inclined to boast that one is a "progressive" and another a "conservative"; that one represents a superior type of loyalty and another a still better type of loyalty; that one is from one section and another from another section; that one represents an important city church and another a small rural church, then men stand apart from one another and are not strong. When they boast and beguile themselves with claims of individual superiority, they separate themselves and weaken their cause.

It is natural for men to be proud of the country of their birth. The last man of us who was born in the United States would be ready to say where occasion was proper, "I am proud to be Amer-

ican-born." We find Paul on occasion declaring proudly that he was a free-born Roman. So also might one very naturally speak with pride and deep thankfulness of the church in which he was born into the kingdom of God; or of the manner of his conversion, if it was significant; or the outstanding man under whose preaching he received the Gospel. This is all perfectly natural, but the thing that is natural is not always the most Christian, and to emphasize one's individual claims to distinction does not make for unity.

At the beginning of the struggle for independence, when the fifty-five delegates from the eleven colonies met at Smith's Tavern in Philadelphia, on September 5, 1774, the question was raised as to their numerical claims for representation. The jealousies that had formerly separated the colonies were forgotten in the common cause for justice and they refused to emphasize their respective claims. Patrick Henry stood up and said, "I am not a Virginian; I am an American." That was the feeling of them all, and that was what gave them power to cope with their common enemy. That is the key to the church's strength today. As we stand faced with the church's great task, let us each say, "I am not from this state or that, nor from this group or that; I am a Christian." Loyalty to Christ alone and to his Word, will give unity and strength. That is the hope of our future.

"We are not divided, All one body we,  
One in hope and doctrine, One in charity."

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## EDITORIAL REVIEW

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Pastors who would like some splendid suggestions on teaching the church to tithe may get them free by writing to Layman Company of Chicago. For further information turn to the "Announce-ment" department.

The editor has received several copies of a neat little church bulletin which Brother Louis P. Clapper, printer and publisher of Louisville, Ohio, is supplying gratis to the Louisville church each week. Brother A. E. Whitted is the pastor.

Brother and Sister J. L. Gingrich, of the Third church of Johnstown, Pennsylvania, were recently made to pass through the "valley of the shadow" because of the death of their little daughter of nineteen months. We extend to them the sympathies of the Evangelist family.

Evangelistic campaigns began at Rittman, Ohio, February 24th with Brother B. F. Owen as evangelist and at Masontown, Pennsylvania, the day following with Dr. Charles A. Bame as evangelist. Brother Floyd Sibert is pastor at Rittman and Brother Herman Koontz at Masontown. Remember these meetings in your prayers.

A correspondent from the Brethren church at Roanoke, Virginia, expresses his approval of the recently published article by Brother Ashman on "The Unity of the Brethren," about which we made favorable comment in our editorial last week. He also informs us that the Roanoke church is taking on new hope since they now have a pastor in the person of Brother H. E. Eppley.

Brother Leo Polman, who writes the first of a series of articles on church music this week and whose home church is the Second church of Los Angeles, is on an evangelistic mission in the Northwest, working now in the Yakima Valley, with Rev. Britton Ross, evangelist. It will be remembered that they closed a meeting some weeks ago at Harrah, Washington, with eighty-seven confessions.

President Jacobs gives us an installment of College News this week. One item reveals the fact that the college basketball team has given a very good account of itself this year, and they are a clean bunch of players, too. A school that combines skill and manliness in its sports is the kind that will attract the better class of students. It will be noticed that the professors are being frequently used as speakers for special occasions in and about Ashland.

Several of our pastors are making use of the tabloid folders offered by The Layman Company of Chicago, in making their church calendars, thus accomplishing a two-fold purpose,—namely, bringing the Gospel principles of tithing to their people

and economizing on the matter of calendar making. Some are economizing further by using a rotoscope in making their church calendars. We have seen some very attractive calendars made in this way

The Brethren Christian Endeavor Union, of Cambria county, Pennsylvania, recently held their quarterly mass meeting in the second church of Johnstown, of which Brother Dyoll Belote is pastor. And this church's society succeeded in capturing the banner for the largest per cent of their number in attendance. This union effort seems to be working well for the cause of Christian Endeavor in that section. There ought to be other groups of Brethren churches where similar plans would be feasible.

Dr. Charles A. Bame, pastor of the Ashland church, reports a very much enjoyed meeting recently held in the Ashland church with Dr. F. F. Holsopple, of Roanoke, Virginia, one of the able preachers of the Church of the Brethren, as the evangelist. It was a time of splendid fellowship as well of good gospel preaching and the Church of the Brethren people of the community displayed a commendable spirit of cooperation. Five are reported baptized and others await baptism.

Our fellow editor, Brother Quinter M. Lyon, tells our readers something they need to know about the six-year cycle of the Uniform Lessons for the Sunday school. You will be interested in getting at least a little understanding of how our lesson programs are arranged. Then, don't forget that the best lesson helps for any Brethren Sunday school are to be found at the Brethren Publishing House at Ashland, Ohio. If you are not now using all you can of the Sunday school material that your own House publishes, write to the Business Manager and find out how thoroughly we can meet the needs of your school.

The work at Hamlin, Kansas, under the pastoral leadership of Brother W. H. Schaffer, is aggressive in all its departments, and its interest in Bible study has been sustained since Brother Beal's meeting there. These good people are loyal to all the interests of the brotherhood, being conscientious in observing all special offering days. We are glad to note that the pastor has been blessed with a little "assistant in the person of Herbert Paul Schaffer," as our correspondent informs us, and we extend the hearty congratulations of the Evangelist family to Brother and Sister Schaffer.

Last week our "In the Shadow" column carried the obituary of Brother H. F. E. O'Neill, one of our widely known laymen, and until a few years ago chairman of our National Board of Benevolences. The Pittsburgh Brethren church was proud to own him as a member and a deacon of their congregation. During the week we received some newspaper clippings from New Brighton, his home at the time of his death, and where he was engaged in Y. M. C. A. work, and we were impressed with the way in which the people of the community and all the pastors of the city cooperated to show respect to his memory. The papers spoke of him as "one of the best known and highly respected citizens of New Brighton." He spent twenty-five years in the Y. M. C. A. work and he was unusually well fitted for that calling. We extend to his wife and daughters the sympathies of the Evangelist family.

It was indeed a "Victory Revival" that was recently held at the Third Brethren church of Johnstown, Pennsylvania, where Brother J. L. Gingrich is the pastor. The evangelist was Brother Charles A. Ashman of the First church of that city. The meeting was held in the midst of adverse circumstances and yet in the face of all hindrances great success crowned their efforts. A total of seventy-four have been added to the church, sixty-four during the meeting and ten since. And the pastor adds that the evangelistic spirit continues. We are not surprised that it does. A pastor who will not allow even so heavy a burden as the sorrow for the loss of a little child to dampen his ardor for soul winning, will find his people being gripped by the contagion of his own evangelistic zeal. Both pastor and evangelist say only tried, sane methods of evangelism were employed, and among these, we feel safe in saying, from reading the reports, were faithful preaching of the Word, intensive personal work, intercessory prayer, and wise preparation for the campaign. Those factors ought to be in every such meeting.

## The Bible: The Divine Library

By Prof. M. A. Stuckey

(PUBLISHED IN TWO PARTS—PART I)

Harriet Beecher Stowe, a remarkable little woman and greater than many other Americans among her kind, once exclaimed majestically: "I am certain that the constant contact of the Bible with my childish mind was a great mental stimulant as it certainly was the cause of a singular and vague pleasure. The wild poetic parts of the prophecies, with their bold figures, vivid exclamations, and strange Oriental names and images, filled me with a quaint and solemn delight." These "phrases" and "pathetic stories"—"fixed an indelible mark in my imagination."

Mark the words please—"an indelible mark!" Yes, a fixed mark in her own vivid and picturesque imagination. Little wonder that such a statement should come forth from so lively a soul. We naturally expected it.

On other days and in other connections, Mrs. Stowe gave utterance to other statements which "moderns" ought to ponder. When asked by an honest inquirer relative to the origin of her matchless story, she usually replied: "I the author of 'Uncle Tom's Cabin'? No, indeed, the Lord himself wrote it and I was but the humblest of instruments in his hand. To him alone should be given all the praise." Here, then, my fellow mortals, is the divine origin of a book which shook America from center to circumference. Avers Livingstone rightly, in writing to his daughter Agnes, "the death knell of slavery was rung by a woman's hand."

But her immortal classic has also a strictly human origin. An indulgence in further quoting will illustrate this point. After the passage of the Fugitive Slave Act, Mrs. Stowe received countless letters depicting the horrors of the Slave traffic. One friend wrote to her: "Now, Hattie, if I could use a pen as you can, I would write something that would make this whole nation feel what an accursed thing slavery is."

Well, she did and this is how she came to do it. I quote again from her classic biographer: "A member of Mrs. Stowe's family well remembers the scene in the little parlor in Brunswick when the letter alluded to was received. Mrs. Stowe herself read it aloud to the assembled family, and when she came to the passage, 'I would write something that would make this whole nation feel what an accursed thing Slavery is,' Mrs. Stowe rose up from her chair, crushing the letter in her hand, and, with an expression on her face that stamped itself on the mind of her child, (her son and biographer) said: 'I will write something, I will if I live.'"

Thank God she did live and did write.

The Bible "fixed an indelible mark in my imagination." "The Lord himself wrote it, and I was but the humblest of instruments in his hand."

"I will write something, I will if I live."

Seemingly, there is apparent contradiction in the latter three statements. In reality there is not, especially when one remembers the ancient dictum "In the beginning God" and in his "image (or likeness) . . . made he them." If the Creator could create a human personality with all but divine attributes it can readily be understood how he could influence Mrs. Stowe, and others of Biblical fame.

However, there is a strange difference between the incidents in Harriet Beecher Stowe's life and those occurring in the careers of the writers of the Scriptures. Such are observed in the fact that God spoke more directly to his own than he did in the case of the writer of

the fifties. Numerous are the passages indicating "God spoke" thus and so to men. The authorship of the Bible, more varied, genius-like, and accurate than that of any other book or books compiled by different authors, is in the main divine. Human men were used as his instruments to set forth his words to the world. And they did their work as Mrs. Stowe did hers, amazingly conscious of the fact of the overwhelming nature of the words and scenes they were handling.

Jehovah also spoke in divers ways and manners to the prophets and others of the divine economy in dreams, through angels, et cetera, and finally through his own Son, Jesus Christ. The revelation of God to man was a continuous process extending over countless generations and it has been adequately set forth in the Bible.

That the Bible is more than a book no one will doubt. It is in reality a library of books—of classics, but more than classics. It is not, for instance, a mere compilation like Dr. Eliot's "Harvard Classics" of fifty-one volumes of the earth's wisdom and lore. It is a Divine Library of the highest order, of the heavenlies heavenly, and not of the earth earthly. It is the oracle of heaven and God.

To the task of pointing out some striking and interesting characteristics relative to our Bible, I now wish to address myself. They are legion, but a few of them will be set forth for our consideration.

The Bible is the universal book. It is universally conceived, printed, circulated, and loved. Its truths fit the needs of philosophers as well as African Bushmen; its message finds men where they are—in poverty or wealth; in disease or health; in light or darkness; at work or play; in ignorance or learning; in dejection or hope; in love or hate; in bliss or misery.

Why men and women do not read the Book that has made history in every age, in our twentieth century, is not wholly beyond the comprehension of thinking men. For one thing, modern readers are not reading much—if anything. The libraries are not frequented as are the movies, vaudeville and burlesque shows. Bathing beaches, beauty shows, dance halls, athletic contests, and county fairs still continue to do amazing business. The natural consequence is that nobody simply ever finds any time in which to do their well-intentioned reading. Mother has club or civic aspiration; proverbial "dad" is absorbed in his business with its intricate ramifications; sister Susan at fifteen threatens to capture and dissolve her "man," and Authur has a "sugar baby." The hired cook and general housekeeper, Annie, collects, revolutionizes, and literally radiates the neighborhood scandal, which may or may not have reached the itching ears of some wild-eyed newspaper reporter. In finis, the family reading is confined to the "funnies" and the photogravure sections of the Sunday newspaper.

Those who actually do read a little now and then confine themselves to the following most popular and up-to-date materials listed in The Bookman of last November and the Reader's Digest of January, 1929 respectively:

### General

Mother India, Katherine Mayo, Harcourt; Strange Interlude, Eugene O'Neill, Liveright; Disraeli, Andre' Maurois, Appleton; Napoleon, Emil Ludwig, Liveright; Trader Horn, Alfred Aloysius Horn and Ethelreda Lewis, Simon; Safari, Martin Johnson, Putnam; The Royal Road to Romance, Richard Halliburton, Bobbs; My Life, Isadora Duncan, Liveright; The Intelligent Woman's Guide

to Capitalism and Socialism, George Bernard Shaw, Brentano; The Glorious Adventure, Richard Halliburton, Bobbs; Skyward, Richard Byrd, Putnam; Bismarck, Emil Ludwig, Little.

### Fiction

The Bridge of San Luis Rey, Thornton Wilder, A. & C. Boni; Swan Song, John Galsworthy, Scribner; The Greene Murder Case, S. S. Van Dine, Scribner; Wintersmoon, Hugh Walpole, Doubleday; Beau Ideal, P. C. Wren, Stokes; The Island Within, Ludwig Lewisohn, Harper; Two Flights Up, Mary Roberts Rinehart, Doubleday; The Age of Reason, Philip Gibbs, Doubleday; Bad Girl, Vina Delmar, Harcourt; Brook Evans, Susan Glaspell, Strokes; Death Comes for the Archbishop, Willa Cather, Knop; Kitty, Warwick Deeping, Knop.

Some of the books referred to are quite good while others are only transitory and fleeting.

Also did you note the Bible is excluded from this list compiled by Mr. Stockbridge, life member of the American Library Association in cooperation with the Public Libraries of America?

The plain unvarnished truth about our reading is this: we read, if at all, spasmodically, haphazardly, and oftentimes indiscriminately. We quote from the Bible's pages with reservations and generally the best truth is reserved for more intelligent and serious students to propound. In truth, we read the Scriptures like we sneak in occasional cat-naps, with the emphasis on the sneak, and usually when nobody is around. We skip over the external surface of the most fetid material and reap the usual "nubbin crop."

Another reason why more men and women do not read the Bible is because of the materialistic and naturalistic bent of our day. That spirit—mainly the hookum of the so-called intelligentsia—boohoo's the Christian religion year in and year out. The grist ground out of the mechanistic mill during 1927, 1928, and now in 1929, makes our religion a thing suitable for women, kids, and cows. And this is done in spite of the fact that history proves that the Christian faith has accompanied enlightenment and freedom. Of course, the regenerated soul can forgive such blatant and dogmatic naturalism and I will pass the matter by suggesting that the Christian is the strongest and richest man in the earth, and withal the most meek and lovable.

The Divine Library contains the greatest literature in the world. The Hebrews excelled all others in their day, and ours, in the art of literary expression. That we owe more to the Semites than to the Greeks is a fact not generally recognized. Morally and intellectually, Moses, David, Solomon, Isaiah, Paul and Jesus have aided us far more than have Homer, Euclid, Plato, Aristotle and Socrates. The Romans and Germans and English speaking peoples might also be included along with the Greeks.

Types of literature represented in the Sacred Writings are Narrative, Poetry, Reflection, Essay, Prophecy, Gospel, Oratory, and Letters. The preceding key words of Dr. Mullenburg's arrangement suggest mighty breadths, depths and heights. Think, for instance, of the majesty wrapped up in such a phrase as "And the sower went forth to sow;" of the beauty proclaimed in that well-loved sentiment: "The Lord is my Shepherd, I shall not want;" of the courage manifested in the youth David when he met Goliath; of passionate, thrilling exultations of Israel in victory over her enemies and of her woe and despondency in defeat. The shouting Gideonites and the weeping Jeremiah depict both.

Think also of the other characteristic types of literature set forth in the annals of Israel's past. Here are

some pertinent samples. Love Lyrics, History, Parables, Investives, Dramas, Satires, Lamentations, Prayers, Biographical Sketches, Orations, Speeches and Stories. Seemingly, there is no end and that is especially true of stories. Wherein all the books of the world can you find such a list as these:

Joseph, Gen. 37:48; Samson, Judges 14:16; Ruth, The Whole Production; David and Goliath, 1 Sam. 19; David and Jonathan, 1 Sam. 18:20; Esther, The Entire Work; The Good Samaritan, Luke 10:25-37; The Prodigal Son, Luke 15:11-32; The Ship Wreck of Saint Paul, Acts 27.

The Old and New Testament stories always portray human nature as it is. Goodness and badness in character are stressed proportionately to fit the character under consideration. For instance Jacob, who inherited his trait of lying through Abraham, Rebeckah, Laban and others, and possessed a record as spotted as the backs of his uncle's cattle, is presented as a wily, shrewd fellow. Well, he was. Heredity and environment always tell. In his old age Jacob had to atone for his youthful and rather wretched behavior by seeing his beloved son, Joseph, apparently blotted out of existence.

On the other hand, Jacob's true love for Rachel is commendable. In the meeting of these two Hebrews there is a drama of worth which someone with dramatic ability should compose. It should be entitled "Love at First Sight" for the Scripture plainly asserts: "And Jacob kissed Rachel, and lifted up his voice, and wept." There are three acts in the story each separated by a comma. Further dilation upon the sacred narrative would spoil its happy sequence.

But, poor Leah, Rachel's sister, who was pawned off on Jacob in a forced manner, was not so fortunate as to enjoy his love. Uncle Laban's mind was stronger than his heart in this transaction which must have made Leah miserable and unhappy. She is to be pitied because she had weak eyes. Her sister Rachel was beautiful and desirable.

However, Jacobs's goodness is evinced by his consecration to Jehovah after failure, and the reward of a life practically well-lived is closed with the discovery that his son, Joseph, whom he had given up as dead, was Prime Minister in Egypt. Out of sympathy and magnanimity Joseph ministered to his father's needs. The conflicting emotions of the Joseph story are colossal and worthy of endless repetition.

(To be concluded)

## Essentials for a Successful Song Service

By Leo Polman, Song Leader

### I.—The Accompanist

The purpose of these few paragraphs regarding the Essentials for a Successful Song Service, are for no other purpose than to help some one who is interested in the music department of the church. It is hoped that some suggestions will at least be of help to each of those interested parties about whom we are to write, namely: The Accompanist, The Song Leader, The Audience, The Choir. This by no means will be an exhaustive study, but rather dealing with the outstanding essentials. Many others could be added and perhaps some would not agree with these given. Your queries are invited.

One of the first essentials for a successful Song Service is to secure the best pianist or organist that is possible. This does not mean that it is one who is an accomplished, highly polished musician. For oftentimes these



highly polished players of classical music cannot adapt themselves to Gospel music. Surely the church should have the best. This department of the church should be in training as well as the teachers should be in training and other workers for the church.

The qualities desired in this one should be, first: One who is a Christian. This needs no emphasis. But I have known churches to use accompanists who were not Christian.

Second: he should be one who has a good sense of time. This is very essential. For too many times the congregation is taken well on its way to the land of nod, by too slow playing, and the natural result, slow singing. There is the other extreme also. Some are disposed to make "jazz" out of Gospel music. Oh, what a pity for one to drag sacred music in the realm of the world. This will sooner or later bring the song service to anything but a service of praise and worship, and will cause it to be cheapened, if not detested in the eyes of the majority. Such players are a hindrance and not a help to any service.

Third: One who can fill in full chords, maintain strong emphasis in the bass section, and still support the audience without attracting attention to the accompaniment, is desirable.

An important feature to accompaniment is, that the pianist's introduction to a hymn or gospel song, should not be weak. But to the contrary, firm and up to the tempo in which the song is to be sung. A weak accompanist will wreck, and I use this word in its proper meaning, the best of song leaders, as well as the song services.

There is a great need of pianists who play in a prayerful spirit, with their talent wholly given to the Lord, and a consciousness that their work is to support the singers and bring out the best in them, and not simply to make a big noise on the piano or the organ.

The next article will have to do with the "Essential Qualities of a Successful Song Service—The Leader."

1425 E. 59th Place,  
Los Angeles, California.

## The Minister's Commission

By Claud Studebaker

All power is given unto me . . . , Go ye therefore and teach, . . . baptizing them . . . teaching them to observe . . . Matthew 28:18, 19, 20.

These are the final words of our Lord to his disciples, just prior to his ascension to the right hand of God. Accomplishing the Father's plan of redemption for sinful man, he now departs to appear in the presence of God for us. "For by his own blood he entered into the holy place once, having obtained eternal redemption for us." "For Christ is not entered into the holy place made with hands but into heaven itself." Now fully conscious of his own infinite power and wisdom, also of the great need of the world of mankind, he gives unto his followers the program and the authority to put it in operation, that will accomplish the eternal plan to save from sin every man in all the world for all time who will believe it.

The commissioned officer, of course, must receive his commission from a sovereign. It cannot be changed by a subordinate, or by his own disposition or temper. Our commission is from our Lord, our Master, the pre-eminent one, who is before all things and by whom all things consist, the head of the body the church, who is and was and is to come. There is no questioning his authority, for he upholds all things by the word of his power, and inherits all things; so he shall call us to account for the

carrying out of his great program, given in his commission to us. It is not reasonable to think that one in supreme authority, with all knowledge, fully cognizant of the importance of the work to be done, and the means by which it shall be done, should brook any interference with his program by the wise men of this enlightened day. We know some things, but all the new ideas of men who tell us the church has failed, are absolutely impotent to accomplish even in any small degree the work of saving the world to righteousness.

It does not require a pessimist, nor even a very close observer, to discover that there is a letting down all along the line in the preaching and teaching of vital Christian doctrine and consequent lowering of the gospel standards of self-denial in Christian conduct. New ideas are not always improved ones and new social relations do not make for purity of life and conduct. **The church is not performing according to her commission.** There is the greatest babel of voices contending for authority, the writing of books without number, the conceited assumption of authority by leaders telling what should be done and how to do it, ignoring the authority of our Lord, when he said, "All power is given unto me both in heaven and in earth, therefore—go—preach the gospel—baptizing them . . . teaching them to observe all things whatsoever I have commanded . . . I am with you to the end." Many ministers make the commission as a joke, disregard the sacred word, cast doubt on the wisdom and efficiency of the Gospel, and, boasting of their own wisdom, they become fools, seemingly ignorant of their folly. How foolish, indeed, for some mere man to present a plan for the salvation of the world from sin. God has commissioned us to put his plan in operation. Preach the gospel. If the sovereign Lord said to preach the Gospel, what right has the minister so commissioned to do otherwise?

Our work is positive—an offensive drive, if you please, we were never commissioned to defend the Gospel and reform the world. True, we were told to contend for the faith, but the faith is only vindicated and made living by the preaching of the gospel. It occurs to me, if the energy of the ministers was given to a plain setting forth of the Gospel as God's plan of salvation for lost men, we would have more conviction of sin, more calling on the name of the Lord for salvation, more stability of faith, reflected in godly living. That man who rejects the Lordship of Jesus Christ leaves his soul without a sovereign and of course will incline to the lust of his own heart, and will be encouraged in it by his Satanic majesty. The man who spends his time and talent in apologetics and defense may meet a certain need for the strengthening of faith, but the Gospel fearlessly proclaimed makes its own defense and carries with it a message of hope and life to a world in death. It may be that "the preaching of the cross is, to them that perish, foolishness, but to us which are saved, it is the power of God." Hence Paul's declaration, "But we preach Christ crucified. We are becoming debaters over the details with a nose for heresy when our time should be spent in a positive and definite preaching of the Gospel of Jesus Christ. We are calling many things Gospel nowadays, but there is but one, that is centered around the Immanuel. Redeemer.

We need not so much of the scientific, literary, and philosophic quotations from men of eminence, to fill up space and give our sermons a flavor of intellectualism, but a message from God shot through with the fire of the Holy Ghost, that calls sin by the correct name and is not too refined and intellectual to stand beside the cross of Calvary and there endure the scorn of haughty pride and identify oneself with the sacrifice. God knows we

have nothing in our own right to be proud of, notwithstanding our family tree, education, culture, etc.

I have no criticism for education. God purposed that we should train mind and body and have dominion of the earth, and to do his sovereign will. When we assume authority and concoct some new panacea for salvation, we invalidate our credentials, are no longer an ambassador for Christ, but are become anarchists, bigots, and should leave the church of Jesus Christ and no longer pretend to be working under the commission to "Preach the Gospel. "Faith comes by hearing," and I am sure that much of the doubt in the world is caused by not hearing the great truths of the Gospel preached. Many fail to attend church and many who do hear the trenchant truth so diluted as to take off the edge, so there is no conviction, or begetting of faith.

Taking seriously our commission to preach the Gospel, I consider the great need of the day. If you do not believe it, do not try to preach it; take your place in the congregation and hear some true minister preach till God gives you faith. Of all the men who need our help, I consider the intelligent man without faith the most needy. The great facts of the Gospel are still vital, the sovereignty of God, the reality of sin, the need of redemption, resurrection and eternal judgment.

Not only shall the true minister preach the Gospel but he must baptize. Now some will say that is not essential. By what authority can you omit the baptism? If Christ commands you to baptize, who shall repudiate it? I insist on the baptism without an apology or an explanation. Only God knew the need and has so commissioned me, therefore, I preach the Gospel, baptize those who will believe it and teach them to observe the commands of our Lord. This is God's way; what men may say I am careful not to take too seriously. Man has always sought out many inventions, he has persisted in going in his own way, and rejecting the way of the Lord, to his own destruction. He resents authority and follows his own lust to his own destruction. I pray God that the Brethren church in her ministry to the world, may not become wise in her own conceit, but may retain her faith in the word of her Lord and go forth with the insignia of his commission graven upon her heart, preaching the Gospel, baptizing believers and teaching them to observe all things whatsoever he has commanded. Then shall we have the presence of our Lord in our midst.

Leon, Iowa.

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## SIGNIFICANT NEWS AND VIEWS

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### DEPAUW DROPS COMPULSORY TRAINING

President G. Bromley Oxnam has announced that compulsory military training at DePauw University would be dropped, and the military studies made optional in that institution. President Oxnam gave the following reasons for his action in the matter:

1. Since the 1928 General Conference of the Methodist Episcopal church declared its opposition to compulsory military training in colleges and universities, the abolition of compulsory training at DePauw is necessary "To bring an agency of the church into harmony with the official position of the church.

2. The faculty at DePauw has already voted in favor of elective training.

3. There is nothing so essential in the course material itself that a candidate for a Bachelor's degree in Arts should be required to take the basic courses in military science.

4. Compulsory military training is not justified for preparedness, for "true preparedness is preparedness for peace."

5. Compulsory military training is not really patriotic, for "patriotism should be identified with those activities which lead toward the enrichment of the lives of all the people."

6. Under the National Defense Act the decision whether military training shall be compulsory or elective rests with the educational institution itself.

### PROTEST GOVERNMENT SALOONS

Russia is having its own troubles with vodka. The government owns and runs the business from top to bottom, and gets the profits. Such an arrangement seems to be the sure thing in the Canadian plans, carried to its highest point of perfection. But in the city of Sverdlov, 1500 children marched to the local factory where their fathers are employed and presented this protest: "We protest against the \$600 you spend every month for vodka while we are badly dressed and have no shoes." They urged their fathers to close the beer shops and prohibit the sale of vodka by the local cooperative.—The Baptist.

### PROJECT PLAN IN MISSIONS BEFORE THE CIVIL WAR

It has been frequently said that there is "nothing new under the sun." The Project Plan, which is being so cordially accepted by the churches and is helping so much to visualize the work of our missionaries in the home and foreign fields, was suggested as far back as 1860 at the fourteenth annual meeting of the American Missionary Association, by the adoption of a resolution "that the officers of the Association be requested during the coming year to bring to the churches the desirableness of their adopting missionaries in the home and foreign field, communicating directly with them, and pledging to give them support through the agency of this Association."—The Congregationalist.

### THE VATICAN GAINS POLITICAL SOVEREIGNTY

If any one has had doubts that the Vatican still was ambitious for temporal power and restless under the necessity of recognizing the laws of any state as having power over it, those doubts must have been dispelled by the events that have transpired between the Vatican and the Italian government in recent weeks. The fact is, Roman Catholicism is not merely a church, but is now a sovereign state, as much independent of the dictates of any other government as is our own United States. This has been brought about by the pact recently signed by the Italian government and the Roman Catholic authorities on February 11th, in the Lateran Palace. The pope's new territory is not large, only the Vatican grounds and a small parcel of land adjacent to it, but it is enough to give the pope freedom from his self-imposed imprisonment. Since 1870 when a nobler Italy took away the Vatican's land holdings, the successors of Pope Pius IX have followed his example of sulking.

State that the contracting parties recognize the advisability of eliminating every reason for enmity between them.

Reaffirm the principle in the Italian constitution by which the Catholic Apostolic Roman Religion is the only state religion in Italy.

Recognize the property, exclusive dominion and sovereign jurisdiction of the holy see over the Vatican.

Create the "City of the Vatican."

Provide that Vatican vehicles and aircraft shall have the right to circulate over Italian territory.

Provide territorial immunities for certain edifices outside the Vatican City.

Recognize the Vatican's right to send diplomats to foreign countries and to receive diplomats from those countries.

Establish normal diplomatic relations between Italy and the holy see.

Agree that artistic and scientific treasures within the Vatican City shall continue to remain visible to students and visitors.

Provide that Italy will punish in its territory, at the request of the Vatican, persons who committed crimes in the Vatican City.

Provide that the holy see will deliver to Italy persons who take refuge in the Vatican City and who are accused of acts considered criminal by both states.

Express the wish of the Vatican to remain extraneous to temporal competitions between states and from international congresses unless parties in conflict appeal to its mission of peace.

#### **Territory is Neutral**

Declare the Vatican territory neutral and inviolable.

Declare the Roman question definitely and irrevocably settled.

Declare the holy see recognizes the kingdom of Italy and Italy recognizes the Vatican City.

Declare Italy recognizes matrimony as a sacrament regulated by canon law and specifies the procedure.

Reserves to ecclesiastical courts cases concerning the nullity of marriages.

Give Italian civil authorities the consent of the holy see to judge cases of separation.

#### **Religious Teaching Compulsory**

Make compulsory the teaching of religion in elementary and secondary schools. Declares Italy recognizes Catholic organizations which keep their activity outside of political parties.

Provide for the solution of any future difficulty in the interpretation of the concordat by mutual friendly understanding.

Provide that the holy see accepts in settlement of its financial relations with Italy in consequence of the fall of temporal power, 750,000,000 lire cash and 1,000,000,000 lire in Italian state consuls.

Provide that the agreement, concordat and financial convention must be ratified by the pope and the king of Italy within four months from day of signature and that they will be in effect from the moment of ratification.

#### **A NEW DAY IN TURKEY**

It is now claimed that the Turk is no longer terrible, but has definitely turned from the allurements of war to the pursuits of peace. As proof of this change one may submit the radically changed status of Turkish women. "At present the Turkish government is not only allowing the attendance of women at the Constantinople Woman's College, the only institution of learning in the country open to women, but is encouraging them to attend. Positions are available for practically every graduate, of whom 60 per cent go into the teaching field." With Turkey's women turning to education and teaching, it will be but a matter of a few years until the work of transforming the people of this land from the inside out will be complete.—The Gospel Messenger.

#### **INDIAN SENTIMENT**

The "India Witness" is authority for the following item which indicates that prohibition is gaining ground:

A surprising thing has happened in the Punjab. Citizens of the town of Taran Taran asked for and secured from the Government of the Province the right to hold a local option election on whether the liquor shops in the town should remain open or be closed. Over fifteen hundred voters went to the polls and every one of them voted "dry." This is probably the most decisive result yet recorded in a local option election in any country. The nearest approach to it we have known of occurred in Kentucky, more than twenty years ago, when about the same number of votes were cast and all were dry except seventeen, all of which were recorded by the two liquor dalers, their relatives and employees.—Free Methodist.

#### **RELIGION AND A WORLD'S FAIR**

Chicago is setting things in order for a World's Fair scheduled for 1933. Of the interests to be stressed one of the city's well known ministers recently spoke as follows: "The last World's Fair here did more than anything else to interpret religion to the world, and now we must outdo that interpretation in a new relationship to the world in 1933."—The Gospel Messenger.

## **Our Worship Program**

### **OUTLINE OF "THE FELLOWSHIP OF PRAYER ON THE CHURCH"**

**MONDAY, March 4**—"I exhort, therefore, that first of all, supplications, prayers, intercessions, be made for all that are in authority" (1 Tim. 2:1,2). Read Rom. 13:1-7. Today a new president of our country is inaugurated. Whether you voted for him or not, he is your president, and the same is true for me. As such he is entitled to your loyal support and to mine, and to the humble but earnest prayers of every Christian that divine guidance and strength may be given him. This is part of the duty of every Christian citizen.

Almighty God, Ruler of nations, Judge of all men, we humbly beseech thy blessing upon him who has been called by the voice of the people to be the chief magistrate of our beloved country. Endue him with wisdom, and with the fear of the Lord which is the beginning of wisdom. Let the spirit which was in Christ Jesus reign in his heart, that in righteousness and in charity he may rule over us. Guide him in the way of justice, that we and all nations may have peace. In the name of him who is King of kings and Lord of Lords. Amen.

**TUESDAY, March 5**—"Ye are my friends, if ye do whatsoever I command you" (John 15:14). Read 1 John 4:11-21. The social life of many of us is largely confined to those of our own church. This is a gracious thing. It is friendship sanctified by a common faith. Such people share each other's joys and sorrows in a peculiar way, and they confirm and support one another in faith. We owe a great deal to our friends in the church and we ought to be careful for each other's welfare in the Lord.

**WEDNESDAY, March 6**—"So we, being many, are one body in Christ, and every one members one of another (Rom. 12:5). Read Rom. 12:1-16. A church united and harmonious is a wholesome support to the religious life. It incorporates us in itself, interweaving our several lives in its own fabric. These brethren in my church are a part of myself, so each one of us should realize, and that I share in their faults as in their virtues.

**THURSDAY, March 7**—"Those members of the body which seem to be more feeble are necessary" (1 Cor. 12:22). Read 1 Cor. 12:1-11. Our church shows us respect by asking us to do something for it. It does not offer to carry us as weaklings, but honors us with tasks. It lets us know that we are each of consequence and that our service, however humble, is important and even necessary. And when we do something for the church we love it the more and, moreover, we discover and possess a new value in the Christian life.

**FRIDAY, March 8**—"A friend of publicans and sinners" (Matt. 11:19). Read Luke 15:11-32. We find pleasure in the society of those who are likened with ourselves, and for that reason we love our church and its fellowship, but we must not be pharisaic in attitude and love only those who are of our group. There are those outside the church, lost in sin, steeped in iniquity; they need our help and friendship. Our coldness and indifference may shut the gate of hope against them. Or my officious and condescending effort to help them may repel them. No one was beneath Jesus; no one was outside the pale of his friendship.

**SATURDAY, March 9**—"But if ye have respect to persons, ye commit sin" (James 2:9). Read James 2:1-9. The Lord Jesus had access to the society of the rich and educated people of his time, but he chose his intimates among the lowly. Not many of social distinction found their way into the church in Paul's day. It is unfortunate when a church becomes exclusive, or fails to have sympathy for those who labor and are heavily laden.

**SUNDAY, March 10**—"Until I went into the sanctuary of God" (Psalm 73:17). Read Psalm 84. The ancient singer was perplexed and troubled over certain problems of life. But when he went into the sanctuary all was made clear. There he got a right point of view. It is wonderful how a church service will lift us out of our perplexities. There is nowhere else that troubles fall away, temptations lose their power and grief is assuaged like as the house of God. It gathers me irresistibly into its purpose and its peace. This is something I must not neglect, for I need it sorely.

<b>W. I. DUKER</b> President Goshen, Indiana  <b>E. L. MILLER,</b> Vice-President Maurertown, Virginia	<b>NATIONAL SUNDAY SCHOOL ASS'N</b> <b>MAGAZINE SECTION</b> <b>M. A. STUGKEY, Editor</b> Ashland, Ohio	<b>O. C. STARN,</b> General Secretary Gratis, Ohio  <b>M. P. PUTERBAUGH,</b> Treasurer, Ashland, Ohio
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## Solving Problems that Face Every Superintendent

A Sunday School for Motor Campers  
By Alice Crowell Hoffman

Big Pine Sunday school is unique in many ways. Its members never need raise funds for fixing the roof. God himself attends to that. And such a roof! Forget-me-not blue skies inviting fleecy, lambkin cloudlets to roam across at will! No hammers resounded in the building of Big Pine Sunday school. Silently through the years the Father of the Carpenter of Nazareth built the towering walls of pine that enclose it. No Ladies' Aid ever need attend to this. Year after year they drop their needles, adding body to the fragrant rug.

Big Pine Sunday school, located at Caledonia Park, near Chambersburg, Pennsylvania, in the heart of the beautiful Blue Ridge Mountains, seems to be the only tourist camp ground Sunday school in the Keystone State. The writer, in camping across the continent and over a large part of Canada, has never found another tourist camp Sunday school anywhere. Are there such?

This unique out-door Sunday school had its beginning eleven years ago when the present superintendent, Mrs. L. C. Manges of Harrisburg, and her camping neighbor, Mrs. C. D. Moyer, felt the need of such an organization. The mothers who were spending the summer in the mountains felt that their children, as well as they themselves, should attend such a service. The nearest Sunday school was several miles away. It was hard to get the children ready and started in time.

"Why don't we start a Sunday school of our own?" suggested one of them. That happy thought crystallized into action and resulted in Big Pine Sunday School.

Under the capable leadership of Mrs. Manges, the wife of the pastor of one of the largest Lutheran churches in the East, the school has grown from a family affair of fifteen members to a big family school, often having an attendance of over two hundred in the tourist season. During the ten Sundays that the school was open in the summer of 1928 nearly fifteen hundred people gathered under the pines to praise God and study his Word.

3. The expenses of the Sunday school are small. They are more than taken care of by the offering. After buying song books and benches this year Big Pine found that it had over a hundred dollars left to divide between home and foreign missions.

To get an average attendance of one hundred and fifty requires well directed effort. At first the Sunday school depended on a sign announcing the session. This was placed where tourists passed and directed them to the Sunday school under the pines in the pleasant woodland adjoining the camp. But people did not respond very well. Then the personal invitation method was started. Every Sunday morning Mrs. Ellen Nixon Shumaker goes through the tourist camp giving her pleasant invitation to everybody. The friendly tactful way in

which the invitation is given makes one want to go.

"Come right along in your camping clothes," I heard Mrs. Shumaker say to a group. "This is no dress-up affair."

"This looks like Rebecca at the well," was her spirited way of approaching a young girl who was getting water at the edge of the old stone fountain. "Of course, it isn't, but just the same I want to invite you to our Sunday school under the pines from ten to eleven o'clock this morning."

This direct personal method has brought results. People who may have had no thought of attending Sunday school on their vacation do so with pleasure. Attendance cards are given to all desiring them. It was interesting at the close of the session to see the large number, especially of children, who went up to the superintendent's desk for the cards that would show they had been in Sunday school.

The equipment of this pine-tree walled Sunday school consists of plain, backless benches, chairs from the homes of cottagers, a rough box serving as a table for the superintendent's or speaker's use, and an old-fashioned portable organ—simple in the extreme, yet effective after the manner of simple things in general. The boys attend to the arrangement of the outdoor room.

In case of rain the Sunday school is held on the broad porch of the Manges' cottage. This is not often necessary. As a speaker said at the closing session held recently, "God has smiled upon our work here in every way this summer. There was not one Sunday that the shelter of the porch had to be sought. Sometimes there was rain before Sunday school, sometimes after, but God always seemed to attend to sending his smiling sunshine between ten and eleven."

The services have the effective simplicity of the surroundings. To the accompaniment of the old-fashioned organ the triumphant old songs as the heart of man and the heart of nature give praise and thanksgiving to God, their Maker.

After a short prayer the lesson is read by the whole group and the discussion led by the superintendent, a Christian layman, or minister. The surrounding cottagers, neighboring and visiting ministers and laymen, have responded so well to the invitations to take charge of the lesson that Mrs. Manges has seldom been required to do this part of the work herself. Dr. H. W. A. Hanson, president of Gettysburg College, and many other busy churchmen and laymen find joy in the service they so kindly give here.

The attendance personnel varies, naturally, with each Sunday. Many of the attendants on one Sunday are hundreds of miles away from Big Pine on the next, but they carry with them the spirit of the woodland Sunday school, which the forest ranger so fittingly termed as "different." Tourists from distant States have made many inquiries about the work, and have expressed their intention to start similar schools in their

communities. One cannot tell how far this little candle may cast its gleam!  
York, Pennsylvania.

### A Beginners' Rest Exercise

By Flora E. Breck

This is the way the bell ringer stands,  
Pulling the rope with both his hands;  
This is what the good people say:  
"We shall get ready for church today."

Sunday the church bells go ding-dong-ding;  
Clap, clap your hands and sing, sing, sing;  
People are coming—the short and tall;  
There's room in the church for one and all.

This exercise is to be used in the Beginners' Department when the children get restless. They stand and recite in unison. In the first verse the children reach up high with both hands as though pulling a rope—down and up. In the second verse the children clap their hands to the rhythm of the words "clap, clap" and "sing, sing, sing." In the next to the last line, the children reach high while saying "tall," and reach low for the word "short." In the last line, they stretch both hands out, in an attitude of welcome.

Portland, Oregon.

(To be continued)

In point of fact we are all trying to put first things first, but there are endless differences in what we regard as first things.

## The Present Six-Year Cycle of Uniform Lessons

It is the aim of the International Improved Uniform Lessons to give a course of study that is properly balanced between the Old and New Testaments.

The Uniform Lessons run in six-year cycles, during which time the whole Bible is "covered" from various angles. If we were to take you ponderously through the Bible from Genesis to Revelation, throughout the six-year period, we should be forced to stay out of the New Testament for too long a time.

Hence it is the policy of the makers of these lessons to break up its study of the Old and New Testaments into smaller units, dividing our time favorably with the New Testament.

Our study of the Old Testament during the present cycle has been as follows: First we had "Messages from Genesis" for three months in 1926. We spent six months in the same year studying "Early Leaders of Israel: from Moses to Samuel." This was continued in 1927 by a six months' study of "Early Kings and Prophets of Israel: from Samuel to Isaiah." At this point we take up the study in April of this year for another six months' period in "Prophetic Teaching and Leadership of Judah: from Isaiah to the Restoration." With this unit we shall have made a complete survey of the Old Testament, consuming less than three years of our six-year cycle.

Some topical studies during this cycle deal with both Old and New Testaments. But during 1930 and 1931 our studies will be predominantly in the New Testament, ending with a survey of the book of Revelation. This will complete our survey of the entire Bible in six years. The next cycle promises a still more interesting survey of the Bible and Christianity.

QUINTER M. LYON,  
Sunday School Editor.

## Editor's Select Notes on the Sunday School Lesson

(Lesson for March 10)

### X. Baptism and the Lord's Supper

Scripture Lesson—Matthew 3:13-17; 28:19, 20; Acts 2:38, 41; Romans 6:1-14; 1 Corinthians 11:23-29.

Printed Text—Matt. 28:19, 29; 1 Cor. 11:23-29.

Devotional Reading—Rev. 7:9-17.

Golden Text—This do in remembrance of me. 1 Cor. 11:24.

#### Introductory Note

If these subjects had been arranged for a distinctly Brethren constituency, this one subject would have been divided into at least four topics for study. The subject of Baptism itself is too involving and too significant to be adequately dealt with in an hour. And the Lord's Supper is for us a three-fold service, each part of which should have an entire lesson period for consideration. Moreover, another important Scripture text should be added to the list above and that is John 13:1-17, which significantly has been omitted by those who do not practice Feet-washing as a part of the service of the Holy Communion. But leaving our Bible-founded practices out of consideration, it seems an unwise arrangement to have crowded Baptism and the Lord's Supper into one short thirty-minute period of study. But let us make the most of the time we have at our command, and seek to build up a deeper love for and loyalty to these vital ordinances.

#### Bible Baptism

Baptism is for the remission of sins. See Acts 2:38; 22:16; 1 Peter 3:21. It is a symbol of that spiritual renewal that makes possible the new life in Christ Jesus. See Romans 6:4; Colossians 2:12. It pictures the new birth which the Holy Spirit accomplishes and which alone qualifies one for entrance into the kingdom of heaven. See John 3:5. Baptism is a testimony of one's faith in the saving power of Christ and an evidence of obedience to the word of Christ. In Mark 16:16 Jesus said, "He that believeth and is baptized shall be saved." And in John 3:15 and 16 he tells Nicodemus that "Whosoever believeth in him should not perish but have eternal life." So, it is not the mere immersion in water that avails, but the faith that is exercised in the act of obedience.

Now, given the faith, and the willingness to obey, we are interested in knowing how baptism is to be performed, that is, what the mode shall be. This may seem to some to be insignificant, and unimportant. But we cannot think that the Son of God would have commanded baptism and left the mode without significance. Nor can we agree that a rite that has to do with the soul's eternal welfare has little importance attached to the manner in which it is performed. The significance is vast, and we can only hint at it here. It signifies the death of the old man of sin and the rising to walk in newness of life in Christ Jesus. See Rom. 6:3, 4, 11. If we are to be true to that symbol, we must practice immersion as baptism. Further, the mode is significant in that the whole doctrine of the Trinity is bound up in it. In the commission as set forth in Matthew 28, 19, Jesus commands to baptize "in the name of the Father, and of the Son, and of the Holy Spirit." Here

are three names, representing three Persons, and to honor each of the three requires a three-fold act. Therefore Bible immersion must be trine immersion. A third significance of the mode of baptism is to be found in the statement of Paul (Rom. 6:5) that we are "planted together in the likeness of his death." Then if we turn over to John 19:30 we find that Gospel writer saying definitely that Jesus "bowed his head and gave up the ghost." From that we conclude that Bible baptism requires the forward action. Moreover such forward action is necessary to be in keeping with the willing, voluntary character of the act of surrendering to God. The backward action suggests a forced or unwilling surrender.

#### Feet-Washing

This ordinance is not being dragged into this lesson; it is inextricably a part of the Communion service. It was a part of that service which Jesus conducted with his disciples on the last night before his agony. And if we are to perpetuate the observance of any part of that significant service we should perpetuate the whole of it. There is no warrant to leave out any portion, and least of all this portion. Jesus definitely says to the disciples while engaging in the Feet-washing service, that he is giving them "an example" and that "ye should do as I have done unto you," namely, "wash one another's feet." In addition, he attaches a penalty for refusal and a blessing for obedience. Let us turn to John 13:1-17 and read it all again carefully and be reassured in our own minds of the importance and significance of the service.


#### The Love-Feast

The Love-feast is the meal of fellowship which is eaten following the service of Feet-washing and preceding the Eucharist and

is inseparably bound up with the other two. In John 13:1-3 we find the authority of Christ insisted upon as he was about to institute the ordinances, and the supper is mentioned as a part of the program of the evening. In Luke 22:20, the writer referring to this same occasion, says, "Likewise also the cup after supper." The Love-feast is connected with the other parts of the service in meaning also, for after the Christian has his sins washed away, as symbolized by the washing of the saints' feet, there must also be a fellowshiping together in love. As the eucharistic emblems re-enforce our love for God, which is the first and greatest commandment, so the Love-feast presses home to our hearts the urgency of loving one another, which is the second greatest commandment.

#### The Eucharist

This portion of the Lord's Supper is almost universally observed, though with somewhat varied interpretation. There is a wealth of Scripture and other material on this subject, and we will offer only a suggestion or two. It is first of all a memorial of the atoning work of Christ on the cross. Jesus said in Luke 22:19, "This is my body which is given for you: this do in remembrance of me." And Paul reminds us in 1 Corinthians 11:26, "As often as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come." It is also a symbol of the impartation of the divine life to men. Jesus said, "I am come that they might have life and that they might have it more abundantly" (John 10:10). And again, "I am the living bread which came down from heaven: if any man eat of this bread he shall live forever" (John 6:51). This is a great mystery, but multitudes of devout souls have proven it also a great fact.

E. M. RIDDLE, President Warsaw, Indiana	<b>CHRISTIAN ENDEAVOR AT WORK</b> 	GLADYS M. SPICE, General Secretary and Treasurer
F. G. VANATOR, Associate Peru, Indiana	Young People's and Junior Topics in THE ANGELUS	2301 13th St. N. E., Canton, Ohio

## Cambria County Brethren C. E. Union

The Second Brethren church, Moxham, was the scene of the sixth quarterly mass meeting of the Cambria County Brethren C. E. Union. It was held Tuesday evening, February 5, 1929. The meeting was opened with C. E. Pep Songs similar to those used at National Conference last year. George MacDonald offered the invocation prayer. The Moxham chorus assisted by several singers from the First church and directed by J. H. Finnell rendered two beautiful anthems during the course of the evening.

Rev. C. H. Ashman brought the main theme of the meeting, using as his subject, "The Challenge of this Hour to Youth." A strong speaker any time, Rev. Ashman seems to be much in his element in speaking to young people. He gave a very interesting and helpful message.

The Moxham society, Gerald Finnell president, was the winner of the new award of the union having 76% of its members present, Third church, Conemaugh, First, church Pike and Vinco following in the order named.

Attendance at weekly society meetings was stressed and it was decided that in the

future the basis of the award will be partially on the average percentage at individual society meetings. It was also decided to give no permanent possession of the banner but to keep it in circulation.

The Union is looking forward with anticipation to the coming of Dr. E. J. Pace, nationally known lecturer and cartoonist, to the First church the week following Easter. His series of Bible Lectures is being sponsored by the Union.

The next mass meeting will be held in the First church, May 7.

A social hour followed the regular meeting, Thelma Custer being in charge.

This organization is very fortunate in having, within its realm, pastors who are in hearty accord with its work and who lend their most welcomed support.

FLOYD BENSHOFF, President.

Only strong natures can be truly gentle, either physically, mentally or morally; and gentleness is not contradictory or at variance with fearlessness and courage; rather do we find these qualities at their best when combined with gentleness.



Send Foreign Mission Funds to  
**LOUIS S. BAUMAN**  
 Financial Secretary Foreign Board  
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 Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
**WILLIAM A. GEARHART**  
 Home Missionary Secretary  
 1101 American Savings Bldg.,  
 Dayton, Ohio

### Jesus' World-Wide Program

By Rev. S. L. Morris, D.D., Atlanta, Georgia

Executive Secretary of the Committee of Home Missions of the Presbyterian Church (U. S.)

Though an oriental, a native of one of the smallest countries of the world, a member of the narrowest of races, Jesus rose far above his people, his times, his training, traditions and environments, and was the first whose sympathies and purposes embraced the whole world of mankind. His love and mission of service were irrespective of race-prejudices and national ambitions. They embraced the whole wide world.

A man's conception of the "world" reveals his conception of the mission of Christ and the task of the church. Indirectly it indicates his attitude as to his responsibility for promoting Christ's ideals and carrying out his program:

1. The "world" is one of the eight planets revolving around the sun, and not even a first-class planet. Jupiter is twelve hundred times the size of the earth.

2. The "world" comprises the vast populations of the globe, "composed of all nations and kindred and peoples and tongues," ever increasing, and estimated at this time as over 1,750,000,000. This is only a fraction of the peoples, past and future, whom we are told that "God so loved." In looking at the two hemispheres that make a world we cannot eliminate either hemisphere in our program of Christian service without discrediting the larger conception of Christ's ideal as to the scope of the Church's paramount task.

The Great Commission of Christ to his Church is the basis of all missionary operations. He said to his disciples when on earth: (1) The limited commission, "Go to the lost sheep of the house of Israel;" (2) the enlarged commission, "Go ye into all the world;" (3) the all-inclusive commission, "And ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."

The unfortunate and unwarranted distinction between "Home" and "Foreign" Missions has greatly retarded the progress of the Kingdom.

1. One pernicious error that has resulted comes from undue emphasis on "beginning at Jerusalem." It has crystallized into the half-truth, "Charity begins at home," with its attendant, inexcusable excuse—"enough work to be done at home." If the Church should remain at "Jerusalem" until every individual is converted, it would never advance beyond "Jerusalem" while the world stands.

2. An equally mischievous error is to limit the commission to the heathen world. This also reduces the task of the Church to a part rather than the whole.

Jesus never said, "Go ye into all the civilized world or into all the 'heathen world,'" but into all the world. Is not time propitious for discarding all narrow conceptions of the task of the Church, and for so enlarging the thought of men that they will take into calculation a real world program, and into their sympathies every phase of missionary effort essential to the fulfilment of the Great Commission?

Christ, in his parables, forecasts the two opposite resultant developments, the one material and outward, the other spiritual and unseen:

1. The grain of mustard seed may represent Christendom, the human resultant of the Gospel, nominal Christianity, promoted by false methods, emphasis on numbers, and worldly consideration.

2. The heaven may represent the divine purpose, spiritual Christianity, the kingdom that "cometh not with observation." The two parables illustrate the vast difference between Christendom and Christianity.

These two objectives may be expressed as evangelizing the world, and Christianizing Christendom. The evangelist who casts the gospel "net unto the sea" of humanity "gathers of every kind;" the pastor who applies the principles of the Kingdom, "gathers the good" for useful service. Missions are first an evangelizing program and second a Christianizing process. Each is equally important and the one is the complement of the other. Neither objective should overshadow or overbalance the other. They go hand in hand.

The effect of the Emperor Constantine's program for indiscriminate world-conquest—converting the chief of a tribe and then proclaiming the nation Christian and baptizing them en masse—led to nominal Christianity and resulted in the Dark Ages. On the other hand, the neglect of Foreign Missions in the early centuries after the Protestant Reformation resulted in the stagnation of the spiritual life of the Church which was overcome only by the rise of Puritanism, the Methodist Revival and the missionary awakening under Carey, Morrison and others.

Church history has impressed the fact that it is easier to evangelize a nation than to maintain the Christian standard. It is easier to conquer a country for Christ than to hold it for Christ. Where is Jerusalem, the Mother Church? Where is Antioch that sent out Paul and Barnabas, the first distinctive foreign missionaries? Where are the Churches of Asia Minor? Where are the North African churches of Alexandria, Hippo, and others that in the early days of Christianity counted a thousand bishops? Mohammedanism has uprooted Christianity in these scenes of the early Christian triumphs, and from hundreds of minarets and towers 200,000,000 followers of the "false Prophet" hear the call: "God is God and there is no God but God and Mohammed is his prophet."

Will this history repeat itself in the United States? In our "Christian country," with its splendid civilization, material development and great religious organizations, is there no danger of degeneration? When machinery is substituted for spirituality; when the Church is overorganized and cumbered with machinery, it is in danger of breaking beneath its own weight. Today culture is often more in evidence than piety. The Church is becoming "rich, and increased

with goods" and is in danger of becoming self-satisfied. Commercialism and worldliness, in many places, sap the life of the Church.

The two greatest enterprises confronting the American Church of the Twentieth Century are still the Evangelization of the World and the Christianization of America. The first is the aim of the department of Church operations known as Foreign Missions; the second is the task of the coordinate department designated Home Missions. To enlarge the circumference is to increase the area included in the circle. The successes of Foreign Missions necessarily enlarge the sphere of Home Missions. They are as mutually dependent for the advance of the Kingdom of Christ as the two oars of a boat, or the two departments of an army—the forces advancing on the firing line and the forces at the base of supplies. The one advances into new territory, establishing outposts; the other assimilates it and makes the new land and peoples an integral part of the Kingdom.

A great practical problem that confronts the Church in America today is financing the vast world-program. No haphazard, sentimental, emotional, one-sided appeal for an individual cause will suffice. We must recognize the wholeness and oneness of the task; we must adopt a well-balanced budget, uniting all the forces of the Church in faithful teamwork to support the whole work of the Church at home and abroad.

The need of the great non-Christian world is so appalling that it taxes the sympathy and resources of the Church beyond all calculation. At the same time, paganism at home is challenging America to a trial of strength. If the Church should lose the battle in America, the spiritual conquest of the world would be postponed for generations. Win America for Christ and his Kingdom now and the triumph of the Cross will spread its spiritual influence "to the uttermost part of the earth."—Missionary Review of the World.

### WHAT HAS BECOME OF SUCH PREACHING?

What has become of the old-fashioned temperance sermon? Not the sermon which included a recitation of that classic beginning, "Father, dear father, come home with me now," nor the one that wound up with the peroration depicting the drunkard's demise with full delirium tremens. But what has become of the old-fashioned temperance sermon that was built on the proposition that drinking is wrong, that liquor is an enemy of society, that the liquor dispenser is out to debauch and defeat the government, and that morally, physically, and economically society must for its own good get rid of the traffic in intoxicants? There are thousands of churches in which such sermons used to be preached at annual or semi-annual intervals, or even oftener than that, and that have not heard an uncensored temperance sermon since the Eighteenth Amendment went into effect. There are Methodist and Baptist and Disciple preachers who think that they have done their full duty by the dry cause if they encourage their parishioners to vote for dry candidates. It might help to put backbone into the whole prohibition movement if the country could hear again passionately earnest temperance preaching such as it heard during the days when the movement was first being made to move.—Editorial in the Christian Century.





## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### NEWS OF THE COLLEGE

Things are moving off here as usual. There is no sickness at this writing and everybody is busy. The basketball season will close March 2nd. We have lost only three games out of more than fifteen.

The County tournament was held here this past Friday and Saturday. The Gymnasium was full and the event brought to the grounds many hundred young people. The final winner was Polk, a team which is coached by Mr. Wade Stoffer, one of our own men. The Y. M. C. A. girls served refreshments and cleared quite a tidy sum which will be added to their Chapel fund. If people knew the faithfulness of these girls and our anxiety for a new Chapel building where we could conduct religious services under ideal conditions, I am sure there would be a further response to this fund from other friends.

The writer spoke before the Bucyrus Rotary Club one day last week.

The Annual meeting of the College Board will likely be held in early April. There will be important matters to be discussed. All Board members ought to take notice.

Dr. Bame, pastor of the local church, left Monday for a series of meetings in our Masontown church. Meanwhile, the local men will fill his pulpit.

Professor Anschap is planning on spending the month of March in residence in the University of Michigan.

We have had the privilege recently of having some very able talent at the Chapel hour. Among them were Mr. and Mrs. Dibble. Mr. Dibble is joining Mr. Sunday in his next revival campaign, so I hear. At all events, Mr. Dibble is a talented singer.

Professor Anschap addressed the Elementary teachers of the city recently.

Professor Monroe reports a most profitable time at the inauguration of the new president of Ohio Wesleyan University. Ashland will be represented at the inauguration of the new president of Kent State Normal next month.

The writer addressed the local Lion's Club last Monday on the subject, "The Surface Geology of Ohio."

EDWIN E. JACOBS.

### HAMLIN, KANSAS

It has been some time since a report of the work at Hamlin has appeared in the "Evangelist," the last being given by the pastor, Rev. W. H. Schaffer, at the close of a series of meetings held in October by Dr. J. C. Beal. The Bible lectures and Bible studies as given at this time created quite an interest in the study of the Scriptures and this work has been kept up by the pastor in the mid-week services and also by individuals studying from the out-lines as presented by Dr. Beal.

The first event of importance since the last report was the Union Thanksgiving services held at the Brethren church Thanksgiving evening. Owing to the absence of the one who was to speak a testimonial meeting was held at which time members of the various churches represented, gave inspirational talks. The fol-

lowing Sunday the pastor preached a "Thanksgiving" sermon and the Home Mission offering was taken.

The Superintendent, N. P. Eglin, who is spending the winter in Florida, is greatly missed in the Sunday school, but the work is moving along nicely in charge of the Assistant Superintendent, J. F. Hornbeck. The attendance and interest is splendid considering that there has been a great deal of sickness among the members and an unusual amount of cold weather and bad roads.

A Children's meeting is held each Sunday afternoon at 2:30 in charge of Rev. Schaffer, who is ably assisted by Miss Irene Barber, Instructor in Hamlin High School. He also has the assistance of other young people of the town.

The other church of the town is without a pastor at present and plans for organizing a Union Christian Endeavor are being considered, which would be of great benefit to all of our young people.

The W. M. S. is doing very commendable work. The programs under the direction of the program committee are very interesting and helpful. We had the pleasure of having Miss Neilsen with us at one of our meetings. She gave us a splendid talk on her work in South America. The attendance is not as large as might be desired but the interest and spirit is fine. The Mission Study on "Friends of Africa" as conducted is appreciated by all.

The Girls of the S. M. M. are loyal to their society and each one is doing her part in the study of the Mission Study Book.

In speaking of the church activities we failed to say that Christmas was observed in sermon and song, and a liberal White Gift Offering was taken. At this "Gift Giving" season, Rev. and Mrs. Schaffer were given a "miscellaneous shower" by the members of the congregation as an expression of their appreciation of their faithfulness to the work here. Since the beginning of the new year Mr. Schaffer has devoted the morning services to a series of sermons from the "Book of Genesis." These have proven to be interesting and instructive. He was asked to review these topics for the benefit of the Science class in Hamlin High School. All special day offerings have been taken and plans are being made for a special Easter service.

With the return of pleasant weather, with properly improved roads and in consideration of the fact that the pastor has an assistant in the person of Herbert Paul Schaffer, who established a permanent residence with Rev. and Mrs. Schaffer January 7, 1929, we predict great things in the future.

MRS. G. W. DOWELL,  
Secretary.

### A COMMENT

In a recent issue of the Evangelist, Dr. Ashman had an article entitled "Unity of the Brethren." Personally, I liked the tone of it, and as there is such a little difference in the actual practice of the Brethren church and Church of the Brethren, I would be glad to see the day when they were reunited. A representative committee of min-

isters and laymen from both churches could undoubtedly work out a plan of unification which could be adopted by both churches, thus uniting our efforts and make for more progress. I think it would be fine if many members from different parts of the brotherhood would give their opinions on this matter.

While I am not the official church correspondent from Roanoke, yet while I am "in print," I would like to impose on the Editor for a short paragraph, to say that I believe we were wise in calling Rev. H. E. Eppley and family to our pastorate. He is doing a real constructive work and uniting our scattering and rather vague "hopes" that some day something would happen which would enable us to construct a new building. We now have a definite goal to be reached till a certain date; so there is now something to work towards. A new building is still a long ways off, but if we keep following a wise leadership step by step, we will finally be successful in our efforts. May the Lord bless the work here, and in the entire brotherhood, is our fervent hope.

A MEMBER.

### TRAVEL FLASHES

#### Ashland, Ohio

Dear friends, if this begins stationary, in the report of a revival, it will end all right, nevertheless. Our church here has just finished an unusual meeting. I am a firm believer in surprises and "different things." How often is it said in the life of our Lord, "they were all amazed;" "they were astonished." Well, if we astonish, let it be so.

It is not so easy to get things done right here; we have so many cross-currents trying to harmonize a college church with the varied interests and appeals. Not so easy to find the right time to avoid conflicting dates and programs; not easy to get exactly the right preacher.

Besides we had a sort of commission from Dr. S. Z. Sharp at Conference time, that, inasmuch as the division started here in 1880, the union ought to start here now. Accordingly, we were fortunate as it seems, to secure a good preacher, a fine scholar and a sympathetic helper in Dr. Frank F. Holsopple, an old friend of the pastor, a son-in-law of the late James Quinter, President of the Pastor's Association of our sister church, Ex-teacher of Juniata College, Ex-president of Blue Ridge College, now pastor of their fine church in Roanoke, Virginia, builded by the late, George Flory. It was with the idea of an exchange that we got it across. For ten days, he preached in our church and for several days, lectured to the students in Chapel. He gave our folks many surprises, among them was his strict orthodoxy, his fine command of the English language, his splendid interpretation of the Scripture in the light of scholarship, making no apology for anything that is commanded in the Book—just the kind of preaching that any evangelist ought to do. The time was of course, too short. The crowds grew from first to last and the most criticism that was made of his work was the chiding I gave him for writing to me that he would not preach more than 25 minutes when he went far over several times. No one else said a word, I guess. We had a fine time. We had good results. But let me tell you in his words. In a letter just received he says: "But putting all such things aside" (other pleasures and experiences and offering), "my stay at Ashland

was to me a distinct uplift and blessing. To tell the 'Old, old Story,' however poorly done is an uplift in itself. Then, to extend the hand of fraternal greeting across whatever chasm separates us, was to me the forerunner of a better day for us all. From the pulpit I could tell but little difference between the Ashland members and the Church of the Brethren folks who attended the meeting. We are all the ever needy children of a Divine Father and have a hope of salvation only through our common Redeemer." Five have been baptized; others await; many reconsecrations; the best fraternal feeling that has existed between us and our other Brethren; their wholehearted cooperation and attendance are all so valuable and along with enumerated blessings, we are happy for the unusual meeting. May there be many more, many places, many times, until the ununited Brethren "may be one," with the Lord and with each other.

#### Masontown, Pennsylvania

Monday, February 25th, I am booked to begin a meeting at Masontown. Pray for us.  
CHARLES A. BAME.

#### VICTORY REVIVAL AT THIRD BRETHREN CHURCH, JOHNSTOWN, PENNSYLVANIA

Seldom in our ministry of evangelism have we begun a revival under less promising conditions than those that prevailed in the Third Brethren church this year. The "flu" was raging. Many were sick and more were afraid. On account of this and the critical illness of Brother Gingrich's baby, the meeting was postponed one week after the advertising had been distributed. Just prior to the opening of this postponed revival, the baby died. This cast a cloud of sorrow over the entire congregation. The pastor was compelled to be absent on the opening Sunday and for the major part of the first week, in caring for the burial of the babe in Ohio. A spell of inclement, wintry, terrible weather set in, making the streets a solid sheet of ice. No marvel that some wondered if it was wise to attempt a revival under such adverse conditions. Now, we enumerate these, not as an alibi, but to be able to give our God greater praise for the victory. Thank God, no alibi is needed. The victory came!

The loyal Brethren rallied to the revival call. They paid the price of prayer, personal work, and Christian living needed to win souls. This was our second revival effort with them. They lined up with the few tested methods we employed. At the close of the first week, the pastor returned. In a most commendable manner, he threw himself into the work. He did not permit his personal sorrow to interfere in the least with the great work at hand. He proved himself to be a most tactful and successful personal soul winner. The Lord used him mightily. He had the availables well located, knew the line of contact, and most intelligently led them to a public confession. It was a real soul delight to work with him and his people in this Victory Revival. The attendance was not large at any time, but the results were most gratifying. The exact number will be reported by Brother Gingrich. This victory came in a city among the most difficult in which to do evangelism of which we know and at a time when there has settled over the city an appalling apathy in religion. We believe this is the aftermath of the Kernahan type of evangelism employed last year that cursed the churches with unsaved members. But,

in the face of all these odds, God gave the victory. To him be the praise!

Evangelist CHARLES H. ASHMAN.

#### PASTOR'S REPORT OF THE REVIVAL OF THIRD BRETHREN CHURCH, JOHNSTOWN

Late in the fall of 1928 the Ministerial Association of the city agreed to put on a city wide evangelism program. Now the Third Brethren church takes second place to none in the work of evangelism, therefore we decided to hold our own revival in our own way. Rev. C. H. Ashman of the First church was chosen as the evangelist. The meetings were to begin on January 6. Just when the stage was all set for the final preparation and the actual launching of the campaign several discouraging features arose: viz, "flu" epidemic, whooping cough everywhere, folks were afraid to bring their children, weather conditions were extremely bad. On top of all this the pastor's baby took seriously sick and died. The people, however, were of the opinion that they should go on with the meeting after postponing it for one week. At no service was the house crowded because of special delegations and spectacular "stuff" featuring the meetings. The evangelist and pastor are agreed that only fair, sane and tried plans should be used in any revival. We did, however, get into homes and reason with folks.

The results of the revival are quite commendable and gratifying. Brother Ashman is a positive teacher, fearless preacher—only fearing his God. He is a recognized Bible scholar, which fact stood him in good stead for the many questions that came as the result of the question box. Any pastor who will follow Ashman need not fear an aftermath as a result of the preaching of the "Whole Gospel Evangelist." As a result of Brother Ashman's characteristic preaching, personal soul workers, personal praying, 64 came forward expressing their desire to unite with the Third Brethren church. Eight more came since the close of the meeting, making a total of 72. 48 have already been baptized. Four await the rite of baptism, the others came by letter or relation.

A reception was given for the new members at which time they were introduced and welcomed into the church. Over 200 were present for this occasion. The revival officially came to a close January 27, but the evangelistic spirit continues. We close this report by reminding the readers that we always share with you in your successes in his Work.

JOS. L. GINGRICH,  
Pastor.

#### ON THE FRENCH BATTLE FRONT

(Continued from last week)

Then we drove on to the city of Chateau Thierry. That also saw heavy fighting by the United States troops. There is a fine new monument in the center of the rebuilt city to three divisions of the Americans who took part in that engagement. Here were some more Wisconsin boys.

Here the bridges had been blown up and now are rebuilt. Hundreds of the houses have been rebuilt.

From this point we went on to Rheims. Here we had dinner, and then went to see the Cathedral, which was ruined by the shell fire of the Germans. Practically every house in Rheims had been destroyed. All but a few have been rebuilt. The whole

roof of the Cathedral was blown in by gun fire, and the splendid towers were badly damaged. John D. Rockefeller has given much money to assist in rebuilding this fine church. The reconstruction is not yet complete, but the towers have been partially repaired, the roof has been rebuilt, and work is still going on in the nave and the apse. Not a whole window of the fine old stained glass was left intact. Pieces were rescued from the ruins here, and there and have been put back in the windows here and there, and some new stained glass windows entire have been installed. Badly as Rheims was damaged, it was not as bad as Soissons which we visited later in the day.

From here we went on up to the Hindenberg Line. You will recall that time and again during the four long years of the war after things settled down to trench fighting the Allies attacked that line and tried to break through, but always failed until the final retirement of the Germans just before the Armistice. I often wondered why it was so difficult. Well, if you could have seen the way in which it was fortified, you would not wonder at the difficulty. In the first place the Germans took advantage of every elevation in the country. Then their trenches were strengthened by concrete block houses in which large guns and machine guns were placed. Again, it was not simply one line of trenches, but a series of one after the other stretching back in many cases for miles, so that if the front trench or trenches were forced, they just fell back to another as strong or stronger than the first. And again, in many places these block houses were connected with underground passageways which we were told stretched for 20 miles under the ground. The strongest part of this line from the natural advantages of the ground was that known as the Chemin des Dames. This is a road along the backbone of a ridge. The ground drops off a hundred feet on the side towards the Allies into a great valley. The Germans had not only dug trenches on the surface of this naturally strong position, but they had underground living quarters for officers, and connecting tunnels through which could be brought men and supplies to the trenches. We went down into one of these chambers about 20 feet below the surface. It was dug out of the solid rock of the hill, and walled up so that there was a room about 40 feet long by 20 broad and ten feet high in which the men lived. Out of it led a tunnel which we were informed reached back to Laon the headquarters of the Kaiser. This was only one of many rooms like this. In fact the hillside was honeycombed with this kind of work. Out in the trenches in front were large guns and machine guns which could sweep with a besom of destruction all the ground lying below and in front. In many of these trenches and block houses the construction was of reinforced concrete of the very best possible construction. No wonder the Allies could not break that line. All along that Chemin des Dames there is evidence that the Allies tried with their biggest guns to blow the Germans out of their trenches. The fields even yet are pitted with what were former shell holes, although now for ten years the farmers have been levelling off their fields. Moreover, as you look across the yellow clay fields you see white spots here and there. That is where one of the big shells of the Allies sank into the ground and exploded and threw up a lot of crushed limestone. From the looks of the ground along this Hindenberg Line I should say

that the Allies threw millions of shells upon the ground around there. But while they doubtless killed many of the Germans in the trenches, they could not well get at those down in the subterranean chambers. Nature prepared the battle field, and the Germans improved on Nature. As we went over this ground and saw the nature of the terrain, the whole thing became as clear as the reason why Pickett's charge at Gettysburg failed as one looks at the location of the Union troops on Cemetery Ridge.

And yet the horrible tragedy of the thing cannot be seen so clearly as when we go past these vast cemeteries in which lie buried French, German and British boys who fell in the terrible fighting about this line. We passed cemetery after cemetery filled with thousands of crosses, white for the French and British and black for the Germans. There is the awful tragedy of the thing made visible. Monuments are beginning to arise all over this region commemorating the fall of some brave fellow in the fighting, or marking some peculiarly difficult action. But the glory of it palls when I look at those crosses, "row on row" with the flowers blooming above the dust of the brave fellows who perished in that titanic struggle brought on by the madness of men.

Safely back of these front trenches clearly seen miles away was the city of Laon, the Great Headquarters of the Kaiser and his staff. If in all future wars it were the rule that the kings, chief officers, and members of parliaments and the presidents and members of congress who will these wars should be placed in the front ranks, we might not have any more wars. I suspect that these leaders of the nations would find ways to prevent them. Besides these dead which rot below the soil of France all over this land one sees the mutilated. Here they are carrying on without the glamour of war. We saw one poor fellow selling post cards on the ground where the armistice was signed, whose face had been shot to pieces. The doctors had done their best at plastic surgery, but he had no nose, he had to wear a black patch over one eye which was gone, and his jaws were all out of shape. It was not a face any more.

From that terrible scene of death along the Chemin des Dames we went down into the Valley of the Aisne to Soissons. Here between the two lines this city was entirely wrecked. Not a house was left standing untouched. All over this territory we saw the shacks in which people lived while their new houses were being built under the reconstruction department of the government. Many people in Soissons still live in these shacks. The cathedral of Soissons was much worse damaged than that of Reims. One of the towers was entirely knocked down. Nothing but the outside wall remained and they only in part. It is now being rebuilt by the French government. The streets only now are being finally cleared of their debris. Devastation must have hung over all this territory as if an earthquake had swept it, or a hurricane had swept over it with elemental savagery. But it was the savagery of man.

Down along the Aisne through the beautiful forest of Compiègne we drove and came at last to a place in the midst of that forest where the Armistice was signed on November 11, 1918. Two side tracks were run in there from the main railway. A German train brought the representatives of that nation, and in another train were the representatives of the Allied and Associated

Powers. In a sleeping car of the International Sleeping Car Company they got together and signed that famous instrument. The car is now preserved in a building given by a gentleman from Pasadena, California. Out in the grounds the resting places of those two trains are marked by monuments, and another monument marks the place where the car stood in which the signing took place. Here in the quiet of this great forest with the autumn leaves falling about them, that awful struggle came to an end.

As I went over that battle field and then stood in that forest where it all ended, when I thought of what those four years of awful carnage cost; when I thought of the hae unchained in all lands concerned; when I reflected on the youth moved down to an untimely death, with the terrible heartaches, and broken homes, the dependent children, the starving widows and the old people deprived of their savings and thrown on charity in their old age because their funds had melted away in the lost credit of the nation to which they belonged, I could not escape the terrible responsibility of him who takes up the sword in these modern days. More truly than ever before, "He that taketh the sword shall perish by the sword." It is generally supposed that the Allies won the War, but from all I can see France lost it. True, she has her territory intact, and has recovered her lost provinces, Alsace and Lorraine, but what about her franc which has dropped from 20 cents in value to less than 4? What about her thousands and millions who lost practically all their savings by the depreciation of their investments? What about the territory ravaged and which she has had to reconstruct? What about her million and a half of men who lie in their graves? What shall we say of her people who go in rags and sleep in hovels because of their poverty and inability to make a living? And what shall we say about the staggering burden of debt which not only this generation but those to follow must bear?

I have not been to Germany. I do not wish to stir up the feelings of hate which the War aroused either in my own or in other breasts. But I do know that from India to Italy and even here in France I see more German tourists than of any other nation. They outnumber even the Americans. The French are not traveling in any numbers, neither are the English or the Italians, but the Germans are everywhere. Right in this hotel there have been for the last few days a whole party of Germans who have been down here doing Paris. And yet you talk to any of them about conditions in Germany, and they "bellyache" and tell you how hard it is to get along in Germany. Well, "I hate me doots." That is all I can say. It begins to look to me as if Germany won the war. And yet she would be very glad to have her debts forgiven. Maybe they should be forgiven; perhaps all the debts should be forgiven, and everyone start with a clean slate, but it ought not to be done on the basis of the argument that Germany did not start the war. Well, I'll stop for you see I'm getting "het up."

J. L. GILLIN.

Paris, France, May 10, 1928.

### Signs of the Times

(Continued from page 2)

the manufacturers of a well advertised cigarette for endorsing their product. In this last matter, doubtless, the Captain received more than a vote of thanks. To have re-

fused is something else that would have taken courage.

### THE PROTESTANT CHURCH ON THE MOUNT OF OLIVES

The Roman and Greek Catholic churches have been very devoted custodians of the Garden of Gethsemane, which lies just across the Brook Kidron, while above extends the ancient Mount of Olives, on which Christ's sacred feet so often stood and from which he made his final ascension after his eventful forty days. It is surprising that while Catholic custodians declare that many more Protestants visit the sacred places than Catholics, up till a recent date there has not been a single acre in possession of Protestant Christians.

A wealthy American lady traveling under the auspices of the Travel Institute of Bible Research, helped in the selection of a site of two and a half acres on the slopes of Olivet, which she purchased for them and which the Travel Institute plans to convert into a place of Bible study, with a suitable building and garden, both sufficiently Oriental to help interpret the Book and its unique background. The entire project is most appealing. More and more, with Great Britain holding a mandate for Palestine, the long procession of Bible lovers will continue to increase in numbers, and it seems almost imperative that there should be an evangelical center where the sane, conservative interpretation of the Bible may be given under the transforming light which the Land itself provides, with Jerusalem and the Mount of Olives as the natural as well as the supernatural center.—The Presbyterian.

However we may differ on other matters, we all agree—Protestant, Catholic, and Jew alike—that Sunday school education is absolutely necessary to secure moral uplift and religious spirit.—William H. Taft.

The diamond, which is an insulator for electricity, is one of the best conductors of heat.

## ANNOUNCEMENTS

### SINGING EVANGELIST

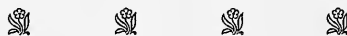
I am available as soloist and song leader for evangelistic meetings during March and April. Please address me:

GLENN E. WAGONER,  
206½ E. Lincoln Avenue,  
Goshen, Indiana.

### HOW TO PRODUCE TITHERS

"Teaching the Church to Tithe" is a new leaflet issued for free distribution by The Layman Company. Its subtitle is, "Guidance on the Road to Financial Freedom and Self Respect." It contains simple but tested suggestions of methods which can be used in any church, without breaking into or interfering with present activities. It is equally well adapted to Sunday Schools, Young People's Societies, Women's Societies, or other groups in the church. This leaflet will be sent without charge direct from The Layman Company headquarters, 730 Rush Street, Chicago, on request from pastors or others who are interested in unsectarian, simple and practical stewardship promotion. Give the name of your denomination and mention The Brethren Evangelist when you write. THE LAYMAN COMPANY.

# ARGENTINA'S MACEDONIAN CALL



By Louis S. Bauman, Treasurer of  
The Foreign Missionary Society



SOUTH AMERICA.

If the Brethren Church could only be made to realize the fearful blackness of the darkness that covers the fair land of Argentina in our sister continent of South America,—if she could only be made to understand that if Jesus shall tarry yet a few years, no other mission field in the world offers richer returns for the investment made, how rusting dollars would flow into our mission treasury next Easter Sunday!

May we get the vision! Lift up your eyes and look upon a fair land equal in extent to the eastern half of the United States stretching from the breaking waves of the Atlantic to a line drawn north and south through Kansas City from Canada to the Gulf of Mexico. Scatter over this territory 9,000,000 human beings that God so loved that he gave his only begotten Son to die for them. Dot about over this immense territory 74 places where one or more evangelical pastors reside, and then 47 more places where none reside, but where evangelical work and worship is maintained at least to some extent.

Mark the 322 towns and cities exceeding 2,000 inhabitants each, and then mark 201 of them totaling a population of 3,000,000 as being utterly destitute of any soul-saving effort. Think of 100 towns ranging in population from 5,000 to 20,000, and 20% of

them without the message of redeeming love.

Consider 4,000,000 human beings, soon to pass into the Great Beyond without having really heard the message of life eternal, who live all over Argentina in small settlements of less than 2,000 people,—utterly unreached save for a rare visit from some traveling colporteur and rarer visit of a Bible Coach.

Look upon this scene; and, if there is no feeling of condemnation because of neglected duty, then, well may we wonder whether we, the members of The Brethren Church, really are in possession of the Spirit of him, who, when he "went about all the cities and villages, and . . . saw the multitudes, was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd."

And, remember that The Brethren Church *alone* is being held responsible by the evangelical missionary interests of the world for the evangelization of one entire province, that of Cordoba, about the size of the State of Indiana. Dare we die and go up to meet the Savior who died for these millions, without having done our best to get the message of eternal life to them? Not a single member of The Brethren Church can wash his hands of this task! "Woe is me if I preach not this Gospel!"

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# THE BRETHREN EVANGELIST

## *Heart Throbs of Our Church Leaders*

### VII. A PLEA FOR TOLERANCE

By Martin Shively, D.D.



It is all but impossible to find any two persons who are in perfect accord in their thinking, on any question, to say nothing about being in perfect accord on all questions. Even in a group so highly favored as were the first disciples of our Lord, there were honest differences of opinion, which persisted even after the wonderful experience of Pentecost. One has only to read the account of the first great conference of the church, as recorded in Acts 15, to be convinced of this fact. All were intensely loyal to their Lord, but they differed as to the implications of that loyalty. But in spite of what their differences

might have been, they exercised such charity for each other, that the apparently impossible was achieved, in the marvelous spread of the gospel, and the consequent growth of the church.

I believe, most sincerely, that the closer we approach to our Lord, the more charity we shall have for each other, and the need for such expression stands not far from the head of the list of all our needs. Not less conviction, but rather more, but with it such a degree of loving tolerance as will bring to realization the condition for which the Master prayed as he approached the cross—"That they might be one, even as we are one." No earthly home can endure without it, and no church, either as a denomination or as a local organization, can thrive except as it is present. Jesus himself was and is the outstanding exponent of this very desirable quality of the soul, and to Saint Paul it was the occasion for saying, "While we were yet sinners, Christ died for us." "Beloved, let us love one another, for love is of God."

Ashland, Ohio.

## Signs of the Times

Why is it?

Mohammed's Opinion of Human Nature

Segregating the Incurrigibles

Getting the Habit

by

Alva J. McClain

**H**UNDREDS of men and women, many of them church members, will travel thousands of miles to see Mr. Hoover inaugurated. The same people will stand in line for hours for an opportunity to shake his hand or see him pass in parade. Church leaders will do almost anything to get a President to appear for a few minutes and speak a few sentences at a church conference or convention.

Yet some of these same church leaders are stoutly opposed to the personal return of Jesus Christ to this earth, on the ground that such an expectation is "grossly materialistic." They accuse us of "materialism" because we long to have his literal bodily presence once more among men ruling them in power and solving the problems of humanity. And they regard us as "unspiritual" because we would rather see Christ upon the throne of his glory than to see all the human rulers that ever lived passing in parade. Why is it?

These same men will expend fortunes and travel around the world to hold a Conference in the city where our Lord once lived and suffered. And we find no fault with them for this; for we too would find joy in beholding the land where he once walked. But some of us would find a far greater fascination in Jerusalem if he were there once more. Yet we are told that this desire of ours is crass and materialistic.

If one can be "spiritual while desiring to see the hill on which he died, why should we be thought materialistic when we long to see him? Why is it?

**A** WRITER, with imagination, predicts that the time is coming when we shall be able to communicate and travel between the other planets and stars. And he suggests that perhaps in that day we shall select some far-away unoccupied planet and deport our incurrigible criminals to that place. What an awful place it would be!

Of course all this is human fancy, but the writer nevertheless has hit upon an idea that is not so far wrong. The "incurrigibles" will be deported and segregated some day. But God will do the segregating, not man. Some place in the "outer darkness" a place will be "prepared," and there the incurrigibles will be sent.

"Then the king said to the servants, 'Bind him hand and foot, and cast him into the outer darkness; there shall be the weeping and the gnashing of teeth.'" (Matt. 22:13). It is not pleasant to contemplate, but neither are human prisons. Yet they are necessary in a world of rebellious sinners.

But don't forget that no soul will ever be sent out into that awful prison-house of the lost who did not deliberately choose to reject the mercy of God.

**M**OHAMMED, prophet of Islam, didn't think much of the ability of human nature, and he formulated his religious requirements accordingly. "Human nature is weak," he says; therefore, the religious standards must not be set too high. Man can do two things at least, Mohammed thought; he can perform religious rites and fight. In these two matters the "prophet" is very severe. But in other things, such as the moral law, his followers were left to follow the fatal bent of "human nature."

How different are the demands of Jesus Christ. He knew all about the weakness of human nature, more than Mohammed ever knew; yet he never relaxes a single requirement of the moral law. "Be ye perfect, even as your Father which is in heaven is perfect." (Matt. 5:48).

We are saved by grace, and not by keeping the moral law, thank God. But grace in Christ never lowers the high demands of the moral law in deference to the weakness of human nature.

**D**R. McAFEE, in his book on Changing Foreign Missions, quotes a Korean to the effect that in Korea the habit of "personal giving" to support a church, with no thought of personal material gain, has to be acquired just as truly as the habit of singing in a seven-toned scale instead of a five-toned scale.

The doctor might have replied that the same thing is true in America. Our churches have thousands of members who have never "acquired the habit" of giving to God with no thought of personal material gain.

And the worst of it is that, like learning

(Continued on page 15)

## Questions & Answers

Conducted by

J. Allen Miller

Readers are invited to send in suitable questions, which will receive consideration as space permits.

14. "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book." Rev. 22:18-19. Question: Does the word "book" relate to the whole New Testament or only to the book of Revelation?—A. O. H.

Without any doubt at all the reference is only to the Book of Revelation. There are several reasons. But the deciding one is the fact that twice in the quotation the descriptive and defining words "the prophecy of this book" and "the book of this prophecy" are used. The same phrase occurs in verse 7. The last book of the New Testament is called the "Revelation," Greek, an Apocalypse. The Apocalypse is a form of prophecy portraying "last things." The title would not be correct if applied to the entire New Testament.

I have a second reason which to me is decisive. I believe the book of Revelation was written by the Apostle John during the sixties of the first century. At the time of

its composition there was no New Testament as such and therefore the reference could not have been to the entire New Testament.

15. The 11th chapter 19th verse of Revelation speaks of the "Ark of the Covenant." Does this Ark refer to the one that contained Aaron's rod, the tables of stone, etc.?—A. O. H.

I do not think so. The Ark of the Covenant is one of the most familiar symbols of the Old Testament. It held an important place in the Tabernacle and in the Temple after the Tabernacle. A description of the Ark is given in Exodus 25:10-22. It was a rectangular chest made of acacia wood and overlaid with gold. It was 3 feet 9 inches long and 2 feet 3 inches wide and high. The lid of this sacred chest was called the Mercy-seat and was made of pure gold. For its contents see Exodus 25:21; 40:20. Here the "testimony" means the two tables of the Law. Heb. 9:4 and Exodus 16:33 mention the manna laid up before the Lord. Numbers 17:10 and Hebrews 9:4 name Aaron's rod that budded.

The Ark of the Covenant in its simplest significance is a most fitting symbol of the Presence of God. Exodus 25:22 says, "And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim, which are upon the Ark of the Testimony . . . "Here God met his appointed servant and communicated his will to the people. It was the center of the whole symbolic service and every act of worship was more or less directly related to it. One can not here enter further into the symbolism of the Mercy-Seat and the position of the Ark in the Tabernacle and Temple. Suffice it to say that it was the only object found in the Holy of Holies.

What then does the Ark of the Covenant as referred to in Revelations 11:10 mean? A reference to Hebrews 8:4-5 clearly shows that the earthly tabernacle, and the Temple later, was an exact replica of heaven itself. Compare also Hebrews 9:23-24. The Revelation passage follows immediately upon the sounding of the seventh angel and marks the consummation of the Kingdom. So verse 15 declares. Verses 17-18 are a hymn of praise. So it is altogether fitting and most cheering to be shown in the "opened temple of God in heaven" the Ark of the Covenant. It is the symbolic disclosure of God's faithfulness in fulfilling his covenant.

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## Superficial Worshipers

There is a universal tendency on the part of worshipers of Almighty God to fall into the rut of superficiality. By the very regularity and frequency of our worship we are more inclined to this weakness. We are not to be less faithful and habitual in our attendance on divine worship because of the tendency to become formal and to lose in sincerity, rather must we give ourselves more earnestly to our worshiping and school ourselves to be ever conscious of our need of fellowship with the Father. The more elaborate the ritual the greater is the danger that we shall grow careless and thoughtless and go through the forms without troubling our minds with the meaning of laying its truths upon our hearts. The remedy is not necessarily to eliminate the details of our worship programs (though we do not favor too elaborate a ritual), but rather to cultivate the habit of searching our hearts and of coming before God with a feeling of our utter unworthiness and an appreciation of his infinite grace. We need to be constantly on our guard lest the frequency of repetition and the detail of ritual shall lull our hearts into indifference and lack of sincerity. This warning is needed by preachers and laymen alike.

On the part of ministers there is the danger of becoming professional in the conduct of public worship, of growing into the spirit of one who goes through certain forms merely because they are prescribed and because they are expected of him, and failing to identify himself with the needs of the congregation for spiritual refreshment and empowerment. Whatever the religious forms in which one engages, they ought to be regarded as means of grace, needed equally as much by the pulpit, as by the pew, and ought to be engaged in with the utmost reverence and in a truly worshipful attitude. If a leader of public worship becomes mechanical, he is sure to reveal the fact in some manner or other to those whom he leads, and they, instead of being led to the throne of grace, are likely to be led into the frame of mind that he himself suggests. For example, a minister, conducting a congregation through an elaborate church ritual, led them so rapidly through the various readings that many found it impossible to keep up with him. He kept them going with a speed that suggested a race, and one of the worshippers reported that when they had finished the ritual, he felt like saying to the rector, "You beat."

But even when the leadership of the pulpit is most spiritually inspiring, it very often happens that church attendants are very superficial in their worship. By frequent thoughtless repetition, or through pre-occupation of mind with other things, or because of the absence of a worshipful spirit, or because of an inconsistent life, the worship program becomes for many a mere form of words, or a religious exercise and nothing more. They take upon their lips the most devout expressions, or listen to the most earnest prayers, but they are very lightly impressed by it all, their hearts do not reach out after God. Very often do the words which Jesus quoted to the insincere worshipers of his own day deserve to be brought to the attention of hosts of superficial worshipers in the church today. "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me" (Matt. 15:8).

It is possible to engage in the church's most solemn service, and yet fail truly to worship God, because we do not "worship him in spirit and in truth." Paul recognized that it was possible to participate in the Holy Communion service unworthily, and so admonished, "Let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body" (1 Cor. 11:28, 29). Notwithstanding that warning there are those who, not only without personal introspection, but lacking in reverence and genuine piety, bring judgment upon their own souls and profane the Lord's tables by approach-

ing them through idle curiosity or some other superficial motive.

It is said that in Old Trinity Church, New York, they have a good deal of trouble with relic hunters and curiosity seekers. "These people inquire of the sexton when the 'communion service' is to be held and ask if, on that particular day they will use in communion the rare old silver plate presented to the church by Queen Anne or King George. If they learn that the souvenir plate is to be used they remain so that they may be able to tell their absent friends that they took the bread from the old plate. To such people it is not a sacrament, but a sacrilege. To such people the communion can have no holy significance." They honor God with their lips, but their heart is far from him. And such superficiality in worship, even in the most sacred service in the year's calendar, is not confined to Old Trinity Church, but is to be found to some extent in all our churches. May God save us from superficiality and give us greater sincerity in worship.

## The Church and Enforcement

The church has been much criticized for her lack of interest in the enforcement of Prohibition and there have been some instances where such criticism was justified. On the other hand she has been severely criticized for taking too great a part in the Prohibition situation and in the promotion of Christian citizenship. And there doubtless have been cases of indiscretion and improprieties on the part of over-zealous representatives of the church in behalf of civic righteousness.

Here are two extremes suggested which the church must needs seek to avoid. She dare not be indifferent to the social and civic evils that curse our land, nor dare she seek to take the reins of government in her own hands and attempt to do the work of detective and enforcement officer. The church's supreme business in relation to Prohibition and kindred reforms is to build up a civic conscience that will revolt against evil and support and defend the right. If her influence does not go out and leaven the social and civic forces at work in the world she is not the vital and active factor that she ought to be. If her light is being hid under a bushel measure of indifference at this point, she is not true to the whole of her mission. If the church does not build up in the hearts of men a conviction of the rightness and wrongness of things, there will be no such conviction and our social life will have no means of salvation or improvement. But at the same time, the church's moral and spiritual influence depends on her keeping within her proper functions and avoiding the role of a detective or enforcement agency. The New York Christian Advocate declares against the church giving itself to detecting violations of the Prohibition law, in the following words:

"There is one argument—to us a convincing argument—against such a course. The main business of the Church lies in a totally different field. It exists in the community to meet the religious needs of the people. It exalts Christ, inculcates his teachings, and tries to win men to accept his leadership, with all the spiritual and moral consequences which flow from such fellowship. When the Church has done its perfect work, there will be no speak-easies, no bootlegging, because the will to do these things will have been changed by spiritual process. Until then it is the clear duty of the Church and those who are guided by it to give vigorous support to every agency which makes for the suppression of evil doing.

"The officers of the law should be assured that they have the backing of the church members in prosecuting offenders. But the Church goes beyond its sphere when it takes upon itself the role of detective, and makes itself a voluntary part of the enforcement machinery. It could not perform such a function without detracting from its influence in the community, degrading it from its proper place, and digressing from its legitimate function.

"Exceptional instances doubtless may be cited, in which a pastor

(Continued on page 9)

## EDITORIAL REVIEW

Brother L. G. Wood, pastor of the church at Fort Scott, Kansas, reports that the work there is encouraging, notwithstanding the brief retarding due to the severe winter. The mission point at Godfrey adds interest and strength to the work in the city. They are now in a revival with Brother H. H. Rowsey of Falls City, Nebraska, as the evangelist.

Brother C. C. Grisso writes that the mission church at Harrah, Washington, is still without a pastor and that that is their great need. The field is big and needy and promising, and the people are loyal and sacrificing. He is giving them help, making weekly trips from his field at Sunnyside, forty miles away. He has recently "baptized five, confirmed two, and anointed one."

Brother H. C. Funderburg reports that the church at Miamisburg, Ohio, of which he is pastor, is not dead, but is alive and making some progress. He has had charge of this work for nearly three years. Recently six splendid young people were added to the membership by baptism. This is the home congregation of Dr. W. H. Beachler, who was with them some time ago in a Homecoming service.

Dr. C. F. Yoder writes of the splendid prospects for the new work at Almafuerite, concerning which mention has been made in previous issues. Aside from the promising nature of the work at that place, it is said to offer possibilities for a summer resort and an excellent meeting place for their general conference, similar to Winona Lake or Shipshewana in the homeland. It appears that the mission has a fine chance of becoming a strong work.

Brother E. J. Rohart, pastor of the growing mission church at Winchester, Virginia, has been successful not only in building a church, but in establishing a home also. Truly the Lord has blessed him in the past year and we congratulate him and wish for him the continued favor of God. The church work is going forward in splendid manner. Eight souls were added to the membership during the year. The young people of his church are receiving excellent attention, which seems to be one of the strong points in his work.

Brother G. E. Drushal writes that the attendance at church and Sunday school at the Lost Creek church (Kentucky) is keeping up to a good mark notwithstanding the deep snow they have had. He comments on the value of the school to the young people of that district, and doubtless he has a point of view that is worth considering. The lifting of the Mountain people out of their ignorance and superstition is going to be a matter of years of schooling. But once they have discovered their powers they will be of great value to the people who have brought them religion and liberty.

The church at Elkhart, Indiana, of which Brother W. I. Duker is the enterprising pastor, has recently experienced a splendid revival under the evangelistic leadership of Brother S. M. Whetstone, assisted by Brother Glen Wagner as song leader. Twenty accessions are reported and the meetings were characterized, as the pastor informs us in a personal note, by "a wonderful spirit and big crowds." Sister Nicholas, our good correspondent informs us that fifty-five have been added to the church during the last fifteen months. Thus our splendid group of Brethren at Elkhart go on from victory to victory.

In a personal communication from Brother C. R. Sensenbaugh, pastor of the church at Ardmore, Indiana, he writes that "All activities connected with the church are progressing." He is encouraged by the life of the three new activities: Junior Endeavor, Sisterhood of Mary and Martha and prayer meetings. He says "unity reigns" and "almost every one is backing and pushing the wheel of progress." They "had 152 present at Sunday school last Sunday." They are looking forward with anticipation to the soul-winning effort scheduled for March 17 to 31, with the pastor doing the preaching and Brother Harley Zumbaugh serving as song leader.

PRAYERS ARE REQUESTED this week for the revival at Fort Scott, Kansas. Brother C. C. Grisso requests prayer for the work

at Harrah, Washington and for our Home Mission points in general. We would also make request of our Ohio constituency in particular that they pray for the Home Mission work of the brotherhood, and especially for the progress of the mission points in Ohio, at some points of which remarkable progress is being made. Brother G. E. Drushal requests prayer for the work and the workers at Lost Creek, Kentucky. Brother Yoder requests prayer for the new work at Almafuerite, Argentina. Brother Ankrum asks an interest in our prayers that his section of the field should produce results.

Brother Freeman Ankrum, pastor of the church at Oak Hill, West Virginia, reports that the people of his section have been sorely afflicted with an epidemic of influenza which retarded the work somewhat. Also, he has been conducting what he calls a "back door revival," that is, subtracting from the church membership roll those who show no signs of life or loyalty. He is also working out and introducing a more efficient system of local church financing. Here is a point where many of our congregations might well make improvements. Notwithstanding the marked advances that have been made along this line, there are still many places where the most haphazard and unChristian methods of giving prevail, with the result that the Kingdom interests are greatly crippled. With all our boasting of a "Whole Gospel" program for our church, we have been strangely lacking in measuring up to Gospel standards in matters of giving and of handling the financial problems of the church.

Miss Gladys Spice, general secretary of the Brethren C. E. Union and a valued member of the society at Canton, Ohio, tells us that one society recently discussed the doctrines of the Brethren church, and she is emphasizing a most vital fact when she says young people ought to be able to give a reason for the faith that is in them. If young people are not taught to love the church of which they are members and are not persuaded that it is the one church of all churches worthy of commanding their loyalty, and that it represents to them the truest and most spiritual interpretation of the word of God, then there is something wrong with their instruction, or with their heart-response to the truth, or with both. There is absolutely no reason in encouraging the common fallacy that "one church is as good as another." It is not true for one who has convictions. That is not to say that we ought to cultivate denominational contentions and aloofness. It is an evidence of the larger realization of the true spirit of Christianity that interdenominational goodwill and cooperation is coming to prevail. But that does not argue against denominational convictions and loyalty any more than international friendship and cooperation works against national love and loyalty on the part of the individual. Brethren young people ought to be taught that for them there is no other church that offers them quite as noble a challenge to faith and obedience as the Brethren church, and they ought to be ready to bear intelligent witness to their devotion.

One of the saddest pieces of news that it has been our duty to publish in a long time has just come from Long Beach, California, where Brother E. L. Kilhefner, with his wife, had recently gone for his health. Last week he underwent an operation in Long Beach, after which it was reported that the prospect of his recovery was hopeful. The next day a different and saddening report reached Ashland, that he had passed away on Saturday morning at eleven o'clock, March 2nd. The passing of Brother Kilhefner is a great shock to the Ashland church and city and to the brotherhood. He has been prominent for years in the manufacturing circles of Ashland, and in the Ashland Brethren church he has been to tower of strength by his financial support and his quiet but valued counsel. The College has had no warmer friend and no more loyal supporter than was E. L. Kilhefner, who was the president of the Board of Trustees at the time of his death. He was also a valued member of the Foreign Mission Board of the Brethren church, and occupied other positions of trust and responsibility in the brotherhood and in the Ohio District Conference. He has been one of the most prominent, useful and self-sacrificing laymen of the church, and yet one of the most unpretentious and unseeking. His going has left a big place vacant in our ranks. We bespeak the brotherhood's deep sympathy to Sister Kilhefner and her daughter, Mrs. Earl McKean.

## A Sublime Scripture.---I

By G. W. Rench, D.D.

During these cold and stormy days I have been thrilled in a fresh study of the Hebrew letter. I have been thinking of some readers of the Evangelist, and concluded that some of the results of my study should be passed on to them with a view of doing for them what they have not time to do for themselves.

The Epistle does not declare who the author is, or where the people live to whom it was written. Like many a book of the Bible, the author is anonymous. But God's truth seems to be cast in such a die that it can be identified without the attachment of a human signature. The Christian world has generally held that the book is from the pen of the mighty apostle to the Gentiles. Many scholars hold that the reference in 2 Peter 3:15 is to the Hebrew letter.

The people to whom he writes evidently face the deadly peril of disloyalty to Jesus—a danger so glaring today as to cause the note of alarm to be sounded far and wide. Hence the practical value of this Epistle and its much needed study. Then, as now, compromise was in the air. The disastrous appeal which they faced constantly was to compromise with Judaism. The author is fearful lest, after throwing off the claims of the Pharisees and Sadducees as the gospel requires, they will “shrink back to perdition.” The use of this strong expression is proof of the danger; and what is the use of talking about “shrinking back to perdition,” if those who have accepted Christ are free to believe and practice anything they please? The neighbors and friends of their former life—even their kinspeople—have disowned and opposed them until they had become discouraged, faltering and doubtful. But for all of their distress the author offers this magnificent message of the overpowering Jesus as Lord and Savior. “Better,” is the key-word. At every fresh outburst of persecution and discouragement, they are met by the argument from the Epistle, “this is better.” He argues the outstanding supremacy of Jesus to the Old Testament, to the law and temple-service, to angels, to Moses, to Joshua, to sin and death. He builds a wonderful structure in his argument, disclosing a substantial and mighty foundation “which can not be shaken.” The whole structure is lighted with brilliant exhortations to the Hebrews like, “Seeing then that we have a great high priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession” (Heb. 4:14).

I have among my notes this: Westcott in his Commentary on Hebrews, declares that the Epistle, above all other books of the Bible, has the message for our day, offering a very pointed warning against the very dangers which confront us. He urges that we, too, “listen to the voice which speaks to us today from its pages and bring to the doubts, the controversies and the very losses which apparently distress us, the spirit of absolute self-surrender to our King-Priest, the living and glorified Christ.” Yes; and this verse I am trying to appropriate: “THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip” (Heb. 1:2); or, as Moffatt says it, “in case we drift away.”

This letter seems to have been written a short time before the siege of Jerusalem by the Roman army. Probably most of the people addressed lived in and around the doomed city. With their ostracism already resting like a pall upon them, they probably could very well see “a storm gathering round the Holy City which to calm eyes boded utter desolation without any prospect of re-

lief.” And even now, how can Christ's truth faithfully preached and lived in a world mad with sin, do other than stir up strife, and enmity, and hatred? The Master himself had so stirred up such enmity that it only was three years running its course. “Think not that I am come to send peace on earth: I came not to send peace, but a sword,” are his own words. In that same connection (Matt. 10:34) strife caused by living the Christ-life will even invade the family. But we read in this letter of “an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil.” That's the believer's hope.

In the briefest possible way, we have led up to our study of the opening sentence of this mighty Epistle. The sentence is quite lengthy; but oh, the strength and beauty of this sublime passage. Let us get it before us as the first step. “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high”—Vss. 1, 2, 3. For comparison, let us place beside this the Revised Version. “God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds; who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high.” By the side of both, let us place the translation by Moffatt. “Many were the forms and fashions in which God spoke of old to our fathers by the prophets, but in these days at the end he has spoken to us by a Son—a Son whom he appointed heir of the universe, as it was by him that he created the world. He, reflecting God's bright glory and stamped with God's own character, sustains the universe with his word of power; when he had secured our purification from sins, he sat down at the right hand of the Majesty on high.”

In our next, we shall try to point out some things God is revealing through his chosen author.  
Shipshewana Lake, Indiana.

## America's Need

By Rev. M. A. Matthews, M.A., D.D.

(Selected by W. S. Bell)

**America's greatest need at the present time is Evangelistic Fire!**

The churches show the lowest drop of the scale of evangelistic work and results that they have shown at any time in the **past one hundred years**. As a consequence every department of life is suffering. The morale of the whole country is lower. Crime has increased. Disregard for law is almost universal. Divorce is on the increase. Immorality abounds. The fences of propriety and modesty are down. These are a few of the results of the waning spirit of evangelism.

The church is suffering most. She is cursed with un-

belief and spiritual inertia. Many of her members have a name to live but are spiritually dead. They have a form of Godliness but are like whited sepulchers, filled with dead men's bones.

There is a great dearth of red-blooded laymen who believe and are willing to fight and die for their belief. Expediency is the daily rule of action in the state and in the church. Men buy and sell positions. They do not fight and die for principles.

Churches are empty, and would-be saints are on the fields of pleasure and idleness breaking God's Holy day, wrecking the home and blasting the religious future of their children.

Many ministers know more about the rules of golf than they do about the experience of the prayer closet.

Many of the denominations lost last year, and, thousands and thousands of churches did not receive even one person on profession of faith. Thousands of ministers turned from the Gospel to preach the **froth of books, the filth of the screen, the fumes of politics, the fatalism of philosophy, and the fallacy of social service** as a remedy for the sin and sorrow of the world. In fact, the preachers of America are to blame for the horrible condition in the Church and in the country.

The rationalistic preachers of the nation are the country's greatest menace. It was the infamous rationalism of Nietzsche-ism that plunged the world into the awful war. It is the same rationalism that is today responsible for the low state of our morality and the high state of our crime efficiency.

The infamous heresy that is today preached by rationalistic preachers is directly responsible for our social condition. **When preachers abandon the Blood of Jesus Christ as the only Gospel for the salvation of men, they become Judas Iscariots, and deserve his fate.**

There is but one way to be saved and that is by regeneration through the Blood of Jesus Christ. God can not save one who denies the Deity of Christ and rejects his Blood-bought, vicarious Atonement. Therefore, there is but one Gospel that can produce a revival and that is the Bloodbathed Gospel of Christ's death and resurrection.

When ministers become traitors and abandon that Gospel the evangelistic fires go out, family altars crumble, church chancels are covered with the world's icicles, pulpits become the stalls of asses, and Ichabod appears over the doors of the churches.

**Church pews can not be filled and ke kept filled by the trash from rationalistic sewers. The Water of Life does not flow from such sources, and, no one ever saw the Bread of Life on such a table. If the preachers would return to the Gospel of Jesus Christ, which includes his Incarnation, his Virgin Birth, his Crucifixion, his Resurrection, his Ascension, his Mediatorial Work and his Coming Again for his saints, the evangelistic fires would again burn, and men would be saved and be added to the church daily.**

If ministers would again preach the revival-producing doctrine of **justification by faith only**, you would see another Reformation producing even greater results than the last one.

**America's greatest need is evangelism!** You will not get it until you fill the pulpits with men who can preach, and who can preach the only Gospel. If we had such men we would then find the pews filled with red-blooded laymen who believe something instead of the flabby, time-serving, expediency-governed, masculine jelly fish who are today seeking the fields of pleasure rather than the avenues of Christian duty and service in the church.

Let the church be called to prayer, and let her pray

daily for Gospel preachers. She should drive from her pulpits the rationalistic traitors and install instead preachers who know how to preach the Blood-bought Gospel of Jesus Christ. Then, the revival will begin.—The Wonderful Word.

## Essentials for a Successful Song Service

By Leo Polman

### II.—The Leader

The song leader is in a position to either make or break the spirit of worship and praise. He or she should treat a song service as a serious act. Some leaders desecrate the service by trying to be too funny, telling stale jokes or being boisterous. A leader who is not himself spiritual, has no place in a service of spiritual song. His presence will be like a wet blanket upon the audience, regardless of his natural abilities. He has nothing to contribute to the service of God, and instead of preparing the general atmosphere for the message which is to follow, he has deadened it.

The leader must have the attention of the audience. If he cannot command this at the beginning, the song service cannot succeed.

Get your audience together as much as possible. But you say you cannot get them together. And here is where the song leader may impart some of his enthusiasm and cheerfulness. No matter what goes wrong he must not scold the people. Admonishing is sometimes necessary, but it must be done in a spirit that will not antagonize. The people will be reasonable for the most part and if presented without antagonism, they will see that the fire will not burn when the embers are scattered all about the hearth.

#### The first song should always be familiar.

To attempt a new song at the beginning, will usually create a feeling of defeat and failure, and surely will have its effects upon all the other songs that are to follow.

To get the people in the spirit of the song, it may be well to read the first stanza, or give a few well chosen remarks, or the story of the song briefly told often will create an interest and will do a great deal to help the service.

A song leader should know how to beat time. That is, not to just paw the air. He should know how to beat the different methods of time. This is very essential. For success in leading a song service is something more than beating time. The leader must be able to bring out the rhythm and accent and must also impart through this leading enthusiasm to the audience. If an audience is large, the movements of the arms and body must be more pronounced. In the case of a small audience, it usually will have an adverse effect for the leader to be too acrobatic. A baton should not be used in the leading of an audience. This should be reserved for the leading of the choir only.

He should familiarize himself with the songs to be used, so that he can interpret them to the audience. Care should be taken not to destroy the beauty of a hymn or song by one's interpretation. The writers for the most part have given interpretation for loud or soft, or medium coloring of tone, as well as the tempo they should be sung in. Do not omit stanzas, that will destroy the message of the song.

To keep up the pitch of interest in a song service, it is often well to introduce variety. This can only be done when the leader is familiar with the song measure. It will help also to call on the men to sing in unison, or the

women, the boys and girls. Do not overlook the boys and girls, for they are your best asset in the community for interesting the older ones to attend services. Make friends with them. Give them a special night. Tave a boys' and girls' choir. This will bring fathers and mothers to hear their young perform. Repeating a chorus one or more times will often bring up the volume of song. Run from one song to another, being careful to select pieces in the same key. This will have a great deal to do with the kind of accompanist you have. Some will have to prepare for such work before hand.

A good leader will always have in mind the end toward which he is working. If the service is one of devotional nature, he will work the song service with the thought of calming the people and producing an atmosphere of devotion and of reverence. If the nature of the service is a rally, he will lead up to a climax of enthusiasm. However, be careful not to spoil the message which is to follow by the song service. Work in harmony with the speaker. Prepare the people for the message. Be modest, not seeking to attract attention to self by spectacular stunts. Keep the minds of the people upon the message they are singing.

The next article will have to do with the "Essentials for a Successful Song Service, THE AUDIENCE."

Los Angeles, California.

## The Bible: The Divine Library

By Prof. M. A. Stuckey

(PUBLISHED IN TWO PARTS—PART II)

The Scriptures reveal the perfect God and his arch enemy, Satan, to man. "God" writes the author of the Hebrews, "who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken to us by his Son," et cetera. Since then men have discovered that Jesus Christ was, is, and shall be the only perfect God and perfect man.

God is revealed as the eternal spirit in an eternal trinity of three persons. He is a person and possesses all the attributes of personality. He is conceived of in anthropomorphic terms. He thinks, feels, wills, and acts intelligently, freely, and without external restraint. He is righteous, good and holy. In his own image he makes man and in his own way he fashions the worlds. And the product of his hands indicates that no man ever had a part in it. It is too beautiful, orderly, intricate, and yet simple to bear the marks of man's hands.

Modern believers love to conceive of God as a loving, patient, serene, and kind father. Others say the idea of a grandfather God sitting in the heavens and ruling with a tyrannical hand is inadequate. Well, it is most assuredly inadequate. God is neither a grandfather nor a tyrant. Neither is he always sympathetic and soft as some fathers are. His is the heart of a righteous father's and mother's love, yet he possesses all of the severity and indignation of a good earthly judge. He is tolerant and intolerant, but always just. The Scriptures never portray a grandfather God to any save those creatures who have lopsided views of real fatherhood on the earth. Mr. H. G. Wells' universal fatherhood-of-God-idea is not Scriptural because it includes men and women of the natural fleshly creation, while the Bible supports the view that only those who can pray "Our Father who art in heaven" and are of the supernatural or new creation can legitimately be called sons of the kingdom brotherhood.

Jesus not only revealed God to man, but he also revealed Satan. Deny the latter as a person heading up

the hierarchy of evil in the world and you leave unsolved the problem of evil behavior. Man himself will not assume the responsibility for evil conduct, and God is beyond any wicked schematizations. Jesus told men that Satan was "a liar from the beginning" and put him behind the actions of the traitor, Judas, when he averred "And the Devil having already put it into the heart of Judas, Simon's son, to betray him," etc. If it is natural for us to believe that a good God is the author of all the good which is in the world, then is it quite reasonable, on a purely intellectual basis, to believe that Satan is the author of all the evil which is among us. And if God does not exist, how shall we explain the worlds and men, their origin and continuance? And if Satan simply doesn't exist, how explain the wickedness which infests our life? Who conducts the roaring business which was once the Devil's and still continues to go on?

The Word of God offers eternal life now and forever to men. That is to men who embrace the cross and the Saviour "who hung and suffered there."

"There is a green hill far away,  
Without a city wall,  
Where the dear Lord was crucified,  
Who died to save us all.

"There was no other good enough  
To pay the price of sin;  
He only could unlock the gate  
Of heaven, and let us in."

The act enacted on Calvary's hill sealed forever what Jesus said concerning his mission. He came "to seek and to save that which was lost" and to give life "more abundantly." This completed his mission in the large, and a man's eternal life begins at the moment when the Father receives him, the Son redeems him, and the Spirit regenerates him. The eternal security thus offered to me is a final transaction. No one shall ever be strong enough to pluck them out of his hand.

The heavens of which Jesus spoke is not like that which Mohammed set up in the Koran. In Islam's garden of delight shall dwell all obedient Moslems. From "The Chapter of the Inevitable" we learn of the lucky fellows, as opposed to the unlucky ones,

"who are brought nigh,  
In gardens of pleasure!  
A crowd of those of yore,  
And a few of those of the latter day!  
And gold-waft couches, reclining on them face to face.  
Around them shall go eternal youths, with goblets and ewers and a cup of flowing wine; no headache shall they feel therefrom, nor shall their wits be dimmed!  
And fruits such as they deem the best;  
And flesh of fowl as they desire;  
And bright and large-eyed maids like hidden pearls  
A reward for which they have done!  
They shall hear no folly there and no sin  
Only the speech, Peace, Peace!"

Brethren, this is not heaven. Rather is it a sensuous oriental description of a scalawag's private palace parlors. You will note that it is a masculine resort where properly selected girls of spicy variety flirt and play and serve. No, no, Mohammed, heaven is not a Turkish harem.

On the contrary listen to Jesus! In John's Gospel we hear him say: "In my Father's House are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

"And if I go to prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

"And whither I go ye know and the way ye know."

And in the Revelation, John, in describing the heavenly Jerusalem, writes: "And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

No comment is necessary, so I conclude this effort with a wise observation of John Greenleaf Whittier's:

"We search the world for truth,  
We cull the good, the pure, the beautiful,  
From graven stone and written scroll;  
From all old flower fields of the soul;  
And, weary seekers of the best,  
We come back laden from our quest  
To find, that all the sages said  
Is in the Book our mothers read."

#### Addenda

This article—brief in compass and incomplete in scope—is such because of choice. A full treatment requires too much Evangelist space and time for the present, but may I suggest that such points as those mentioned below are worthy of extended treatment in any article on the Bible, for it also:

Pictures grandly and majestically the origin of all things.

Records history, but more than history, viz., revealed history.

Portrays an unequalled moral and ethical system.

Gives a reliable picture of the only Perfect Man who ever lived.

Presents the highest view of man and the world.

Shows men how to live by precept and example.

Depicts a kingdom that shall have no end.

Tells of Christ's first and second coming.

Solves the sin problem by presenting a program of redemption to men.

Evinces a legal and prophetic system of transcendent worth.

Inculcates wisdom of the highest order.

Shows forth a unity of plan or scope in the midst of great diversity and variety of treatment.

Breeds reverence within the heart of man for the cardinal facts and experiences of life.

Leaves a beneficent influence wherever it permeates with its light and truth.

Strikes at the philosophers of the world which exclude monotheistic conceptions.

Eliminates error, superstition, bigotry, and other ills infesting mankind.

Elicits the wonder, admiration, and praise of the best immortals the earth's annals afford.

Describes the natural world with remarkable fineness and accuracy.

Sums up the summum bonum of life.

Recognizes the supremacy of love and humility as opposed to might and power.

Remains ever new and fresh and cannot pass away.

Ashland, Ohio.

"An old foggy is one so obsessed with the past that he can see nothing in the present, and less in the future. That is an old foggy. But what is a new foggy? He is short-sighted in the other direction, so overwrought with today that he is blind to all the merits and virtues of the past. Let us not be fogies, either old fogies or new fogies."—Roger W. Babson.

## SIGNIFICANT NEWS AND VIEWS

### RELIGIOUS EDUCATION IN ITALY

In Italy under the fascist regime religious education is compulsory. Every elementary school displays the crucifix. The program includes prayers, religious hymns, religious talks, comments on the prayers, episodes from the Old and New Testaments, lessons on the life of Jesus and the Ten Commandments, lessons on the history of the Catholic religion, lives of great Italian saints, principles of religious life and worship, the study of the seven sacraments and religious poems. Teachers must be approved by the Catholic church. All education must be directed to the support of the fascist state. Within those limits it is free.—The Baptist.

### THE PROPOSED NEW CALENDAR

Dr. William Hiram Foulkes, writing in the "Christian Herald," says of the proposed new calendar: "Men are threatening to tinker with our calendar. They argue that a thirteen-month year, each month having exactly twenty-eight days, with New Year's day thrown in unattached, would act as a great stabilizer of modern industry and commerce. But the final conclusive test will be the bearing of the amended calendar upon the religious beliefs and practices of the people. It will need to be demonstrated that the great religious anniversaries, ranging from the Lord's Day and the Sabbath to Christmas and Easter, will suffer no loss of prestige and will be involved in no subtle or direct disintegration of influence. "This is a generation of change, and it is not surprising that men should even want a new calendar. The Scriptures speak of one who shall "think to change times and laws." (Dan. 7:25).—C. E. Elderdice in Methodist Protestant.

### SHALL THE CITIZENS MAKE THE WARS?

War of aggression would be waged under no circumstances by the United States until its declaration had been ratified by a majority of the voters, under a bill submitted to Congress last week by Representative Hamilton Fish, Jr., of New York. "If the proposed amendment were adopted," Mr. Fish asserted, "it would constitute another obstacle or check on war, and the responsibility for the final decision would be placed squarely on those who have to carry the rifle and bear the burdens." True, but why confine the rifle-bearers' opportunity to aggressive war only? This type of war has already been outlawed by the Kellogg-Briand treaty, which has been ratified by the Senate after the usual amount of speech-making had taken place. If Mr. Fish expects to accomplish any actual results through this legislation, why not extend it to include all war and make its effectiveness contingent upon the passage of a similar bill by other powers? Or if he intends it only as a pacific gesture, why not make it a magnificent gesture rather than a mere wave of the hand?—Zion's Herald.

### DEAN INGE'S VIEW REPUDIATED

Dean Inge's jingoistic views have stirred the ire of many of his fellow-Englishmen. Not a few have undertaken to counteract the effect of his ravings and a number of prominent English preachers have denied that he represents any very considerable English opinion. Doubtless there are many in England as well as in continental Europe who cannot understand America's aloofness and attitude toward war debts, and some anti-American spirit has been generated as a result. But Inge probably rep-



resents the extreme of bitterness rather than the average. At least 13 bishops and several other clergymen of the Church of England insist that such is the case. In a signed statement they repudiate the passage in Dean Inge's book, "England," to which Senator Robinson referred in the debate on the pact at Washington. The statement quoted by Senator Robinson is as follows:

"If the British flag were hauled down in the North American continent it is more than possible that the nations of Europe, enraged by the bloated prosperity and airs of superiority of the man who won the war, would combine to draw Shylock's teeth, and Great Britain, after losing Canada, would no longer have any motive to help the nation which in circumstances supposed, would have finally forfeited its friendship." The bishops say in their statement: "Senator Robinson is reported as asserting that the dean's remarks correctly interpreted the feelings of the great mass of English people. We wish to state that the passage quoted does not represent our views and in our opinion does not represent the views of any considerable number of Englishmen."

### TREAT THEM LIKE THE REST

There is much ado about congressmen who vote dry and drink wet. How much of it is merely ado we do not know. But on the strength of an allegation that many congressmen practise such inconsistency, the case is thrust in the faces of prohibitionists as an argument against prohibition, and they are challenged to say what they are going to do with regard to the matter. The answer is not difficult. For purposes of legislation what we want in congress is a solid voting majority. For the vote of a congressman he is responsible to his constituents. If they will see to it that he votes right on prohibition, they may deal with his personal habits as they will.

But of course that is not all. From the points of view of religion, morals, hygiene and social welfare, "The Baptist" stands for abstinence—for teetotalism, if you please to be so specific. A congressman who votes dry for political purposes, but who thinks and drinks wet, will not last many years. Further, if any congressman actually violates the law, treat him like any other person guilty of a felony or a misdemeanor. And finally, within a few years, the educational propaganda of total abstinence and law observance, now opening up, will remove from the tippler the cloak of respectability, whether in congress or elsewhere. Join the ranks and help to make it so.—The Baptist.

### The Church and Enforcement

(Continued from page 3)

has rendered a marked service to his community by doing a striking piece of detective work, and thus awakening public opinion and forcing the sluggish officers of the law into action. But the exception is very rare. It would be better to have no exception at all than it would be to have every minister, every member, every Epworth League, every Ladies' Aid Society focusing attention on possible violations of law, acting as spies upon their neighbors and injecting gossip and suspicion into every rank of society. If any one is seeking a method of weakening the influence of the Church, and of the forces supporting Prohibition, there would scarcely be a more effective way to accomplish these ends than by turning every church into a detective agency, and every minister into an "Old Sleuth."

This is not to say however that the church is to keep quiet when law is flagrantly violated. She is within her proper function when she speaks out against the evils of the day and seeks to turn public opinion into such mold as will be intolerant of evil. And she is also within her rights when she urges Christian men and women to shoulder their civic responsibilities and challenges every man and woman of conscience to the support of our enforcement agencies.

## Our Worship Program

### OUTLINE OF "THE FELLOWSHIP OF PRAYER"

#### MY CHURCH

MONDAY, March 11—"The things which are seen are temporal, but the things which are not seen are eternal" (2 Cor. 4:18). Read 2 Peter 3:1-9. Let us use the first personal pronoun that the truth may more readily strike our own hearts, and also that we may make it a personal testimony. So I say, I love my church because it has stood the test of time and links me with a mighty and sacred past. In the singing of its hymns I am "tuning in" with the sainted dead of many generations. These Scriptures have been the strength and comfort of God's children through many ages past. The prayers that I hear in my church are echoes of the yearnings of the heart in all history and which the church in every age has taught men to voice. Light has dawned and opinions have changed in many lines, but the church remains the custodian of truth, the bearer of "good news," the preacher of righteousness and the inspirer of men's hearts to devotion and service.

TUESDAY, March 12—"Unto him be glory in the church by Christ Jesus throughout all ages" (Eph. 3:21). Read Eph. 3. I love my church because, though it is old, it is ever young. In visions and ideals it is always renewing its youth. It teaches lessons from history, but it is also prophetic. It has a program and a goal. It makes promises for the future. It causes us to look for a new heaven and a new earth, wherein dwelleth righteousness. So it keeps me hopeful and cheerful.

WEDNESDAY, March 13—"That they all may be one" (John 17:21). Read John 17. I love my church because it is comprehensive, and not exclusive. If it were exclusive it would be little. Being comprehensive it is truly world-wide in its scope, its love and its fellowship. It includes all who love the Lord Jesus Christ in sincerity, who have been renewed by the power of his Spirit. More and more the walls of prejudice and bitterness that separate the followers of the Lord Jesus are breaking down and men are learning how to love one another and to fellowship one another in the midst of their differences.

THURSDAY, March 14—"The field is the world" (Matt. 13:38). Read Mark 9:33-42. I love my church because in every way it is big and challenging. It brings to me the loftiest and most sublime themes for my contemplation. It opens to me a wide outlook upon life. Nothing human is alien to its interest. No race or people is outside the pale of its sympathies. It brings the teeming millions of India, China, Africa and South America within the range of my neighborhood and challenges me with their needs. It is big and it enlarges my life.

#### MY GOD AND FATHER

FRIDAY, March 15—"He is my God . . . my father's God" (Ex. 15:2). Read Psalm 63:1-8 and Acts 17:22-28. God is mine, as he was my father's. He is part of my inheritance. But he is also mine because I have made definite choice of him. And he is becoming more and more my rich possession as I come to know him better. Though my knowledge of him here is only in part, I shall ultimately know him and see him as he is.

SATURDAY, March 16—"The heavens declare the glory of God" (Psalm 19:1). Read Psalm 19:1-6 and Rom. 1:19, 20. Surely it is the fool who hath said in his heart there is no God. The witness of him is everywhere about us. Nor does it grow faint with the progress of knowledge. The more we know the more intelligently can we hear "earth with her thousand voices praising God."

SUNDAY, March 17—"Lord show us the Father, and it sufficeth us" (John 14:8). Read 1 Cor. 2:9-16. After all the chief thing for which we go to church is to find God. And we do find him there as nowhere else. Elsewhere the earth is so much with us, and its distractions are so obtrusive that his presence is dim and the still small voice is drowned in the confusions of life. But here, with our thoughts united and concentrated, we come upon the reality which is behind the mask of affairs. He dwelleth not in temples made with hands, but he does reveal himself in the devout worship of his children.

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## Solving Problems that Face Every Superintendent

(Continued from last week)

### Reverent Opening Exercises

By Will R. Johnson

Fir some years our Sunday school had been wrestling with the problems of irreverence in its program, and the varied, undesirable reactions arising from this trouble. The opening exercises were seldom much better than a bedlam of disturbance, because of one peculiar circumstance and another. During the singing of a hymn, or the reading of the Scripture, or announcements, and even during prayer, inattention and worse could almost certainly be counted upon from some source. The teachers and officers seemed powerless to check it, and eventually came to accept it as a matter of course. After such a so-called worship period, there was anything but a right spirit in either teacher or pupil for the lesson period.

After much prayer and consideration, it was decided that it was almost a psychological impossibility to bring about the radical change necessary, under existing conditions. The mixture of hymns, prayers, announcements, business, and the like was beyond control. With some misgivings the following readjustment was adopted:

At nine thirty the whole Sunday school meets for a song service, during which new hymns are taught and old ones studied more closely. Something about the hymns is presented as well as the hymns themselves. Then a few minutes are taken for announcements and class business, such as class roll call and birthday recognitions.

At ten o'clock sharp all departments of the Sunday school, with the exception of the very small children, march into the main church auditorium. There they quietly stand at attention, in classes. The pastor then takes charge of a fifteen minute worship service. First there is silent prayer, concluding with the chanting of "The Lord is in his holy temple." This is followed by a hymn, then Scripture reading, offering with prayer and organ, special music, hymn and prayer, concluding with the Lord's Prayer. Class session follows. There are no closing exercises except in the individual classes. The signal for closing the service is the beginning of the organ prelude of the church service.

Several marked results have followed the adoption of this plan. Deep reverence is noted everywhere. The teachers report a new spirit in the classes. Inattention has given place to interest. An increasing number remain for church service.

### Birthday Records for Superintendents

By W. H. Klein

The superintendent of our Sunday school believed that the recognition of birthdays offered a splendid opportunity to get into vital touch with each member at least once a year. Therefore after studying the situation for about six months he inaugurated a system of obtaining a complete enrollment of the school for the purpose of organizing

a birthday department. To accomplish this without interfering with the regular routine work of the school his assistant passed the enrollment cards out to a few classes each Sunday, and within a reasonable time the enrollment was completed. When they were obtained the names, addresses, date of birth, and the like, were classified by weeks, a record book being used with a page for each week. Then a series of three letters was prepared by the superintendent for three groups of members according to age, that is, one letter for members from four to seven years, the second for those seven to fifteen years, and the third from fifteen years upward.

On January 1, 1918, the mailing of letters was started, each person receiving a letter about a week previous to his birthday. The results were at once apparent, far greater than our fondest hopes had anticipated, and since 1918 it has become a part of the regular routine of our school.

The superintendent always believed that the ideal method of preparing letters would be to typewrite an individual letter to each person. This, however, being impossible with the average school whose superintendent is generally a busy person, he prepared the series of three and had them printed in imitation of typewriting, leaving the signature blank. The series of letters has been changed each year, a different style, contents, and color of paper being used. The superintendent always prepares the letters himself and gives of his best efforts to make them original and to convey from his heart something suitable for the age of the person to whom a letter is sent. The letters are always mailed in sealed envelopes under first-class postage. No offering is mentioned in any way in the letter, but a small birthday offering envelope is enclosed. The returns from these envelopes are surprising, enough being received each year to pay the entire expense of sending out the letters in the department (printing and postage), and usually, in addition, over a half hundred dollars are received for use in purchasing needed equipment for our school. Of course the ideal manner in using the surplus would be for missionary purposes, but the average school greatly needs extra money for equipment.

The superintendent personally signs each letter in his own handwriting, and prepares, seals, and addresses the envelope with a pen. One evening a week is set aside for this purpose. At this point perhaps some one may inquire why the superintendent should mail all these letters. Why not have a regular birthday secretary for this purpose? Answer: here is an opportunity for a superintendent to make that connection with each member of his school in a vital manner that tends to strengthen the interest between school and superintendent. This is an opportunity that is not presented through any other avenue except by a personal visit in the homes.

The superintendent always carries with him a complete enrollment of the entire school for his own use. This is aside from the birthday enrollment. In his enrollment changes of addresses are noted as they occur. Our school now consists of seven completely organized departments, ten superintendents, and forty-six regular teachers with several substitutes. Five of our department superintendents have on an average of over 150 credits in teacher-training, and about half of our teachers are our own young men and women trained in our own teacher-training classes.

Fulton, New York.

—Sunday School Times.

### THE BIBLE AND EDUCATION

Everyone who has a thorough knowledge of the Bible may be called educated, and no other learning or culture, no matter how extensive or elegant, among Europeans and Americans, can take its place. Western civilization is founded upon the Bible; our ideas, our wisdom, our philosophy, our literature, our art and ideals come more from the Bible than from all other books put together. It is a revelation of the divine and the human; it contains the loftiest religious aspiration along with a candid representation of all that is earthly, sensual, and devilish. I thoroughly believe in a university education for both men and women, but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible. For in the Bible we have the nature of boys and girls, of men and women more accurately charted than in the work of any modern novelist or playwright. You can learn more human nature by reading your Bible than by living in a great city like New York.—William Lyons Phelps.

### THE CRY FOR GOD

No matter how or when or where the veil is lifted, heart and flesh no longer cry out for the living God, for he is with us. One such moment means more, teaches more, reveals more than all the libraries in the world. At the end of his agony Job learned the Truth of Truths, the first truth and the last, the truth that makes all other truth true, when he said, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee." The silence which follows is a silence not of dumb submission, but of a wise humility mingled with awe. He repents for himself, he prays for his friends who, with the folly that was their only wisdom, sought to comfort him. Many years were given him to live, and riches and honors, but we may be sure he walked the earth with reverent feet, and that he was never again afraid of a storm. Happy is the man who, by whatever dim way, has arrived at the quiet assurance in which there is peace to labor, the patience to wait, and the power to endure.—Joseph Fort Newton.

## Editor's Select Notes on the Sunday School Lesson

(Lesson for March 17)

### XI.—The Christian Sabbath

Scripture Lesson—Genesis 2:2, 3; Exodus 20:8-11; Matthew 12:1-14; 28: 1-10; John 20:19; Acts 20:7; Romans 14:4-6; Revelation 1:10.

Printed Text—Ex. 20:8-11; Matt. 12:1-8; John 20:19; Rev. 1:10.

**Devotional Reading**—Psalm 92:1-8.  
**Golden Text**—For the Son of man is lord of the sabbath.—Matt. 12:8.

#### Introductory Notes

Sabbath is not derived from a word meaning "seven," as some have thought, but from a word meaning "to desist." The original idea was probably a cessation from labor. The word was applied to certain other rest days as well as to the weekly Sabbath.

**Unto Jehovah thy God**—a clear recognition of the devotion of the day to worship as well as rest.

The social nature of the responsibility for the Sabbath is shown in the emphasis upon its application, even to the slave and the stranger that is within thy gates.

**Six days**—referring to the account in Gen. 1:5 to 2:3.

At the time of Jesus' ministry the Sab-

bath had been loaded down by many rabbinical rules. According to these rules, plucking grain in the field constituted an infraction of the law.

**What David did.** See 1 Sam. 21:1-6.

Showbread was unleavened bread, of which twelve loaves were kept for a week on a table in the temple. After the week was over they were eaten by the priests in the sanctuary.

**The priests in the temple profane the Sabbath**—by the labor involved in the sacrifices of the temple service. See Num. 28:9, 10.

**I desire mercy.** See Hosea 6:6. Hosea emphasizes the superior importance of righteousness as compared with ceremonial formalities.

**Evening on that day.** John uses the modern method of counting hours, in regarding the evening hours at the close of the day as part of the first day rather than as the beginning of the second day.

Peace be unto you was a customary salutation.

**On the Lord's day**—an evidence that by the time of the writing of the Revelation the important place of the first day had been fixed.—E. Leigh Mudge.

#### The Need of the Sabbath

Man needs the rest of the Sabbath in addition to the rest of night. We have "the testimony of medical and scientific experts that the rest of the night does not restore the powers of mind and body to the same vitality they had twenty-four hours before, and that the natural forces run steadily lower from Monday morning until Saturday night, until these powers can be lifted back to their normal vitality and place only by the relaxation and rest of the seventh day. It is a curious scientific fact that Proudhon, the great socialist philosopher of France, attempted to work out mathematically the relative ratio of work to rest, which should secure the greatest efficiency and the largest product. Biased by no religious claim, but rather avowedly hostile to such influence, he found that six days of work and one of rest was the only right proportion, and when France put the tenth day in the place of the seventh she found that the working man took two holidays instead of one, and thereby entailed a loss upon the industrial production of the empire."

#### The Value of the Sabbath

There is need of special guarding against anything that tends to weaken the effect of the Sabbath law. To break down this safe-

guard is to open the door for the oppression of the poor, and of all the working classes. It is a terrible fate to be compelled to work seven days each week with no chance for better things, for home, for rest, for culture, for religion. There can be no permanent slavery or oppression or degradation where the Sabbath rights are reserved to all men and women who are employed by others. A holy Sabbath day is the jubilee of freedom. "Of all divine institutions, the most divine is that which secures a day of rest for man. I hold it to be the most valuable blessing ever conceded to man."


Frederick Saunders calls the sabbath the savings bank of humanity. If we lay away in it all through our youth and prime, week by week, and year by year, we shall not be bankrupt in our old age. "Blessed is the man . . . that keepeth the sabbath," Isaiah 56:2. John Harper, the book publisher, was one of the members of the well-known firm by that name. Is it a wonder that God so honored and prospered him? Isaiah 58:13, 14. His biographer writes: "Neither he (John Harper) nor his brethren ever worked on Sunday, even during their apprenticeship. It is told of him that one Saturday evening, when he was a journeyman printer in the employment of Jonathan Seymour (of New York City), he was informed that he was expected to work next day on the catalogue of an auction sale, which was to be held on the following Monday. 'That I will not do,' was the sturdy, though respectful reply. 'I will forfeit my papers, but I will not work on Sunday.' When the clock struck twelve that night, John Harper laid down his composing stick and went home,

regardless of the threat to discharge him. On Monday morning Mr. Seymour, who admired the pluck and moral courage displayed by the young man, apologized for having spoken harshly to him, and made him foreman of a department. When in business for himself Mr. Harper never allowed any work to be done in the establishment on Sunday, and this custom was uninterruptedly continued to the end of the office."

#### Make the Sabbath Attractive

The Sabbath should be made attractive, not by breaking it and seeking pleasure first, but by bringing out its inner joys and possibilities. One test of the right use of the Sabbath was that it should be a delight (Isa. 58:13). There will always be some to whom such a Sabbath will be an irksome restraint, as there are some children who always hate going to school. The school exercises do not stop on their account, but they are made as attractive as possible without interfering with study. So should the Sabbath be. It should be made attractive; useless rules should not hamper the conscience or destroy freedom. Especial attractions should be arranged for the children.

All days should be happy days, but pre-eminently the Sabbath should be a bright and joyous day. Do not relegate the work of this day for your children to the Sabbath school. Give the day and yourself up wholly to the little ones. Make a wise mixture of amusement and instruction, of goodness and games. Make it a day that the little fellows will be sorry to see pass away, and whose return they will welcome.

<b>E. M. RIDDLE,</b> President Warsaw, Indiana	<b>CHRISTIAN ENDEAVOR AT WORK</b> 	<b>GLADYS M. SPICE,</b> General Secretary and Treasurer
<b>F. C. VANATOR,</b> Associate Peru, Indiana	Young People's and Junior Topics in THE ANGELUS	2301 13th St. N. E., Canton, Ohio

## What Should Christianity, As Interpreted by the Brethren Church, Mean to Those Around Us?

By Gladys M. Spice, Secretary

This question was recently discussed in a Christian Endeavor meeting of one of our local societies. It was requested that the answer be given to other Endeavorers, through this column, for their consideration.

While we certainly dare not say that acceptance to strictly Brethren doctrines offers the only way of salvation, we DARE and SHOULD say that we believe our particular interpretation of God's Word is more nearly correct than any other. If we do not believe this, it is our duty to get into a church where we can honestly believe it.

Let us consider the things for which our church stands: The inspiration of the Word of God; Virgin birth of Jesus Christ; His substitutionary death on the cross; his resurrection and ascension; that all mankind is lost outside of Jesus Christ; that entrance into the new Life includes faith in Jesus as the Son of God; confession of sins, baptism by trine immersion, infilling of the Holy Spirit; observance of Holy Communion (which includes the Lord's Supper, Foot-washing and the Eucharist—the Eucharist typifying the past work of Christ for us,

in the shedding of his blood on the cross for our sins, the feet washing typifying his present work for us as Intercessor at the right hand of God, the Lord's Supper, typifying his future work for us, when he shall complete our union with himself and we shall eat the Marriage Supper of the Lamb); prayer and anointing for the sick; non-conformity to the world; second coming of our Lord.

Now what should these things mean to the world about us? They will not mean a thing unless we let the world know that we believe them. And furthermore we should be ready and able to give a reason for such belief. What is it that makes people ask for certain brands of goods and certain models of automobiles? Simply the fact that they have been given publicity and the people in using them, have found them to be all that they were represented to be.

It is our duty as Brethren representatives of the Christian faith to let the world know where we stand and what we stand for, and then be very sure that our lives are consistent with our profession!

Canton, Ohio.

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**LOUIS S. BAUMAN**  
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## MISSIONS

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### Almafuerte, Argentina

For a long time we have been looking for a place that might serve for a place for summer conferences like Winona Lake or Shipshewana, but such places are far apart in Argentina. However, we have had our eyes on Almafuerte because it is near a great dam that is being built in Rio Tercero (Third river) and which will produce a lake about seven miles in diameter and one hundred and fifty feet deep with a peninsula extending to the center where it rises in a mountain, making a potential summer resort.

In November I spent a week there with the Bible Coach to find out the prospects for a work. Brethren Luis Siccardi and Robert Crees were with me. A boy received a tract and took it to his parents who immediately sent him to invite us to their home. They had been converted in Rioja and were praying for someone to come and open a mission in Almafuerte. Their home is now open to us whenever we go there. The father has charge of the supplies for the dam.

Then a Norwegian civil engineer loaned us a vacant hall he had near by, and others gave us boxes and boards for seats. In spite of rain and mud the attendance increased and we found several families that had attended missions in other towns.

After a week we had to return to Rio Cuarto, but in December Brother Crees and I returned and conducted a Vacation Bible school for two weeks and prepared a Christmas program. Forty one children enrolled, some of them being from leading families. There was a large attendance at the Christmas program and a large number requested us to continue the work.

However, on account of the illness of the wife of the Norwegian we were obliged to seek another hall. A prominent business man suggested that we ask for the use of the old school building, since a new one is now in use. The old one belongs to Dr. Gallardo, owner of the town site and a very wealthy lawyer of Cordoba. As he is Catholic and his wife is the donor of the magnificent Catholic church in Almafuerte, I scarcely had faith to approach him. We prayed over the matter a great deal and I went. He received me very kindly and in the presence of his wife said that our work had made a very good impression on the town and that it was far better than that of the priests. He therefore gave us the keys to the building and the free use of it until such time as the Federal government may want it for a school,—which will probably never be. The hall is about 27 by 50 feet, and although a little to one side of the town, is accessible to all.

After our General Conference in Rio Cuarto, Brother Romanenghi and I went to inaugurate the hall and follow with a week of meetings. We found that the priest, who had not been there for a year before, had gotten busy, and arranged for the opening of the new church the same day, to be followed by a campaign lasting until Easter. His dedication sermon consisted of the usual list of slanders about the Protestants. However, the people in general now know us well enough to recognize the lies, which

thus reacted against the priest. We have a nice group of children and grown folks whom the priest cannot frighten. One man, formerly a Catholic, saw me give a tract to a man who threw it down and stamped upon it. This aroused his indignation and his curiosity. He went and got the tract and took it home and read it. Then he came and got a Bible. Now he and his entire family are enthusiastic workers for the mission.

As there is good train service from Rio

Cuarto on Thursdays we have arranged to have regular meetings on that night, so that Brother Romanenghi or I can be present. The work is new and there are still many dangers. But in addition to the things I have mentioned there have been many other instances of evident answer to prayer and proof of divine guidance, which gives us confidence in the work. I got a man to haul some gravel and fix the way leading to the hall. It turned out that he formerly lived in Rio Cuarto and his children had been to Sunday school there. Now they will all attend in Almafuerte. The new location is bringing new families from that part of town.

Brother Romanenghi will care for the work during February while I am on an extended preaching tour of which I will write later. Pray especially for this new work, that Satan may find no entrance by which to destroy it. C. F. YODER.

### The Mystery of Marshal Feng

By Rev. Jonathan Goforth, D. D., Szepering kai, Manchuria, Forty Years a Missionary of the Presbyterian Church of Canada

This friend and associate of General Feng Yu-hsiang, writes as follows to *The Life of Faith*:

"Last September I went to Nanking hoping to find Marshal Feng there, but he had gone a thousand miles away into the northwest.

"General Chang Chih-chiang was there acting for Marshal Feng, and on a table in his large reception-room gift Bibles were piled up ready for distribution. He presented me with one, and wrote with his own hand on the fly leaf: 'May grace and peace from God the Father and from the Lord Jesus Christ be bestowed upon Pastor Goforth and family even unto evermore.' He signed himself Chang Chih-chiang, the servant of the Lord Jesus Christ, and affixed his seal.

"General, I said, 'Marshal Feng is about the most spoken-against man in the world. Many say he is not a Christian. What do you say?'

"I believe him to be a real Christian," he replied.

"General Chiang, a man of about forty-three years of age, is chairman of the commission for the disbandment of superfluous soldiers, and also chairman of the commission for the suppression of opium. Marshal Feng is a member of the same commission. He it was who led General Chiang to Christ.

"Among other things he told how the Marshal had invited all the Chinese pastors of Nanking to dine with him. To them the Marshal said something to the following effect: 'Do not imagine that I have given up Christianity because I do not have religious work carried on in the Army as in former days. Then our Army was small, and we could do as we wished, but now our Army is very large. There are two Mohammedan Generals in my Army, and another General is a noted Buddhist. It would not be right to curtail their religious privileges, for we stand for freedom in religion. We know that man "does not live by bread alone," and our Christian reliance is upon the Word of God.'

"An earnest Christian doctor who has been in close association with Marshal Feng for months recently, seemed to be surprised that the reality of his Christianity could be questioned. On several occasions the

Marshal asked him to dine with him, and each time he gave thanks before eating. The doctor also told me that Marshal Feng had said that his hope for the regeneration of China was on the Bible, and not on the principles of Dr. Sun.

"The testimony of two missionaries living in Nanking was that while Marshal Feng sojourned in the city he was the most outstanding Christian there.

"When I first came to know Marshal Feng intimately, he was a brigade commander, I saw proof sufficient to convince me that he was a man really born again of the Spirit of God. I have not changed my opinion since then, and no day has passed without praying for him. My trust is in our almighty Savior."—Missionary Review of the World.

**The Need of Solitude**—It would be unfair for me to speak for others, but for myself let me say that all my creative ideas have come to me when in solitude. They have not been executed or marketed in solitude. One may plan his work in solitude, but he cannot work out his plans under such conditions. Hence I say that all features of life from the monastery to the mill have their economic uses. However, it is very apparent that today the mill is receiving too much attention and the monastery too little. Sunday observance is not simply a religious rite but an economic need as well. A successful nation requires that its people give a proper proportion of their time to meditation and quiet.

The great creative plans that have made the world progress have been born in solitude. Very few new, worthwhile ideas have come to you or anyone else while in an office. Crowds have their use, but they are useless for creative and original work. The thoughts and inspirations which have built America have been born in garrets, in the woods, and on streams away from people.

Hence my appeal for solitude, which offers the greatest source of power, the greatest mine of wealth and the greatest opportunity for spiritual growth—within the reach of all.—Roger Babson.

The companion or friend who keeps us up to the best that is in us is the one that should be cherished.



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### WINCHESTER, VIRGINIA

Although news from the First Brethren church of Winchester, a mission church, has been very scarce on the pages of the Evangelist during the past year, it isn't because the little flock here is dead or dying, for we are very much alive and we want the Brethren to know it.

The reason why we have not appeared on the written page is because I, having acted as corresponding secretary in the past, have been very busy locating and establishing a home. Everyone acquainted with missionary work knows the importance of having some headquarters from which to work. The burden of the work, especially a new work, has usually to be assumed by the missionary, but praise the Lord, I was not alone, neither without help from the Brethren here nor without success. Thanks be unto God, who has been and is so gracious. He has given me strength to labor and wisdom to plan and now today I can say that with his help I have bought a lot, built a home, bought a new automobile, was given a loving wife and a darling baby boy, all within the past year. This somewhat explains why I have neglected sending in news from the field here.

The work is thriving and advancements are being made along several lines. Within the past year eight souls were won to the Lord and the ones already within the ranks are becoming more united as Brethren in the Lord, both in work and worship. The church has purchased an additional lot.

We regret to mention the loss of Brother Charles Fogle, one of the faithful Brethren who so willingly gave of his time and service in establishing the church at its very beginning and stood by it and for it until the Lord called him away early in September, 1928. Brother Fogle is missed by all and I, his pastor, always admired the open stand he took for Brethren teaching and practise. He was loyal and unwilling to compromise. God grant that more of this loyalty and non-compromising might be possessed by us all.

Following our Summer Bible school with an average attendance of 50 we organized a Mary and Martha Sisterhood for our girls.

Our Christian Endeavor Society is very much awake with devotion and enthusiasm for real service. We entered a contest which was carried on by six of the largest and most active societies from the largest churches here in Winchester. These societies, acting as a union of societies, each prepared a special program and all met together in one of the larger churches. A banner was to be awarded the society having the best program, the finest spirit and the greatest attendance. To judge from outward appearances as to size, strength and equipment of these societies you would have said there is no hope or very little show for a little mission church like ours, but what do you think happened? Well, we won the banner and we mean to keep it for a long time. We have recently organized a Junior Endeavor Society with 25 members.

Our Woman's Missionary Society is growing and undertaking plans to help pay the debt of the church. In fact, every part of our machinery is working toward that end.

We are very much alive in this beautiful Shenandoah valley and if there is anyone in the brotherhood thinking we are stagnating or dying we want to inform that one that he is mistaken.

The pastor and members ask from every praying saint a very special interest in their prayers for a mighty outpouring of God's spirit upon us as we enter our special revival meetings beginning two weeks preceding Easter. We want to see a revival all over the brotherhood.

REV. E. J. ROHART, Pastor.

### OAK HILL, WEST VIRGINIA

#### The Switzerland of America

The last report from the church here was the account of the dedication of the new building. Perhaps there may be an idea that there has been nothing to report since that time, but an anti-climax was reached. We had barely got into the new building and had not as yet become completely familiar with it and the increased attendance, when the epidemic which was so general made its appearance here and naturally the only thing that could be done was to take care of the sick. Though we visited hundreds of cases, we were spared in our person and family the ravages of the affliction. Plans had been made for a special Christmas program and this was carried out though hampered to quite an extent by the sickness of those who were to take part. The program was different from any given here and was well received.

When Brother R. Paul Miller was here we planned and introduced a system for handling the financing of the new building which started to work immediately and has been working very good ever since. There had never been any effective system for the handling of the current expenses of the church, so a system was put into practice which has proved its worth and is bringing order out of what had been for years only chaos. This year has been of necessity a very heavy year from the standpoint of finances, and as we have no one of wealth in our congregation, it has meant a lot of sacrificing for the members. They are loyally putting their shoulders to the wheel and some are surprised to find how freely the wheel moves when all are working.

During the winter season when so many of the churches are having their addition revivals, we are having a subtraction, or back door revival. The membership list here had not in recent years been revised, and so carried a lot of dead and half dead timber. We have prepared a pledge card which has been given to five different committees and these cards are presented to every member whom it is possible to get in touch with. The signing of these cards pledge the signer to attendance and support as far as they are able. Any one refusing to sign is automatically dropped from the membership list. We have made an effort to impress upon them that there is no vir-

tue alone in having a name on the membership list. We are not going to have so many members when this is concluded, but we will know where they are, and will have a list as active and as much alive as it is possible to have the members of a church organization. This will clear the deck for the meeting here this fall, which ought, from the present outlook, to be the best that the Oak Hill Brethren church has ever had.

Since the "Fludemie" has passed, our attendance for the Sunday school has gradually started to climb. Our attendance for preaching services is splendid. We have been using special subjects for the night services for several weeks and will continue for several more weeks. Our services are the best attended they have ever been, and this is our sixth year of service here. While there are two churches of larger membership I am told that we have the largest Sunday night crowds in Oak Hill. If we who have been on the field all this time can fill the main auditorium, we are commencing to wonder where a well known evangelist is going to put the people when he comes to Oak Hill this autumn. Surely the outlook is encouraging, more so than at any time in the history of the church.

We are now commencing to look forward to entertaining the Southeastern District Conference here the second week of June. With the good roads as we now have them opening up into Virginia from South and East of here we are expecting this to be one of the best conferences from standpoint of attendance and accomplishments that the district has had. The people here are expecting to do their share toward making it a success.

These days are busy days, but since results are now being realized that had been prayed and hoped for for years, our labor is not all toil. We covet the interest of the brotherhood that this section of the field should produce results meet for the Master's needs.

FREEMAN ANKRUM, Pastor.

### MIAMISBURG, OHIO

I thought it might be of interest to some of you to know how things are going at the Miamisburg church. Many of you have been there and no doubt have many pleasant memories of the place. Well, we are not dead yet, as has been hinted already. We are yet on the way and are making some progress, even though slow.

I was called to this pastorate nearly three years ago and they have endured me ever since. I don't know how they did it, but I am glad they did. The first two years we had Sunday school every Sunday and preaching every two weeks, and would close the year with a Christmas program. Then we would wait for the groundhog to decide on the weather before opening up. This year we decided to go straight through the winter. And I would have you know that these people are ninety percent church-going and are a loyal and enthusiastic bunch of workers. During my pastorate I had held two communions for them when every member was present. Pastors, how does that sound? A one hundred percent communion! Can you duplicate it?

We have held no revivals as yet, but are trying to sow the good seed. Just recently I had the extreme pleasure of receiving six young people into the church by confession of faith and repentance and by baptism and



the laying on of hands. They ranged in age from 14 to 20. Having no convenient place for baptizing, we went to the Dayton church to perform the rite.

We are trying to remember the days for the special offerings. Our offerings may be small but we are doing what we can. These good people have been trying to do something for themselves, also. During my stay here they have replaced the old organ with a piano, and now are repairing the furnace, and have other improvements under consideration. We may be driving slow, but we are sure, I hope.

We have had much sickness among the members this winter.

Some time since we held a Home Coming at the church. It was a great day. Old friends from far and near came and enjoyed the day together. We had a splendid program with Dr. W. H. Beachler present (and he is one of the home boys) and a luncheon at noon. At two o'clock in the afternoon he gave us a real spiritual feast.

I live some thirty-five miles from the church and cannot give it the attention that it needs, but we are doing what we can.

H. C. FUNDERBURG,  
New Carlisle, Ohio.

#### FORT SCOTT, KANSAS

The work here is moving along very well after about two months of unusually cold weather, with much snow and ice, which of course hindered attendance at all services.

It is milder now and we are expecting to get back to normal, and even exceed that. The W. M. S. has finished its mission study book, and are holding the regular monthly devotional meetings which are well attended, considering their fewness in number. The Sunday school is holding its own with a prospect of increasing in attendance and efficiency. The interest is maintained at the mission point at Godfrey, and some of them attend the Sunday evening service at the church when they can get to the good road. By the time this is being read, we expect to be in a revival at the church, with Brother H. H. Rowsey of Falls City, Nebraska, as our leader. We hope to put on an intensive two weeks campaign, and are expecting good results. While there has been much sickness and many deaths here this winter, we have lost no members by death, and health is now reasonably good and we are going strong. We praise the Lord for all good and trust him for grace to overcome. Pray for this mission point and for our workers on the field. L. G. WOOD.

#### ELKHART, INDIANA

The Elkhart church just closed a wonderful revival with Brother S. M. Whetstone of Napanee, Indiana and Brother Glen Wagner of Goshen, Indiana. The Spirit of God was with us throughout—our work was made intensive from the beginning as the church realized we had only a "short time" to make our drive for souls.

Brother Whetstone preached the Word with power and conviction—no man whether saint or sinner could mistake his duty toward his God and his fellowman.

His preaching was of a constructive nature—a church always feels stronger with this type of preaching—his work was far-reaching.

Brother Wagner, singing evangelist, did some very effective work, with the co-operation of our choir director, Sister Fay Wilson, and her choir. Much good was done through the medium of song—it was a

strong factor in making our meetings a success. Brother Wagner's solo work was pleasing and did much in leading men and women to a confession.

There were twenty accessions. These services were in reality a climax of our year's work. Men, women and children have been received into the church throughout the year—fifty-five during the last fifteen months.

Our neighboring churches, Goshen, Napanee, South Bend and Ardmore came in large delegations. Scarcely a service passed that some of these churches were not represented. Their presence contributed much to the spirit of the meeting. We surely appreciated their happy spirit of co-operation.

MRS. EDNA NICHOLAS.

#### LOST CREEK, KENTUCKY

How happy I am that my salvation does not depend on nature, or any of the natural fulminations of man in the varied religions of the day. These things are all too fickle. Last Wednesday evening it began snowing here, and the next morning we awoke to a seventeen inch fall of the beautiful white stuff, the deepest snow known here, at least for a long time. Then in a morning or two, we awoke to find the temperature down to four degrees below zero, and this all when we had expected winter to be over with us here. Well, it all was a real surprise. The snow was enjoyed and the cold endured.

Today with all the cold and snow we had seventy-nine out for services. One year ago eighty-nine. Last Sunday we had ninety-one out, and one year ago that day eighty-eight. There is good interest also in the services.

A couple of Sundays ago I chanced to be in my home as the young men's Sunday school class went by the window to their class meeting. I counted about twenty-five. The thought that flashed through my mind was, What if there were no school here! where would these young men be? Not more than two or three of them would likely have been in Sunday school and church services. Then I asked myself, is it worth while to give them that opportunity here, or rather to make it for them? It seemed to me that there could only be one answer.

All boarding students are required to attend Sunday school and church service, and the midweek prayer meeting. Then also they are required to study the Bible four days in the week, with a forty minute recitation period. The school calls out the best young men and women of the mountains, for here, as elsewhere, the best and most promising young folks go to school. These services, and their requirements, and then the Bible study through the week, gives much opportunity for a real acquaintance with the word, and the life revealed therein. Ninety-eight per cent of our students here are members of the Brethren church, and over ninety-nine percent of our graduates are also members of our church.

For some years now we have been at times teaching what we have called a Normal Term, beginning right after the regular year's work ends. This is never taught except that there is sufficient demand for it. This year we have had the biggest demand for this work that we have had for a number of years. The attendance for the regular school work is also up to, if not above, the average.

Some of the workers are planning on staying over through vacation time, and doing special Bible work—Vacation Bible School Work. We have never done it be-

fore, but the time now seems ripe for it and we shall be most happy to see it put on. It will possibly comprise a week of special Bible work here, i. e., Institute work. Then there will be Vacation Bible School in communities beyond us, where some of our students live. We ask for special prayer for this work.

We are glad to know that some are sending in their subscriptions for "The Riverside Beacon." This gives a better idea of what is going on here than one can get otherwise, except by a visit. Sunday school classes and C. E. societies could send their subscriptions as a club, thus saving postage. Our regular school work for the year ends April 5th. May we ask again that you pray for the work here and the workers that all may be led by him who doeth all things well. G. E. DRUSHAL.

#### HARRAH, WASHINGTON

I have been asked to write a line for the Evangelist concerning our work at this place, and I am glad to do so. Everything must have a beginning, and accordingly Harrah is in its infancy, but bids fair to develop into a healthy child. They have a commodious plant, in an unworked, unchurched field, and last but not least a very loyal band of members that are willing to sacrifice to the shame of many of our churches. It was my privilege to be present at their recent business meeting and to hear their financial report for the year past. That report would do credit to many churches many times their size. A union meeting was recently held in the village with a goodly number of confessions but little immediate results for the Brethren, due to the fact that our people had no pastor, and also that our doctrines are so new to the community that it will take some time to have things in shape for a harvest for the Brethren. Brother Bauman spent a week with them at the Holiday season, which if he had continued would no doubt have resulted in a great victory for our work, for he had a splendid hearing and good interest. I have been making a number of trips to the field for consultation with reference to locating a pastor, visiting, conducting communion for them and at present am conducting their mid-week services for them. This is in the nature of a worship service, as they have no regular pastor at present. I have recently baptized five, confirmed two, and anointed one. There are still others awaiting the rite of baptism. We believe that when we have located the right man for the pastorate that the work will go forward. Our plan is to help them as best we can and as much as we can until the pastor is located which will no doubt be before many months. Until then, let us not fail to pray for our Home Mission points and give them all the encouragement that it is possible to give. We need more of them. It would be well for every one of our larger churches to adopt a smaller work and get back of it with its moral and financial support. C. C. GRISSO,

President Northwest Mission Board.

#### A TIMELY PRAYER FOR US ALL

Almighty God, Lord of all governments, help us, in the opening hours of this legislative session, to realize the sanctity of politics.

Save us from the sins to which we shall be subtly tempted as the calls of parties and the cries of interests beat upon this seat of government.



Save us from thinking about the next election when we should be thinking about the next generation.

Save us from dealing in personalities when we should be dealing in principles.

Save us from thinking too much about the vote of majorities when we should be thinking about the virtue of measures.

Save us, in crucial hours of debate, from saying the things that will take when we should be saying the things that are true.

Save us from indulging in catch-words when we should be searching for facts.

Save us from making party an end in itself when we should be making it a means to an end.

We do not ask mere protection from these temptations that will surround us in these legislative halls; we ask also for an ever finer insight into the meaning of government, that we may be better servants of the men and women who have committed the government of this commonwealth into our hands.

Help us to realize that the unborn are part of our constituency, although they have no vote at the polls.

May we have greater reverence for the truth than for the past. Help us to make party our servant rather than our master.

May we know that it profits us nothing to win elections if we lose our courage.

Help us to be independent alike of tyrannical majorities and tiring minorities when the truth abides in neither.

May sincerity inspire our motives and science inform our methods.

Help us to serve the crowd without flattering it, and believe in it without bowing to its idolatries.—Prayer by Glen Frank at the opening of the Wisconsin Senate.

## Signs of the Times

(Continued from page 2)

to sing, the older you get the harder it is to acquire the habit. One man will give one hundred dollars to foreign missions, on Easter Sunday, without a bit of fuss or travail of soul. Another man will give five dollars, and in so-doing he will struggle like a sixty-year old man trying to sing a solo for the first time. At heart he feels that he has accomplished a remarkable feat, which he really has, perhaps. The whole trouble is that he didn't begin early enough. That is what makes it so hard for him.

**I**N a bitter speech against the 18th Amendment, Senator Reed of Missouri declares that during his campaign travels he never entered a single state, city or village where liquor was not offered him.

Evidently, the bootleggers felt perfectly safe with Mr. Reed. But the surprising thing is that he should tell about the matter.

## THE TIE THAT BINDS

**BOOTHE-TREDWAY**—At the Oak Hill Brethren parsonage, February the sixteenth, occurred the wedding of Mr. Delbert Boothe of the Salem church and Miss Dorothy May Tredway of the same community. These young people are members of the Salem Brethren Sunday school. Ceremony by the undersigned. **FREEMAN ANKREUM**

**JEVSBURY-PARKER**—At the Brethren parsonage in Fort Scott, Kansas on Wednesday morning of February 20th, 1929, occurred the marriage of Miss Hazel Maude Jevsbury to Mr. Kenneth Clyde Parker. They are both well respected young people of a few miles southwest of the city. After the ceremony we repaired to the country home of the bride's parents where a bountiful wedding dinner was served. Mr. and Mrs. Parker will reside on a farm in their home neighborhood, where they enjoy the esteem of a large

circle of friends and where they have resided from childhood.

Ceremony by the writer, who, with his wife, enjoyed the dinner and joyful fellowship with the families. **L. G. WOOD.**

**GORDON-DEAN**—On the evening of Saturday, January 19, at the home of the bride, occurred the wedding of Mr. Benjamin Gordon and Miss Sherry Dean. Both of these subjects of this young people are members of the Washington, D. C., First Brethren church. They will make their residence in Washington. The ceremony was performed by the writer. **HOMER A. KENT.**

**FUNK-STEINBRAKER**—Thursday evening, February 21, 1929, at the parsonage of the church of Mr. Kenneth Funk and Miss Minnie Steinbraker was solemnized at the Washington First Brethren church. It was a beautiful wedding with a large group of friends present to witness it. Miss Steinbraker has been a valued member of the local church for a number of years. Her ability as a soloist has been much appreciated. Mr. Funk, although not a member of this church, is a regular attendant. These young people will make their home in Washington. The wedding was performed by the writer. **HOMER A. KENT.**

## IN THE SHADOW

**COLLINS**—Gordon M. Collins, son of William W. and Lillian Collins, departed this life February 5, 1929, at the home of his mother in Seymour, Indiana. He was past adolescence, was of the age of 16 years and had suffered a severe affliction all his life. He was unable to attend the public schools, but he had a brilliant mind and learned rapidly under the instruction of his mother and his older brothers. He was very ambitious and developed remarkable skill in painting. Much credit is due his mother for her sincere devotion and noble sacrifice, through which he had become very much endeared to her. His fine spirit had won for him many friends. His body was brought to the city of Clay City, where he and his parents formerly lived. Funeral services were held in the Brethren church, to which the mother belongs, and were conducted by the pastor. Interment in Oak Hill cemetery. The mother and four brothers survive. **H. M. OEBERHOLTZER.**

**GINGRICH**—Miriam Geraldine, youngest child of Elder and Mrs. Joseph L. Gingrich, was born June 11, 1927, and passed to her father's home, February 12, 1929, at the age of 19 months. She was born at the age of 19 months. Death was caused by pneumonia following whooping cough, by which the little body had been weakened and was unable to combat the more fatal pneumonia. All that medical skill and loving care could do did not avail, and death came as a release from an extended period of suffering.

She is survived by the parents (well known to the brethren), Brother Gingrich being pastor of the Third Brethren church of Johnstown), one sister and one brother, beside more distant relatives.

Funeral services at Johnstown were held at the Third Brethren church on Saturday afternoon, January 12, with the other three Brethren pastors of the city having part in the service. The services were directed by Brother Ashman, of the First church; the Scripture was read and prayer offered by Brother Saylor of Conesburg; while the writer was asked to deliver the discourse upon the occasion. Music was provided by a mixed quartette from the First church. The sympathy of the members of the Third church was shown by the goodly number who assembled for the funeral service. The body was taken to Ashland, Ohio, where additional services were held at the Pleasant Valley Lutheran church, on Sunday afternoon, January 13, in charge of Dean J. Allen Miller. Miss Dorcas Bame brought comfort in song at the services at Ashland. Burial was made in the Fairview cemetery at Lakemont, Ohio. The sympathy of their many friends goes out to the bereaved parents, and heaven will have added attraction and meaning to them since their loved one has been there. God sends his sorrowing heart and help us all to strive to become as little children that we too may be worthy of not only "seeing" but entering his kingdom. **DYOLL BELOTE.**

**KELLER**—Elmer Michael Keller was born February 3, 1895, and was plucked from this life February 10, 1929, after an illness of about two weeks, suffering from influenza and pneumonia. He was the son of Benjamin and Emmaline Keller of Accident, Maryland, where he grew to manhood.

At the age of nineteen he confessed Christ as his personal friend and Savior, and was baptized in the Brethren church at Accident by Rev. Edwin Bozeman, Jr., who was pastor of the church at that time. He remained a loyal, never-tiring servant, always placing the cause of God before all. Elmer was firm in the faith of his Lord, and never faltered. Though many trials and temptations overshadowed him, he proved faithful to the end. His last words on earth, were concerning his persecution for his Lord. Just ten days prior to his death occurred the death of a beloved sister, Mrs. Louise Keller Killian, who also was a victim of the same dreadful disease. The event is almost unbearable, but we have the promise of a Comforter.

He was anointed according to James 5:14-15. He bore his sufferings patiently, and naturally fell asleep in Jesus at the age of 33 years. He was born in Lancaster County, Pennsylvania, and came to Sunnyside in 1904. He united with the Brethren church in Lanark, Illinois, and later with the local church. He leaves a companion, three sons and one daughter, besides grandchildren here and other relatives in Pennsylvania. His going was a shock to the church and community, as he was taken from us without warning. This is the second time that death has visited this home recently, and they need the help that only God can give.

**MINNICK**—Daniel Minnick of Sunnyside, Washington, passed on to his eternal home on February 9, 1929, at the age of 53 years. He was born in Lancaster County, Pennsylvania, and came to Sunnyside in 1904. He united with the Brethren church in Lanark, Illinois, and later with the local church. He leaves a companion, three sons and one daughter, besides grandchildren here and other relatives in Pennsylvania. His going was a shock to the church and community, as he was taken from us without warning. This is the second time that death has visited this home recently, and they need the help that only God can give.

Funeral services held in the Brethren church by the family pastor. **C. C. GRISSO.**

**WESCOTT**—Daniel Wescott was born in New York, and passed away at the home of his son at Sunnyside, at 82 years of age. He was a Christian for many years, and since 1913 was a faithful member of the Sunnyside church. As long as health permitted he was a faithful attendant at God's house. He loved the Bible and the church. He leaves three sons. May they ever follow the example of a Christian father. The last rites were held in the Brethren church in Sunnyside by the pastor, on February 13. **C. C. GRISSO.**

**FRANTZ**—Mrs. Maria J. Frantz, 91 years old, a pioneer resident of Enid, Oklahoma, and mother of eight children prominently known in business and social circles of Enid as well as throughout the state, died February 4, 1929, at the home of her daughter, Mrs. Lula F. Whitson, 412 West Elm street.

For some months Mrs. Frantz had been in failing health. Sixteen days ago she met with a painful accident, falling down stairs and breaking her hip. She never fully recovered from the accident though prior to that time she took a lively interest in church and home affairs surrounded by her children, grandchildren and great grandchildren.

She truly was a sainted mother and always was happiest where ministering with her own hands to those whom she loved and they were a legion. Some one has beautifully said that God could not be everywhere and therefore he gave us Mothers. This seems wonderful when one thinks of her. She gloriously fulfilled her mission in life and her children and children's children rise up to call her blessed.

Surviving her are eight children. They are W. D. Edmund, Walter and Mont Frantz, all of Enid; Mrs. Lula F. Whitson, Mrs. Mamie F. Harey, Frank Frantz of Tulsa, a former governor of the state, and Orville Frantz of Tulsa. A son, John, died in infancy and a daughter, Mrs. Minnie S. Hiershausen, died in Pasadena, California, in 1893. She leaves 31 grandchildren and nine great grandchildren.

Her funeral was from the First Presbyterian church and burial was in the Wellington, Kansas, cemetery by the side of her husband, who died in 1897.

**ROWLAND**—C. Lee Rowland, youngest son of Brother and Sister George Rowland of Lydia, Maryland, died after a brief illness, January 19th, 1929, at the age of 70 years, and 4 days. By his agreeable disposition Lee made a host of friends who miss him and feel the loss keenly. Services were conducted by the pastor, W. S. Baker, and assisted by H. W. Torgue, of Johnstown, Pennsylvania, H. W. NOWAG.

**PHILIPS**—William Harrison Philips was born March 20, 1858, near Springfield, Ohio. He was the son of Robert and Frances (Hess) Philips. He died at the age of 70 years, 10 months and 9 days. He was married to Sarah Jane Early, who preceded him in death 9 years ago. To this union were born 10 children, two of which died in infancy. He is survived by two daughters and six sons, 31 grandchildren, one brother, and two sisters. Mr. Philips had never identified himself with any church. He left his home on the morning of his death in the usual health and had asked only a quarter of a mile from home when he met his death in an automobile accident. Funeral was conducted in the Miamisburg Brethren church by the writer. Burial was in the Springfield cemetery. **H. C. FUNDERBERG.**

**DAVIS**—Oscar R. Davis was born near Vandalia, Ohio, and died at New Carlisle, Ohio, February 6, 1929, at the age of 73 years. He had the misfortune of blindness for about four years. He was a well-known and neighborly of the writer and requested him to conduct the funeral, which was held in the New Carlisle M. E. church, of which Brother Davis was a faithful member. Text: Job 14:5. **H. C. FUNDERBERG.**

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As a member of the Brethren denomination, I do most heartily recommend the correspondence courses issued by this school, and shall deem it a high privilege to forward you a copy of our descriptive bulletin.

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250,000 natives in our district are lost without Christ.  
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The Insistent Threat of Romanism to enter our district challenges us.  
The ignorance, superstition, and utter wretchedness, of these lost souls call

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Our Investments in Prayer, Love, Service cannot be estimated.

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## CALL OF THE HOUR

Pray! Pray!! Pray!!! Pray!!!! PRAY!!!!!! Pray!!!!!! Pray!!!!!!  
Give! Everybody give!! Give as you would for your own soul's salvation!!!  
Go! Answer, "Yes"!! Be a volunteer for Christ!!!

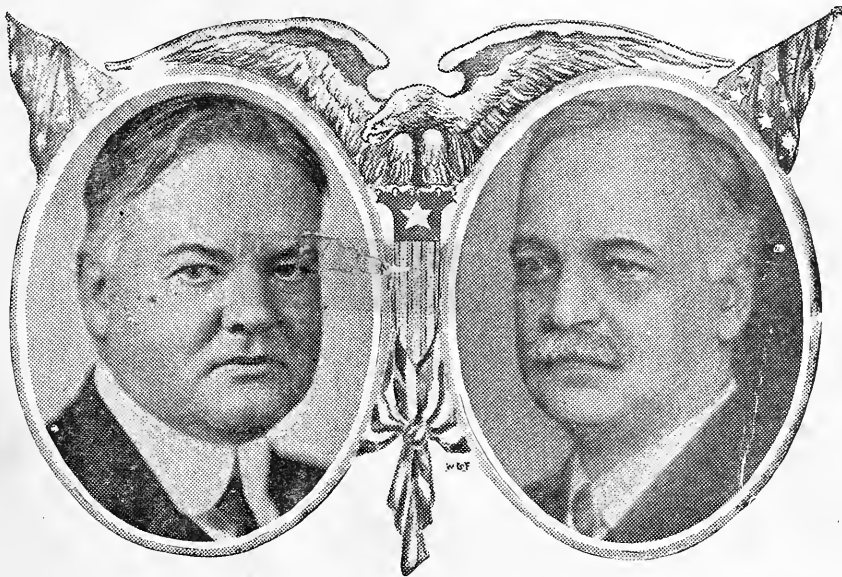
**EASTER SUNDAY IS THE TIME TO ANSWER THIS MACEDONIAN CALL  
FROM AFRICA**

Volume LI  
Number 11

March 16  
1929

# THE BRETHREN EVANGELIST

## *Our Country's New Leaders*



HERBERT HOOVER

CHARLES CURTIS

PRAY FOR THE NATION'S LEADERS  
AND OBEY THE NATION'S LAWS

"The most malign of all dangers today is disregard and disobedience of law."—  
Herbert Hoover, in his Inaugural Address.

"Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king (or president) as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using their liberty as a cloak of maliciousness, but as the servants of God ... Honor the king (or the president)."—1 Peter 2:13-17.

## Signs of the Times

### Christ in the 20th Century "Helping" the Children

by  
Alva J. McClain

SOME of the opposition to the imminent personal return of our Lord to this earth seems to be based upon a secret fear that he would not "fit" into the twentieth century. Men like to think of him in the flowing dress of the Orient, living in the ancient world, walking through the land of Judea, healing the lepers, and feeding the multitudes besides the Galilean sea. But they find it impossible to visualize him moving in the midst of modern civilization. They seem to feel that the personal figure of the Son of God would somehow be out of place in our sophisticated cosmos.

Such men do not know Christ. If they knew him they could have no fears. For Jesus Christ belongs to no one certain age or stage of world civilization. "He rises above the parentage, the blood, the narrow horizon which bounded, as it seemed, his life; for he is the archetypal Man in whose presence distinctions of race, intervals of ages, types of civilization and degrees of mental culture are as nothing" (Liddon). As the late Dr. Moorehead puts it, "He belongs to all ages, he is related to all men, whether they shiver beneath the snows of the arctic circle, or pant beneath the burning heat of the equator, for he is the Son of Man."

The enlightened Christian is certain that if, in the plan of God, the first coming of Christ had been fixed in our own twentieth century, not all its stupendous and complex works could have dimmed his majesty. He would have been just as great in this century as he was in the first century. He belongs to no century. The centuries belong to him. He is the "Father of eternity" (Isa. 9:6 ARV margin). He is the Maker of the ages. Certainly, then, he is at home in any of them.

If this could be true of him at his first coming, it can also be true of him at his second coming. When "this same Jesus" shall come again, he will not be an incongruous figure. He will not seem to be a first-century person transplanted to the twentieth. Modern opposers of his coming may dismiss their fears on this point.

It is true that our Lord, when he comes, will change radically some features of modern civilization that need changing (Matt. 18:41), but if he should come tomorrow he would be just as much at home in this modern world as he was in the country of Galilee. He is the eternal Christ. Therefore, he is at home in all the ages because he is above them all. To some modern thinkers he may be merely "This Jesus of Nazareth," but to us he is "over all God blessed forever."

A CERTAIN author, writing on "Worship Training," declares that there is complete confusion in the minds of most Sunday school children concerning Christ and God. She says, "Most of them make no dis-

inction, using the names interchangeably, but with a preference for the Name of Jesus." And she thinks something should be done about it to clear away this "fog" and "confusion." The children even pray to Jesus, she affirms.

Now as a matter of fact, this writer is in the fog, not the children. Why shouldn't they use the names of God and Christ interchangeably? The Bible does. And why shouldn't they pray to Jesus? Stephen and Paul did, to say nothing of the millions since. And why shouldn't they "prefer" the Name of Jesus? Paul declares that he is to have "the pre-eminence" in all things, and that in confessing him as Lord we are giving glory to God the Father.

The reason why little children pray to Christ and display a "preference for his Name is because that when they are brought into his presence, they feel at once that they are in the presence of God. And the child, not bothered with adult metaphysical problems, turns to Christ and deals with him directly. Why look further? Here is God. The spiritual perceptions of little children on this point are more trustworthy than the reasonings of experts in educational methods. "I thank thee," Christ once prayed to the Father, "because thou hast hid these things from the wise and the prudent, and hast revealed them unto babes" (Matt. 11:25).

The situation, from one standpoint, is rather amusing. Certain modern teachers of religion, not accepting the absolute Deity of Christ, nevertheless go on teaching the children about him. And after a while they discover to their intense embarrassment that the children regard him as God and insist upon praying to him! Bless their little hearts.

The strangest aspect of the matter is that the above mentioned author, in dealing with  
(Continued on page 15)

## Questions & Answers

Conducted by  
J. Allen Miller

Readers are invited to send in suitable questions, which will receive consideration as space permits.

16. One of the endowments of the officials of the Apostolic Churches was the power to cast out the devils which dwelt in the hearts of their converts. Do we have any demonstration of that gift in the activities of Church officials now?—D. C. M.

The dear brother who asks this question is perhaps as capable of answering it as I am. Perhaps we can do nothing more than express an opinion on the question. Let us consider several plain teachings of the Scriptures.

First, the Scriptures recognize and reveal a hierarchy of evil. Its chief is called Satan and the Devil. Our Lord calls him the "prince of this world." However great his power we must remember that he is a usurper and wields a vanquished sceptre. "The prince of this world hath been judged." So declares our Lord himself.

Second, let us note that the Scriptures also recognize a multitude of evil beings who act under Satan's direction. In the A. V. they are called devils but the R. V. (American) corrects the confusion which that translation makes by rendering the original everywhere by the word demon or demons. Whatever may have been the meaning of this word before its use by the New Testament writers we know that in the New Testament it meant only one thing, that is, evil beings, angels or spirits. Our Lord's only connection with these evil spirits was one of conflict with them, casting out those that had possessed some human being. We may note here that this demon-possession is everywhere treated in the Gospels as a fact. We may also note that Jesus calls these demons by two very characteristic names. The first is spirit. He said in addressing one, "Come forth, thou unclean spirit, out of the man." Mark 5:8. See also Mt. 12:43; Mk. 9:25; Lk. 11:4. The other name he gave them was angels. Mt. 25:41.

To come more directly to the question. The discussion of Spiritual Gifts, that is, the charismata or gifts bestowed for spiritual service, is very full as given by St. Paul in 1 Corinthians, chapters 12-14. Among them are certainly some that we should call supernatural or miraculous. There is no statement to the effect that such gifts were to be temporary. But in the absence of the statement the facts of Church History do show them to have ceased with the Apostolic Age or soon thereafter. I should not say that the exercise of any or all of these powers might not return. I believe that God's power in answer to prayer is absolutely unlimited. I believe further that instead of an individual here or there being endowed with such a gift as Paul speaks of in the above sections of First Corinthians every child of God has access to him in prayer. Prayer as taught and contemplated by Jesus as the prerogative of every Christian opens an avenue of power and of service far beyond that which would be possible in individual bestowments of even supernatural gifts. So Brother D. C. M. perhaps the occasions do not call for the casting out of demons now as was the case in that crisis period when the Son of God wrought out salvation for us men; and further, perhaps through prayer far more and greater works are wrought than we know.

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# THE BRETHREN EVANGELIST

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## Sabbath Wolves

The Sabbath wolves are howling ready for an attack upon man's sacred rest day, the Sabbath. We have them ever with us—men who are eager to devour the one day of rest in seven to satisfy their insatiable greed for gold. And with the growing spirit of materialism the danger of our losing the sacredness and the necessary protection of the Lord's Day is constantly increasing. Men are seeking more and more, and by every manner of means, to utilize the Sabbath day for gain. Especially is this true of commercialized amusements, whose mighty financial strength is often used to deceive and dull public opinion as well as to influence legislatures.

Christian people themselves are largely to blame for the success with which these Sabbath wolves are able to get away with this or that portion of the Lord's day for gain. Eternal vigilance is the price that must be paid for the preservation of that day as a day of rest and worship. And if the people of God slacken their interest in the maintenance of the public safeguards that have been thrown up about this day and allow selfish, God-dishonoring men to tear down those safeguards without a protest, they have only themselves to blame and it turns out that Christ's greatest foes are those of his own house.

This is no time for indifference or unconcern. It is no time to soothe one's conscience by the discussion of academic questions about compelling Sabbath observance. It is a time for the awakening of conscience and for action. We must bear in mind that the Sabbath (one day of rest, or cessation from labor, out of every seven) is an ordinance of God, is established in the very nature of man and forever in this sphere of mortality is essential to his welfare, and also that it has status as a civil institution, the United States Supreme Court in 1886 having declared Sunday laws to be a part of the common law of the land, and further, that men are trying to nullify or abolish the laws enacted to safeguard that day. As Christian men and women, it is our duty not merely to observe the Sabbath as a Christian institution, but to do what we can to protect it from the ravages of those who are ready to disregard the laws of God and man for the sake of gain.

The Christian Statesman, an organ devoted to the promotion of Christian ideals in civic and social life, speaks specifically of bills pending in certain state legislatures to weaken or destroy our Sabbath laws. It says that:

"At least five such bills have been introduced in the Pennsylvania legislature—House Bills, Nos. 2 and 43, to grant local option on all sorts of Sunday amusements and sports; House Bill, No. 394, to permit Sunday fishing with one rod and two hooks; House Bill, No. 205, to legalize pay concerts and permit musicians to receive compensation for Sunday services, and the Welloch Bill which would legalize non-commercialized Sunday amusements and sports and the sale of half a score of things which cannot now be sold on the Sabbath.

All these bills should be defeated and we prophesy they will be, if the friends of the Sabbath protest vigorously against them. Back of them, largely, are selfish commercial interests, who are ready to break down respect for the sacredness of the Sabbath, interfere with the liberties of those who wish to observe the day religiously and involve many laboring men in Sunday toil, for the sake of financial gain.

The contention that the Pennsylvania Sabbath Law of 1794 is antiquated and prohibits what in our present day civilization is necessary is unfounded. The Law is stated in general terms, and our courts interpret what are "works of necessity and mercy" in the light of present day conditions. This gives the Law a flexibility which adapts it to present day conditions. All these bills are before the Law and Order Committee of the House of Representatives of the Pennsylvania Legislature. Send your protest to the Chairman of this Committee, Mrs. Ella C. Smith, House of Representatives, Harrisburg, Pennsylvania.

A dangerous bill is before the Ohio Legislature to grant to the Council of a city, incorporated town or village, the power to permit the exhibition of motion pictures on the Lord's Day after

one o'clock; or to submit this question to a vote of the electors. This bill was introduced into the Senate by Senator Marshall of Cleveland, and referred to the Committee on Judiciary, of which he is Chairman. It should be fought vigorously as the motion picture interests seem to be concentrating their efforts to secure its passage. Letters and telegrams from individuals, and petitions from organizations, from the Ohio Senatorial Districts should be sent to the Senator from the District.

The danger of losing our Sabbath is no little matter and Christian people ought to become concerned about it. Whenever the opportunity presents itself, we ought to defend it from being desecrated by those who are godless and at the same time seek to encourage its use for man's highest good. That is the purpose of the Sabbath, and therein is our warrant for safeguarding it. As Jesus said, "The Sabbath was made for man, and not man for the Sabbath." It was made for man's whole nature—body, mind and spirit, for physical and mental rest, for deeds of mercy and acts of kindness and helpfulness, for social improvement and moral growth, for spiritual enrichment and eternal salvation. It is God's institution for man, and that puts us under the highest obligation to preserve it—it is of divine origin. It was made for man—that is, for all men, and we ought to keep it, and insist on its being kept, so as not to deprive others unnecessarily of its blessings either to body or soul. As people who honor God and his Son, Jesus Christ, and recognize the authority of his Word, which never at any time abolished the law of the Sabbath—a moral and unalterable law—we are under bounden duty to preserve and protect this religious institution.

But the Sabbath is also a civil institution, and as such we have a right to demand the state's cooperation in its protection. As a civil institution it is necessary to guarantee to man the privilege of enjoying his natural right to a day of rest and of worship in each week. The former,—that is, the day of rest,—is essential to his physical welfare and happiness, and the latter is involved in his inalienable right to freedom of worship. The man who is denied his Sabbath, is denied thereby the right and privilege of worship, and the enjoyment of religious exercises. These rights the state is duty bound to insure to every individual, as truly as it is the rights of property, of marriage, or of family. And nothing is more vital or more justified than such a service on the part of the state. To use the words of William Strong (1808-95), an associate justice of the United States Supreme Court, "There is abundant justification for our Sabbath laws, regarding them as a mere civil institution, which they are, and he is no friend to the good order and welfare of society who would break them down, or who himself sets an example of disobedience to them." And in view of movements on foot right now throughout the land, we may well inquire whether we will allow the state to withdraw its protecting arm while these vital interests are sacrificed on the twin altars of pleasure and greed, or whether we will insist that it shall guard the religious and physical welfare of its citizens.

Some people who credit themselves boastfully of speaking plainly, are plainly brutal. Paul's advice is to "speak the truth in love." That takes off the rough edges.

Paul admonishes the Ephesians that, "speaking the truth in love," they should endeavor to "grow up into him (that is, in Christ) in all things." Bishop Hall says that one who endeavors to be a Christian in all his ways, must have three guides—Truth, Charity, Wisdom. Truth to go before him, Charity and Wisdom on either hand. If any of the three be absent, he walks amiss. I have seen some do hurt by following truth uncharitably; and others while they would solve an error with love have failed in their wisdom and offended justice."

## EDITORIAL REVIEW

Next week's issue will be the special Foreign Mission number.

Dr. J. L. Gillin describes his visit to a French prison in his article published in this week's Evangelist.

The size of the crowd does not always indicate the quality of the goods being displayed, whether by a street-corner merchant or by a minister of the gospel.

If some of you young people want to know what kind of material there is in your mission at Krypton, Kentucky, just read some of the testimonies that appear on Christian Endeavor page in this issue and in succeeding issues. Brother Kinzie reports a very successful meeting recently held.

Miss Gladys Spice, general secretary of the Brethren National Christian Endeavor, reports the twenty-seventh pledge made for the support of the mission at Krypton, which task has been assumed by the young people. She states that thirteen societies are cooperating that did not last year. "Thirteen" is a lucky number, but if there are those who would desire to increase the number, that will simply make it still more "good luck."

Prof. M. P. Puterbaugh, treasurer of the National Sunday School Association, gives us another report of White Gifts this week. Some church schools are still convincing us that they did not forget, but were just delayed. Perhaps there are others. The editor is quite willing to publish yet other reports for Brother Puterbaugh, if you make it possible. The total to date is \$3,979.94. Some body ought to put it up to \$4,000 at least.

A post card from Brother D. F. Eikenberry, who lives at Canton, Ohio, says: "I just want to report a little of the progress of our meetings here in Canton, held by Dr. J. C. Beal. The sermons are wonderful messages. There is a deep interest. The average attendance at the services has broken all former records. I have been here eighteen years and I know the congregation is being wonderfully blessed. There will be one more week of meetings."

It is quite fitting that Brother Dyoll Belote should write a tribute to the life of the late Brother Harry F. E. O'Neill, whose obituary appeared in the Evangelist under recent date, and concerning whom we made editorial comment. Brother Belote knew him intimately, and many others of us were happy to call him friend. Brother O'Neill was outstanding among our laymen, as a Christian gentleman and a servant of the church and the kingdom, and the cherishing of his memory is an inspiration.

The drift to the cities is much the same in Argentina, says Dr. C. F. Yoder, as it is in the United States, and though it was the policy to confine their mission efforts to the district assigned to them, yet the moving of their members to the large centers of population calls them to these places. Rosario, second largest city in Argentina, contains a little group of Brethren believers, who are conducting a mission and hoping to build up a self-supporting work. On a visit to this city recently, Brother Yoder baptized two men.

There are two characteristics of "babes in Christ," which it is desirable quickly to grow out of,—namely, helplessness and selfishness. The babe in physical life is helpless, its life depends on some one taking care of it. It is also a selfish little body; it cannot help it. It has no thought but for its own pleasure and satisfaction. Everybody about is there for its service. So there are Christians who are always showing themselves helpless, and evaluating everybody and everything in the light of their own selfish needs.

The funeral of our lamented Brother E. L. Kilhefner, whose death we announced last week, was held in the Brethren church at Ashland, Ohio, on March 8th, with Dr. J. Allen Miller preaching the sermon, Dr. E. E. Jacobs speaking on behalf of the Col-

lege, of whose Board of Trustees the deceased was president, and Dr. Martin Shively conducting the devotions. The funeral was one of the largest in attendance and one of the most impressive and representative expressions of sympathy and respect that Ashland has seen in a long time. A fitting memorial will be published in a later issue.

Brother N. W. Jennings, pastor of the church at Turlock, California, writes that he is engaged in an evangelistic campaign in his congregation, and that five were recently baptized. In the midst of the campaign he received a telegram informing him of the death of his father, Brother P. J. Jennings, who passed away on February 23. Instead of closing his meeting, Brother Jennings bravely continued under the burden of sorrow, believing, as he says, that his father would have wished him to do so. Brother Jennings, Senior, was at one time greatly interested in evangelism. We extend to Brother "N. W." sincere sympathy in behalf of the Evangelist family. He gives us a list of interesting sermon subjects, which he used during the first week of his meeting.

Brother Frank Gehman, pastor of the Uniontown congregation in Pennsylvania, tells about the dedication of their new church building on March 3. Brother J. L. Gingrich of Johnstown was present to preach the morning dedicatory sermon and to aid in the raising of money. Dr. Bame was over from Masontown to preach in the afternoon and Brother Koontz, pastor at Masontown, preached the evening sermon. The day was successful from the standpoint of weather, attendance, speakers and money-raising. The cash and pledges covered the indebtedness. We congratulate Brother Gehman and his faithful co-workers on this splendid achievement and this mark of divine favor. There is but one thing lacking, and that is a picture of their new church. The Evangelist family would like to see your new building, Brother Gehman.

**PRAYER REQUESTS FOR THIS WEEK**—We will itemize in our "Review" column each week requests for prayer that are communicated to us. If you have a special request for prayer and would like to have the cooperation of the praying people of the brotherhood, send it to us. Just a post card notice will do. Those writing newsletters and desiring the prayer of the church at large will have their requests itemized here, when they make such requests in their letters. Here are the requests for this week:

Pray for the blessing of the Lord on the mission at Rosario, Argentina.

Pray for the evangelistic meeting at Masontown, Pennsylvania, where Dr. Bame and the pastor, Brother Herman Koontz, are holding forth.

Pray for the campaign at Uniontown, Pennsylvania, where Brother F. G. Coleman is assisting the pastor, Brother Frank Gehman.

Pray for the coming Easter offering for Foreign Missions, that it may be sufficient to meet the needs and may be a credit to the church that gives it.

The editor appreciates, and we are sure the entire Evangelist family will also, the fact that Dr. G. W. Rensch is sharing some of the riches of his winter's Bible study with us. He began his series last week. We have his third installment in hand. We do not know how many numbers we are to get, but we are sure we shall appreciate them all. We wish to say that others ought to be sharing with the brotherhood now and then some of the riches of their Bible study. It would be a real service. Some have expressed a desire for more Bible studies in the Evangelist. Some of the leaders who are wishing it, ought to be putting their abilities to account along this line, helping to realize their desire for their church paper. The making of a church paper, such as ours, must of necessity be a cooperative affair. We are unable to command the talents of men for a price. All our contributors are doing their work gratis and every one should be willing to do his part. The pages are open to you, brethren. All we ask is that you endeavor to put up your copy in a manner that does not require transcribing by the editor, and in a spirit of Christian love and of kindly consideration one of another.



## "He Wist Not that the Lord had Departed from Him"

By H. C. Marlin

He stood helpless before them, and as if to add to his humiliation, the one woman in all the world to whom he had given his love and with whom he had shared his secrets, joined in mocking him. All of his life he had been a conqueror. Armies had fled in confusion when he challenged them. He had killed a lion with his naked hands, and once in the heat of passion had seized the jawbone of an ass and slew thirty thousand of his enemies. Today his power had vanished. Sampson, pride of Israel, was stricken and smitten of God.

In the twentieth chapter of Judges is recorded the most pathetic incident of his life. This matchless physical giant has arisen from sleep at the cry of his sweet-heart, "The Phillistines be upon thee Sampson!" Every nerve in his magnificent body is tingling; The hot blood of the warrior is pounding in his veins; mighty muscles like bands of steel were ready for instant action as he stood facing them—the one who had never suffered defeat was ready for the test of power.

But, declares the writer of the sacred page, "He wist not that the Lord had departed from him." How pitiful. That magnificent body, with every nerve and muscle in perfect condition; that canny brain which had brought him to the pinnacle of leadership in Israel to judge his people, were now of no avail. He was helpless as a babe—and he knew it not. A moment later he was overpowered and mocked. Blinded by his tormentors he was destined to spend the remainder of his days in darkness and despair while he toiled as a beast of burden.

America, the land of physical giants; the land of intellectual giants; the land of big business and gigantic undertakings; of towering churches and magnificent schools; the land where the pauper's son may become the millionaire of tomorrow; the one great nation where there is equal opportunity—is much like Sampson. In a few generations she has grown until her strength is beyond compare. Today she towers above her neighbors as Sampson did the Phillistines. She is the physical and intellectual giant of the world.

Yet in the midst of all this power and glory comes the cry that she is the most lawless nation on earth. Day after day the most heinous crimes are committed. Many of the guilty go unpunished. It has become alarming. Beneath the culture provided by our churches and institutions of learning beats a heart of selfishness that threatens to disrupt our social structure and undermine our national life. From the one who sits in the presidential chair to guide the destinies of our national life to those more humble citizens who sit by the fireside of the village store, there is a continual discussion of a problem that has puzzled everyone.

From editor to journalist; from educator and preacher; from lawyer and politician; from business man and citizen, have come many suggestions and as many remedies, but the crime wave still persists; disregard for law and order reigns from the one who drives his automobile at excessive speeds to the one who coldly murders his fellow citizen. Education has not improved it. Legislation has not prevented it. Politics cannot produce a remedy. Like Sampson, we stand in physical and intellectual great-



Elder H. C. Marlin  
Pastor Pleasant Hill, Ohio

ness, but we are helpless.

"He wist not that the Lord had departed from him." Cannot this be true of us? Is it possible that the Lord was the source of our power and that our physical and intellectual greatness counts for nought? Certainly there is something missing, call it what you will. The fact remains that conditions are not what anyone of us would like. It is pathetic that a nation of great deeds, heroic acts and high ideals has become so helpless. There must be a great first cause.

Here it is. A great outstanding fact. America has lost her Christ.

No man however ignorant he may be can scan the pages of our national life without viewing the groups of men and women who gathered in little bands of prayer for every vital issue and who

arose from their knees to perform the daring deeds of glory written on the pages of our national history. From the day our fathers knelt to ask the blessing of God upon the declaration of our independence to those other days when churches were built in the wilderness and free schools were born, the spirit of Christ was the motive power in every life, and it bore fruit in the erection of every church and school and college, as well as every hospital and other humanitarian enterprises in this great land of ours.

America was the land of churches and schools; of religion and education. The land of Christianity and the old McGuffey reader. The land of the Bible and the three R's. All of which means that our citizenship was religious and taught stern discipline, especially regarding the rights of others. In no other way would it have been possible to have formed a government "of the people, by the people and for the people."

How is it possible in this land of churches, land of preachers, land of religious education; land of evangelists; to have lost the Christ? We are like his mother who lost him. One would scarcely think of his mother having lost him. That the one woman in all the world to whom such a gift was given, would lose him but she did. The mother into whose presence the shepherds came to tell of an angel chorus singing of peace on earth as she laid her first-born in a manger and at whose feet they knelt in adoration; and the one mother who heard from the lips of the Wise Men the amazing story of a Star that came out to guide them to her feet, as they offered their gifts to a King who sweetly slept in a manger cradle; that mother upon whose breast the greatest of all mankind laid as a babe, lost him.

No man would dare to question the love of Mary for her child. No man would dare to question her religion. Pure enough to be honored above all women, sweet enough to receive the kiss of Heaven, yet she of all women the most unlikely to lose him, lost him—and she lost him in the most unlikely place.

She lost him in the Temple. Filled with holy zeal, her feet had trod the weary miles to the Holy City. The greatest religious expression of her day had filled her heart with a thousand thrills, and in the very midst of her avowal of faith she lost her hearts desire. She did what the most of us in this land of churches do—She went away and left him behind. When she left the tem-

ple there were too many things upon her mind. She went with the crowd and never missed him until dark. All through the day "she wist not that she had lost him." But like all of us the hour came when she missed him. When darkness came she realized her loss. There is darkness in our land today. Moral and spiritual darkness. None but the blind will deny its presence. And as it has come, slowly creeping over the land we have begun to grope our way and cry, "send the light." There is a sense of loss, but we wist not that we have lost the Christ.

That is the first great cause of the crime wave and lawlessness. We have lost the Christ. Mothers have lost him. No longer do they take their children on their knee to tell them of Jesus and how he came to save men from their sins, and how he wants them to be pure and good. No longer do their baby eyes open wide with wonder as a mother tells of the love of God which prompted such a gift to the world. Fathers have lost him. No longer do they begin the day with prayer in the presence of the family, and many a child has never seen its father on his knees. Too many of us are in the position of the father whose little son came to him with the question, "Papa, is God dead?" And when asked the reason for such a question the little one replied, "You never talk to him any more." How many boys and girls are grown up among us today who have never had the blessing of a Christian mother and a praying father. Too many parents have lost the Christ.

Preachers have lost him, and they wist not that they have lost him. No longer do they tell forth in mighty power the story of the Cross, or the sinner in the hands of an angry God. They never take an audience beneath the gnarled trees of the Garden to witness the agony of a soul in full surrender; and they never lead them to the Cross on Calvary where his blood was shed for the sins of men. No longer do sinners come weeping to the altar in sorrow for their sins, and for that reason they do not arise in newness of heart to go forth to conquer the overwhelming sins of the day. No more is the Christ the central theme of every sermon preached. No longer is he held high that men might see him and be saved. No longer is there anything to be saved from, for Hell has lost its fury and Heaven its rewards. This is why ten thousand preachers go back to their studies Sunday night after the evening service to weep and pray because of empty pews and the waywardness of a nation. They too have lost the Christ and know it not.

Now Mary was sensible. When she sensed her loss she retraced her steps and she sought him until she found him. She sought him in sorrow and agony of heart, but her sorrow turned to joy as she clasped him to her throbbing breast. The church in America has concerned herself with many things, all of them worthy no doubt, but in the midst of her zeal she has drifted from the center of her power. She has been so intent on her social service, her missionary projects and her political influence that she has forgotten her Lord and left him behind. Hundreds of sermons are preached on "Topics of the Day" by men who know but little of what they say—far less than those to whom they preach. And hearts are hungry for the Gospel and they feel that something is wrong, they know not what it is. It is the Christ that is lost. The fact remains that now, as perhaps never before, do we need the preaching of the Gospel. A revival of powerful preaching that will convict and convince of sin, thereby quickening the conscience of men toward God and their own blood-brothers. Education will not do it. Legislation will not do it. You cannot force or compel a man to be good, he must want to be good of his own free will and Christ alone is able to create this desire.

In every crisis of our national life God has raised up from among us a man whose very power for good was his belief in the Gospel. Somewhere in life's experiences he had met the Savior of men in the Garden and had followed him to Calvary where he stood in the spirit beside the mother and John and gazed upon that scene and as he looked until tears befogged his eyes a new heart was given him and he knew that he had found the Christ. Such a man is needed now. One who can tell that experience so that it will reach the heart of men and point them to that Cross.

Here are two examples. Sampson and Mary. Sampson the mighty Judge of Israel, the one whose useful life ended in misery and woe because "He wist not that the Lord had departed from him." Mary the one who realized her loss and sought him until she found him, and when she did she found peace and joy.

This sin-blinded world needs to realize that it has lost its Christ and therefore has lost its power. A land of scoffers, hypocrites, and flagrant sinners needs not to expect anything but misery and woe and lawlessness. When newspapers, journalists, teachers, preachers and others whose lives and thought mould those of other men, turn to Christ and fall upon their knees before the Cross in prayer for guidance as they seek to solve our problems then, and not until then, will they receive the power to help them do it. This is not a plea for religion, but a plea for sane thinking and honest living that needs not to be ashamed before God and man, and it's a plea for us to turn to that Christlike life that made us the nation that we are and the only thing that will keep us there.

Oh, thou America, land of churches whose spires pierce the sky to point the way to Heaven; thou land of riches whose pocketbooks have opened wide to send the story of the Christ to heathen lands; thou land of professed Christianity and empty pews; thou land of weeping preachers and Christless fathers and mothers; thou land of undreamed luxury and wealth; thou land of crime and wickedness; thy riches are as a canker to eat out thy soul; thy luxurious apparel doth not hide thine empty heart—undone thou art, like Sampson, with all thy glorious history of the past; undone thou art, even as powerless as he for thou dost wist not that the Lord hath departed from thee. Turn thine eyes to Calvary, seek thou the Christ who died for thee, repent and confess thy sins. Lift up the Cross and behold the Christ who set you free, then from thy rocks and rills, thy woods and templed hills shall freedom ring and trouble cease. Arise let us go back to Calvary, back to Jesus and back to God.

Pleasant Hill, Ohio.

## A Sublime Scripture. II

By Dr. G. W. Rensch

In this wonderful opening sentence of the Epistle to the Hebrews, the whole letter with its numerous arguments seems to be condensed into one sweeping statement. What power over its author could hold in check the flow of words here—and elsewhere in the New Testament—save the Holy Spirit? The sentence seems to be finished at the close of the fourth verse. In the Authorized Version there are 108 words; in the Revised, 107; while Moffatt uses 108 to express what he considers needful.

The first word in that sentence adds much to its grandeur: "God, who at sundry times and divers manners spake in time past unto the fathers by the prophets," etc. That majestic beginning of a sublime scripture makes us think of another: "In the beginning God." How can we

break away from that first word—GOD? Oh, faltering soul, you can not get back of God, and set him in front by puny tools called the mind! Shakespeare, the world's great poet, certainly knew something of human nature, and here is one thing he says:

"The dread of something after death,  
That undiscovered country  
From whose bourne no traveler returns,  
Puzzles the will . . .

Thus conscience doth make cowards of us all."

Put the emphasis on "thus," and you get the poet's point. The disobedient soul dreads the realm beyond death. That dread is a part of our nature; and all the beautiful poetry ever written about death can not take it away. It is as impossible for us to get away from God as it was in the days of David when he wrote: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me." (Psalm 139:7, 11).

The one big word standing near the middle of that stately sentence, beginning with "God," is the word "Son." The light emanating from that word but serves to set in their proper relations the preceding words, and those which follow it. That word carries our thoughts back to the beginning of another book: "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). Three powerful verbs predicate action by the Son, which set the whole passage quivering and pulsating with life: "hath spoken," "hath purged" and "sat down." These words of action reveal Christ in his three-fold office of Prophet, Priest and King. The scriptures everywhere proclaim Jesus as a prophet; and this letter as the greatest of all prophets. Honored name!

And what is a prophet? Not one merely who predicts the future; but a flaming light from heaven—a preacher of righteousness—with a message from God, and who has courage to present his message to the people. Such were the prophets of old. "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets;" yes, "in" the prophets, and so rendered by the Revised Version. A great commentary says, "A mortal king speaks by his ambassador, not (as the King of kings) IN his ambassador;" a fine distinction.

What fine heroes these, IN whom God thundered his mighty messages against sin—and sinners! What fidelity to a sacred trust! What fearless challenges to the humble tillers of the soil, and THE CORRUPT KING UPON THE THRONE! What entreating pleadings to return unto God! And what heroic martyrdoms for the TRUTH which God had entrusted in their hands! Here they come! "Attention; uncover!" Moses, Joshua, Samuel, Elijah, Elisha, Isaiah, Jeremiah and a multitude of others! Stop and read the eleventh chapter of this Epistle—the roll submitted by divine authority.

But with a graceful gesture he sets them all aside. They are of "times past." "At the end of these days" God speaks again; not in "divers manners" but "unto us" and "in" his Son. What contrasts: "unto the fathers by the prophets"—"unto us in his Son." "Whom he hath appointed heir of all things." Being a Son, of course he is heir; and heir of all—A-L-L—things. He has complete authority to speak. He knows the will of the Father, and is qualified to make that will known. Before the great

Commission was issued, Jesus, the Son, declared his authority. "All authority hath been given unto me in heaven and on earth." And he immediately adds, "Go ye therefore;" "THEREFORE"—because of this. Behold the divine authority of the Christian message! "Never man spake like this man" (John 7:46).

"By whom he also made the worlds." This is the second clause in support of the proposition that Jesus is the great Prophet. In John's gospel we read, "In the beginning was the Word. . . All things were made by him." Does he understand the needs of his creation? and in him are these needs met? If not, who can show us mortals a future, and point out the way? I have not overlooked the marginal note that the word here rendered "worlds" literally means ages. "Through whom also he made the ages," is the close reading. It is important to remember that God is planning to meet the utmost needs of man through the various ages; "in times past," prophets were his spokesmen; "in the end of these days," his Son, "and ye are complete in him" (Col. 2:10). This age will come to a close, ushered in by another great catastrophe, described in the language of Paul: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump" (1 Cor. 15:51, 52). "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep, for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: so shall we ever be with the Lord" (1 Thes. 4:15, 16, 17). And the Lord has planned to meet our needs in THAT AGE.

Shipshewana Lake, Indiana.

## Comforting Words

By Samuel Kieh

The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words (1 Thes. 4:16-18).

How many have you and the writer comforted with these words? Each answer for himself, or herself, as in our loving Father's invisible presence (1 John 4:10, 11, 19).

Dayton, Ohio.

**Positive Preaching**—I think that the smallest business for the minister is to take a microscope to find and advertise defects found in the Bible, for the intellectual delight of his congregation. It is quite possible that the defects are at the subjective end of the microscope. The Book has mysteries, but what of it. You can go into any kitchen and find plenty of mysteries you can't solve. It isn't necessary to tell what you don't believe in the Bible—tell what you do. How long would it take to save the world by ministers who are telling of the mistakes of Moses and Abraham? How much better for us to have a constructive attitude. You can magnify what you know in your own personal experience. Let us postpone till we get up yonder talking about things hard to be understood in the writing of Moses and of the prophets.—Bishop Luther B. Wilson.

## Essentials For a Successful Song Service

By Leo Polman

### III.—The Audience

One of the most disheartening things to confront a song leader, is to have an unsympathetic audience. This will take the heart out of any leader. I have had this experience time and again. Why should we sing, when we have a singer; that is his job. That is the spirit we sometimes find. I wonder sometimes if such do not have the idea that they are doing the leader a mighty big favor: if they sing. Far be it from such. The fact is, that the service the audience renders in singing is not for the sake of the leader, but wholly for the praise of the Lord. And with the words of the Psalmist I say, "Make a joyful noise unto the Lord, all ye lands. SERVE the Lord with gladness: come before his presence with singing" (Psalm 100:1, 2). Serve the Lord and not the leader, keeping in mind however, that a leader is necessary, and where numbers are to be considered it would be to the benefit and the glory of the Lord to be in one accord.

A sympathetic audience will follow the direction of the leader and will at all times give self and talent for the good of the cause of Christ.

A hearty response to the gathering together and an enthusiastic start with the first words of the song, will do much for the gladdening of the heart of the speaker. This will be a tonic to any pastor or evangelist's heart. Try this, and see if it does not work. Where the audience puts something into a service, it can be assured that it will get something out of it as well, and that, with interest. This day of paid quartets and choirs, when they are to do the singing for the people, I am afraid cannot bring joy to the heart of our Master. Again with the words of the Psalmist, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God. "How can one sit through a song service and allow somebody else to do their singing and praising of God? How can they? God has given us these voices and, as with the many other blessings we have received from him, he expects us to use them for his glory. LET US SING!

The next article will have to do with The Essentials for a Successful Song Service, THE CHOIR.

Los Angeles, California.

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## SIGNIFICANT NEWS AND VIEWS

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### HONOR FOR BISHOP CANNON

The selection of Bishop James Cannon, Jr., by the "Christian Herald," "as the American who during 1928 made the most significant contribution to religious progress," gives great satisfaction to the people of the South and especially of the Southern Methodist Church. The choice is not a surprise. Bishop Cannon gave himself last fall most heroically and effectively to the advocacy of a prohibition president. He traveled and spoke and wrote and counseled day and night. The drys credit him and the wets charge him with having wielded an inestimable influence. The manner of his campaigning was that of a poised character. He presented facts and plead for patriotic and Christian support of sobriety and the laws of our country. He was free of intolerance. When he was attacked as a religious bigot he responded with quotations from high authorities in the group

against which he was accused of being prejudiced. For diligence, force, mentality, and Christian manhood Bishop Cannon is eminent. He devotes these qualities to the good of his country and the Christianization of the world.

### CONSIDERING CHURCH UNION

Commissions on Church Union of the Reformed Church in America, the Evangelical Synod, and the United Brethren in Christ held a joint meeting in Dayton, February 7. The three Commissions included some twenty persons, besides those who attended the sessions as visitors. This was but one of a series of meetings held by these representative bodies. A syllabus, or basis of union of the three churches, had been carefully worked out, and in this meeting it was put in final form for presenting to the general bodies of the three churches in their forthcoming sessions.

Our people will be given full and accurate information relative to this movement, for it is generally known that no consummation of that nature could be effected, or become final, in the United Brethren Church without a favorable vote of the church membership. The reason no more has been published regarding the work of the Commission up to this time is that there was very little of a definite character that was ready for publication. All that has been done thus far has been of a preliminary character and is of course only a recommendation to the general legislative bodies of the churches. With the United Brethren it is the General Conference. The approval of those bodies will be but the next step in the process.—Religious Telescope.

### VATICAN TREATY RAISES QUESTIONS

The recent signing of the peace treaty and concordat between Italy and the Holy See has already raised many questions and suggested many possibilities. France is said to have requested further information on certain details of the concordat, and Great Britain has asked about the Vatican's alleged intention to spend a billion lire for missionary work in the Far East. Some governments seem to fear that the Italian Government may try to use its new position of friendliness with the Vatican to further its national, and nationalistic policies at the expense of other countries, which is altogether possible. The motives of the ambitious Italian dictator are yet to be fully revealed. Diplomats are naturally wondering whether the restoration of the church's temporal power and status will stimulate greater diplomatic activity on the part of the Vatican. There would seem to be but one answer to that question. Even more interesting is the surmise as to what the reaction of Protestant countries will be to this situation. For instance, what will be the attitude of the United States? Will America officially recognize the Papal State and send an accredited ambassador to the Vatican court? If so, there are apt to be further complications.—Elderdice in Methodist Protestant.

### A FIELD MARSHAL ON HIS TRADE

Field Marshal Sir William Robertson was fifty years a soldier. He was severely wounded years ago and carried bullets in his body for years. During the World War he was chief of the British Imperial Staff. He had medals and decorations from various nations.

Field Marshal Robertson denounced war. He declared that war is utterly futile, a mere horror, and called the plea for large fighting forces an out-of-date platitude. He said:

"Instead of preventing war, we know that preparations

are likely to precipitate it. Never in history were preparations so complete or so widespread as in the fifty or sixty years previous to 1914. And yet never were wars so frequent as during that period."

Sir William pointed out that a few hours' artillery bombardment preparing for one infantry advance in France had cost one hundred and ten million dollars.—Central Christian Advocate.

### FRANCE RATIFIES ANTI-WAR PACT

"The French Parliament ratified the Kellogg anti-war treaty on March 1 by the overwhelming vote of 570 to 12. All parties voted solidly in favor of the pact except the Communists. This action was largely due to the leadership of Foreign Minister Aristides Briand, who cooperated with Secretary Kellogg in the formulation of the treaty, and whose eloquent support of it had much to do with its enthusiastic adoption. He is hailed by his supporters as the initiator of the movement which resulted in the signing of the treaty by fifteen original signatories and the adherence of fifty other nations. If statesmanship can abolish war, we are at least moving in the right direction." So says C. M. Elderdice in the Methodist Protestant. Statesmanship may not be able wholly to abolish war. But we should be thankful for every effort to lessen the causes and chances for war. It has all come about because of the leavening influence of the Prince of Peace. Let it continue with the heartiest support of every Christian.

### AMERICA'S DEBT TO ONE IMMIGRANT

In 1874 there was born in Austria-Hungary a child named Joseph Goldberger who was destined to "make the most important contribution to medical science of any man during the last quarter of a century." Dr. Goldberger's special achievement was the discovery of the causes and the treatment for pellagra. But he risked his life in other battles with disease, for while making studies he at different times suffered from yellow fever, typhus fever and dengue fever. However, his recent death seems to have been caused by a baffling malady somewhat similar to pellagra. His discoveries have saved tens of thousands of lives and will save tens of thousands of others as the years come and go. But himself he could not save. The medical hero thus becomes a martyr, with not only America, but the whole world greatly in debt to one who came as an immigrant less than fifty years ago.—The Gospel Messenger.

### COMMERCIAL, OR EDUCATIONAL, WHICH?

Henry S. Curtis writes in the February *Journal of the National Education Association* of interschool athletics. While enumerating their recognized values, he says: "The publicity in connection with athletic contests often distorts educational values to such an extent that the high school appears a mere minor appendage of the football and basketball teams. The victorious heroes of these contests are given an amount of adulation which is not awarded to honor men in scholarship." But why is there such publicity, and what is to be done about it? Like all schoolmen who discuss the subject, Mr. Curtis suggests a bit of tinkering with the conditions of training and playing. He does not tackle the difficulty; he offers merely some slight interference. Set this down: Interschool athletics cannot be made at the same time a commercial and an educational institution. It may be one or the other. You cannot have both. You take your choice. Until educators recognize this dilemma, they may as well save their breath and their typewriters. The investor has beaten them to it and has the field.—The Baptist.

## Our Worship Program

### OUTLINE OF "THE FELLOWSHIP OF PRAYER"

#### MY GOD AND FATHER

MONDAY, March 18—"He that is of God heareth God's words" (John 8:47). Read John 1:1-18. "No man hath seen God at any time." But that need not disturb us, for no man hath truly seen me at any time. My body is seen, but not my soul. Yet though my soul and my friend's soul are invisible to each other, we are fully persuaded of each other's spiritual existence, and we communicate soul with soul. Words, mere words! But they are the only ships that traverse the infinite sea that I am not alone, bringing comfort to my sad heart, companionship to my lonely life. And God—I do not see him, but I am assured that he is there, and his words come sailing in, argosies of them, telling of infinite companionship, sympathy and help.

TUESDAY, March 19—"I will say of the Lord, he is my refuge and fortress: my God; in him will I trust" (Psalm 91:2). Read Psalm 91. This thought is of frequent recurrence in the Psalms. In those stormy and perilous times, the devout souls sought refuge by fleeing to the Unseen Presence. So when my cup of bitterness is full, when every human resource is exhausted, I take flight to God. In the last emergency all flesh comes to him. Is that making God only a last resort? Perhaps it is. But from this extreme may I learn to make God my first and constant resort.

WEDNESDAY, March 20—"Like as a Father pitieth his children, so the Lord pitieth them that fear him" (Psalm 103:13). Read Psalm 103. Here is exquisite comfort for me, though I must be careful not to make it either condonement or license. It corrects my self-esteem, too. God does not expect too much of me. He remembers my weakness; he is considerate of me as of a little child. And then, "Like as a father." His pity is not contemptuous, but affectionate. I must be ashamed of my folly and sin, and show sincere repentance, but the heavenly Father does not want me to be miserable. He cheers me with assurance of his everlasting mercy.

THURSDAY, March 21—"For whom the Lord loveth, he chasteneth" (Heb. 12:6). Read Heb. 12:1-13. I suffer acutely when I see a child punished. And yet, what is more unlovely or pitiable than an indulged, undisciplined child? How unlovely are indulged, prospered, spoiled men and women! I begin to understand a little. With breaking hearts we ask, "Why? Why?" I anguish of soul I have asked it myself. I must still my rebellious heart with the remembrance that infinite love is behind the seeming evil as behind the seeming good.

#### MY LORD AND MASTER

FRIDAY, March 22—"But I know him: for I am from him, and he hath sent me" (John 7:29). Read Matt. 6:25-34. I need not trouble my mind with difficult questions, but will simply accept the word of Jesus, that he was with God, came forth from God and knew God perfectly. He is to me the revelation of the Father, my Lord and my God. I can trust him.

SATURDAY, March 23—"Henceforth I call you not servants . . . but I have called you friends" (John 15:15). Read Phil. 2:1-11. "Jesus, who was intimate with the Father, entered also into truest intimacy with me. He who was so good and pure sought the companionship of publicans and sinners. Here is wonderful encouragement to me. Jesus does not hold himself aloof from me, but enters into my troubled and perplexed life. "Our wants and weaknesses he knows." "Tempted in all points like as we." I can go to him, for he understands. He is my friend.

PALM SUNDAY—"And when he was come near, he beheld the city, and wept over it" (Luke 19:41). Read Luke 19:28-41. Day of triumph, and day of tears! How incongruous the association! And yet, how true to eternal experience! Our fictitious successes are very close to our real sorrow. If we saw through to reality as Jesus did, we would not be deceived by the glamour of prosperous days. Jesus knew very well that Jerusalem would not be captured by this rustic peasant. If he had come riding in great state it would have been different. Jerusalem did not know. Do we know the things that pertain to our peace? Or are we blind as were the people of Jerusalem? Is Christ an imaginary Christ? Or do we know him as he really is, as one who is meek and lowly in heart, and not as a proud and pompous person?



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## The Behavioristic and Anti-Theistic Trend of Modernistic Religious Education

By John Horsch

MODERNISTS generally assert that, considered from their viewpoint, there is no conflict between science and religion. But they persistently ignore the fact that science, as taught in our schools, is not by any means a unit on some of the cardinal points in its own field.

Take psychology, for an example. The new psychology, called Behaviorism, contradicts the old psychology at every important point. Behaviorism conceives of every human thought, feeling and action as mechanical—that is to say, as the result of physical causes. Human volition and responsibility are destroyed. All distinctions between good and evil are wiped out. "Self-expression" is the watchword of the new psychology. There is supposed to be no higher aim than to "let one's self go." All forms of repression of the natural impulses are discountenanced. Behaviorism means, as some one has said, that "there is nothing in people's minds, and they think only with their muscles."

The new psychology fully endorses and supplements the evolutionary hypothesis, implying that man differs from the animal simply in degree; he is supposed to be merely a more delicately adjusted, more highly developed animal. Immortality is considered quite out of the question. God is bowed out of existence. He is simply ignored. Here, then, is atheism pure and simple.

Such is the new psychology as defended, not only by many scientists, but by an increasing number of Modernistic theologians as well, as may be shown elsewhere. The editor of America's most widely read Modernist journal says, speaking of Behaviorism:

"There are scarcely a dozen American college of standing in which this new type of psychology has not been accepted, even though it has yet to win a conspicuous convert among the psychologists of the rest of the world" (The Christian Century, June 10, 1926).

In other words, there are, in his opinion, but few American colleges besides those standing for Fundamentalism, in which Behaviorism is not taught as science. And yet there are those who would censure the Fundamentalists for declining to take an attitude of indifference to the fact that the most destructive hypotheses are being taught to our young people as science.

Most assuredly the Scriptures do not agree with all that is accepted as science in our higher institutions of learning. On some of the most important points scientists do not agree with one another. How can any one agree with them all? It is important to notice in this connection that "science," in so far as it contradicts Scripture, is based on suppositions and hypotheses. True science is based on fact, and is, on the whole, of great value. It does not conflict with Scripture.

### The New Religious Education

Many quotations from Modernist leaders might be given, did space permit, expressing the view that all theological doctrine is relative and uncertain; hence no such doctrine should be accepted as authoritative or final truth, or taught as such. These representative Modernists hold that, if Christian doctrine is taught at all, it should be presented merely as uncertain human creation and supposition. In fact, religious doctrine is often entirely eliminated in Modernistic religious instruction.

"We talk about right attitudes, right conduct, growth of personality, practising the social gospel," says a correspondent of a Modernist journal (The Christian Century, 1928, p. 767); "now what are we doing as religious educators to 'open the pathway between God and man'?" A writer of the more advanced type of Modernists says in the same periodical: "The purpose of religious education is to stimulate the children to form their own conception (on such subjects as deity, ethics, health, and race brotherhood), based on their experiences, in the belief that these conceptions, standards and ideals will thus have a more vital effect upon the life of the child than any which are thrust upon him" (by positive teaching of Christian doctrine).

At a convention of the Religious Education Association held in the summer of 1925, at Wichita, Kansas, Ross W. Sanderson, Secretary of the Federation of Churches, said: "The newer religious education has once for all abandoned the effort to indoctrinate anybody . . . It has definitely turned its back on the old certitudes."

The practical meaning of such views is that no one should give or receive positive instruction in the Christian faith. The young people of America, including those who receive instruction in courses in modern religious education, should virtually be permitted to grow up in heathen darkness.

### Atheism Taught Under the Cloak of Religious Education

And this is not the whole truth. The most advanced Modernist leaders have passed the point where they content themselves with teaching that Christian doctrine is not to be accepted as true. They teach positive anti-theism—pure atheism. They do it under the cloak of theological and religious education.

It is important to notice that many of the directors of religious education, who have been engaged by the churches for the instruction of the children and young people, have been trained and decisively influenced by professors defending the most advanced Modernism. Many religious educators make no secret of their anti-theistic position. Of this there is convincing evidence. (Compare on this point the article, "The Atheistic Tendency of Modernism," in the Moody Bible Institute Monthly.)

In the 1928 annual convention of the Religious Educational Association, held in Philadelphia, Professor James H. Leuba, of Bryn Mawr College, frankly defended unvarnished atheism in one of the principal addresses of the convention. John M. Versteeg, a Methodist minister in New York, author of a text book on religious education entitled, Christianity at Work (published by the Methodist Book Concern), states, on the ground of his experience in this field, that many religious educators "are infected to a considerable degree by extreme behavioristic views, or are, at least, flabbergasted by them" (The Christian Century, June 2, 1927).

Professor Walter S. Athearn, of the Boston University School of Religious Education, the author of well-known books on religious education, in an address given in 1926 before a large religious assembly, made the following important statements: "An age of science has given us a partial and incomplete view of nature. This partial and incomplete view of nature has been carried into the fields of education, sociology, philosophy, and religion. A materialistic age is the result. Sociology, philosophy, education, and religion have all been affected by the adoption of the so-called 'scientific methods,' drawn from a partial view of reality. The field of religious education has been invaded. Our greatest task today is to keep religious education religious. The concept of the existence of a personal God is on the defensive. A naturalistic humanism is sweeping, almost unimpeded, through educational and religious circles. There is rapidly developing a cult of Christian atheists . . . persons who say they accept the ethical program of Christ, but who deny the existence of Christ's God, upon whom that ethical program is based."

Dr. Athearn pointed out, further, that a group of men representing a materialistic philosophy "dominates the academic circles of America today." "It has revived anew the emphasis of Voltaire, Rousseau, Hume, etc. . . . The pupils of the men of this group are carrying this theory into secular and religious education. Religion is identified with social adjustment. Biology becomes basic. . . . A moral and religious education based on such premises will produce a materialistic, naturalistic humanism and eventually end in atheism, or at best agnosticism for the church and anarchy for the state."

### Testimony of a Prominent Modernist

Shailer Mathews recently published a noteworthy article on this subject under the title, "Let Religious Education Beware." Professor Mathews has long been known as an ardent advocate of Modernism. With all Modernists, he disowns the authority of the Scriptures, and consequently disparages doctrinal teaching, except when presented as mere human opinion which is not supposed to stand the test of time. He has often expressed himself against considering the doctrines of the Christian faith as the unchangeable truth. He has insisted that Christian doctrine must not be taught as dogma, since it is not believed to be final or authoritative.

Now when, in agreement with the principles which he holds, the more advanced Modernists declare that the doctrine of God may be discarded, Professor Mathews asserts that this doctrine is essential. He makes this assertion on his own authority, and is quite dogmatic about it.

In a recent address in Chicago he made the statement: "When God is lost, all is lost." In the article mentioned above he



confesses that he sees great danger in the atheistic tendencies of modern religious education. "Religious education," he says, "too frequently sidesteps the issue, and religious educators teach a 'non-atheistic religion.' He says further: "The reason for such an attitude . . . springs from the current pragmatic view which refuses to treat God as anything other than a social idea." (The Christian Century, March 24, 1927.)

God, then, is regarded as a mere idea, as a creation of the human brain, as having no objective reality. This is a terrible indictment, indeed, of that type of religious education that is now in the ascendency all over this broad land, being represented by men and women who have fallen prey to the influences of the more advanced Modernism. This type of religious education is today largely represented in the state organizations of religious education. It means that great numbers of children and young people in America are taught virtual atheism by their religious instructors.—From the Bible Champion.

## White Gift Report

Previously Reported .....	\$3,690.69
Johnstown, Pa., 2nd Church .....	15.00
Muncie Ind. ....	24.07
Ankneytown, Ohio .....	6.35
Elkhart, Ind., .....	50.00
Leon, Iowa .....	11.00
Denver, Ind. ....	3.70
La Verne, Cal. ....	143.30
J. M. Harrell, Sr., Burlington, Ind., Church .....	5.00
Roanoke, Ind. ....	5.00
Hudson, Iowa .....	15.33
Milledgeville, Ill. (additional) ....	2.75
Fairview Church, Washington C. H., Ohio .....	6.75
Rev. L. G. Wood, Ft. Scott, Kans. ....	1.00
	<b>\$3,979.94</b>

March 8, 1929.

M. P. PUTERBAUGH, Treasurer.

## Editor's Select Notes on the Sunday School Lesson

(Lesson for March 24)

### Stewardship and Missions

**Scripture Lesson**—Genesis 12:1-3; Deuteronomy 8:17, 18; Jonah 3:1-10; Malachi 3:7-12; Matthew 23:18-20; Acts 1:6-8; 13:1-3; 26:12-20; Romans 1:14-16; 1 Corinthians 16:2; 2 Corinthians 8:1-15; 9:1-15.

**Printed Text**—Acts 1:6-8; 2 Cor. 8:1-9.

**Devotional Reading**—Psalm 96:1-8.

**Golden Text**—It is required of stewards that a man be found faithful. 1 Cor. 4:2.

#### Trail Blazers

Stewardship is broader than tithing, but money is its acid test (2 Cor. 8:2).

The Macedonians even before the time of Red Cross and community-chest drives, had learned to "give till it hurts." (Verse 3).

Stewardship starts with self. (Verse 5).

It is easier to toss a coin or write a check than to go where need exists and give yourself. (Verse 5).

To put off the life of stewardship until one has become affluent is to postpone it forever. (Verse 6.)

The grace of generosity is contagious. (Verse 6.)

Stewardship that is vague and general

soon ceases to be stewardship; it must have a definite plan to merit the name. (Golden Text.)

A faithful steward makes every dollar that comes his way sing the doxology. (Golden Text.)—L. B. Phiper in the Church School Journal.

### Golden Text Illustrated

1 Corinthians 4:2

Robert J. Burdette, the missionary wit, said something that was published in the paper in 1910, that aptly illustrates our Golden Text:—"There is about as much reason why the pastor should urge upon the flock the great importance of cordial and generous support of missions, as there is for the mother to impress upon the father this week, and next week, and the week after that, the fact that the children need shoes. A man may have seven children to make him proud and happy and strong, and yet he is always astonished when it is announced that one of them needs another pair of shoes. It is much the same with home missions. When the pastor announces the offering for missions for the current year, astonishment answers with its staccato, 'What! Again!' Then the usual pause, as though to recover from the shock, and then the accusing question. 'What did you do with the offering I gave you last year?' Well, motherlike, I must confess; we spent it for missions.

"Now we want more shoes for our own children. We want 'more' this year than we did last, because, thank God, there are more children. 'Why can't the younger children wear the outgrown shoes of the older ones?' Because—again I thank God—our missions do not crawl around and outgrow their shoes. A religion that sits still long enough to outgrow its clothes has also outgrown itself and its life, and has need of nothing but a long, deep, dark, lonely, unresurrectable grave. Missions never outgrow any of their clothes. They hustle around and wear them out."—Missionary Review.

### Proportionate Giving

"Every man shall give as he is able," said Moses (Deut. 16:17): "according as a man hath," said Paul (2 Cor. 8:7-15). It is not enough to give systematically—"a penny a week and a prayer" would be systematic, but it would be only farcical if it measured a rich man's gifts. "Every man according to his ability." Not every man according to his mood, or fancy; not every man according to other people's giving or other people's ability, but every man according to his ability. How well cared for the poor brethren would be if this were the recognized standard of giving to the church today."—Henry Clay Trumbull.

### Give Joyfully

"The abundance of their joy—abounded unto—liberality." v. 2. A joyful Christian is likely to be a liberal giver. A gentleman called on a member of the church for \$50.00 for a certain benevolence. The merchant gladly responded to the call and handing him the amount said to his clerk: "Credit O. B. J. with \$50.00." The solicitor asked, "May I enquire what O. B. J. has to do with the matter?" The merchant laughed and answered, "That is my benevolence account and I have named it, O Be Joyful."

"The Lord loveth a cheerful giver." 9:7. The Greek word for cheerful is *hilaros* giver. One who rejoices to give, who has a happy, buoyant confidence in his cause, his fellow-workers and his God. A man gave

so liberally to a certain benevolence that he alarmed his brethren. They told his pastor to go and see him and tell him he ought not to give so much. The pastor said to him, "I have come to talk with you about the collection." "Yes," said his parishioner, interrupting him, "I have been thinking about it all the morning. Last night I dreamed that I threw four soda crackers on the water and they came back to me in four pound loaves and I have made up my mind to double my subscription."

A smart young fellow said to an aged minister, "I'll give you this five-dollar bill for the cause you pleaded for on Sunday, just for fun." "Just for fun!" the old man exclaimed; "why, that is just as it should be, for the Bible says the Lord loves a hilarious giver."

### Sacrificial Giving

Some one enumerates the seven ways of giving: the careless way, the impulsive way, the lazy way, the systematic way, the fair way, the heroic way. This last is "the self-sacrificing way, giving more than you can, giving till it hurts, and then giving till it does not hurt."—Rev. A. B. Simpson. The last is the way of the widow's mite.

### How Help Foreign Missions

1. **Knowledge.** Have a mission study class. Let each study thoroughly at least one mission field. Those who have done this have considered their field "the most interesting one in the world"—until they learn the equal fascination of the next field they study.

2. **Prayer.** Pray for the missionaries—their converts. Pray for the home churches, that they may have a baptism of the Spirit which will waken them to the glory of mission work.

3. **Service.** This can be done in at least three ways: (a) Gifts of money. There is no end to the needs. (b) Gifts of time. Our missionaries are in constant need of articles to help them in their work. (c) Gifts of life. We need new recruits for the field. The older missionaries are gradually passing on. What shall be done if no new ones take their places?"

"Every Man is a Missionary, now and forever, for good or for evil, whether he intends it or not. He may be a blot, radiating his dark influence outward to the very circumference of society; or he may be a blessing, spreading benediction over the length and breadth of the world; but a blank he cannot be. There are no moral blanks; there are no neutral characters. Being dead or alive, every man speaks."

Dan. 12:3 tells us that the "wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Daniel himself was a great foreign missionary, a model of faithfulness to his God, though surrounded by all the temptations of heathenism. Every such missionary life is a star, whose light never goes out.

A new treaty providing for joint projects to increase and maintain the scenic beauty of Niagara Falls was recently signed by the United States and Canada at Ottawa. Under its terms the two nations will share the cost of constructing remedial works in the Niagara River to increase the volume of water flowing over the American falls and to provide better distribution of the flow over the Canadian section. The International Niagara Board estimates that the cost of remedial work would approximate \$1,750,000, of which Canada's share would be \$800,000.

E. M. RIDDLE,  
President  
Warsaw, Indiana

F. C. VANATOR,  
Associate  
Peru, Indiana

CHRISTIAN ENDEAVOR AT WORK



Young People's and Junior Topics in THE ANGELUS

GLADYS M. SPICE,  
General Secretary  
and  
Treasurer  
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Canton, Ohio

## A Special Christian Endeavor Program at Krypton

Christian Endeavor officials some time ago asked each society to hold a special service, the complete record of which should be turned in to International headquarters, and these programs were to be interchanged with foreign societies. The society at Krypton, Kentucky, under the direction of the pastor, Brother Fred V. Kinzie, prepared a special program on the topic, "Christ and Youth," and we are supplied with the following reproduction of the talks and testimonies which were given on that occasion. Brother Kinzie says, "We have copied these amateur efforts with practically no alterations." They are remarkable testimonies to the power of God, exercised through Christian Endeavor, on lives who have been lifted up out of untoward circumstances.

We will not have space enough to complete these testimonies this week, but they are of sufficient interest to be continued, and should prove an inspiration to young people who have had better opportunities. —Editor.

**Christian Endeavor Meeting Held at the First Brethren Church, Krypton, Kentucky, February 3, 1929**

The meeting was opened by the singing of "Yield Not to Temptation." This was followed by "What a Friend We Have in Jesus."

Our topic for the evening was "Christ and Youth." We chose as our Scripture lesson Ecclesiastes 12:1, and 1 Timothy 4:12. These verses were read by a member of the society. The leader tried to show what the attitude of youth toward Christ should be. We should be altogether loyal to him. Christ loves young people. He accepts the service of young people. The lesson called for instances recorded in the Bible where God had honored young people and accepted service from them. Such names as Samuel, David, Jeremiah, and Solomon were mentioned. By discussion, five reasons were brought out why a person should become a consecrated Christian while still young. They are as follows: First, Physical health; a young person is physically able to do more and better work than an old person. Second, one's mind is more active and keen and swift to memorize in youth than at any other period. Third, a young person has a chance to give more time to God's service than one whose course is nearly run. More work can be done, consequently. Fourth, not only can more service be given, but more efficient service. Other things being equal, the man who has been a bookkeeper for twenty years is a better bookkeeper than the man who has been keeping books for only one year. A Christian should give his entire life to Christ's service so that the most effective work may be done. And fifth, we owe Christ our all. It is an insult to him when we wilfully keep our lives for ourselves, intending to give them to him, after we are too old to enjoy them ourselves.

After this, three talks were given by Cecil Campbell, Alma Hall, and Clarence

Feltner. These were followed by testimonies from James Feltner, Irvin Campbell, Charles McIntosh, and Mrs. Kinzie. By the time the meeting had reached this stage the leader felt that it would be a good time to extend an invitation. Everyone seemed quiet and thoughtful. So she asked the pastor to do this if he felt impelled. He took charge and at first no one responded. At the suggestion of Mrs. Kinzie the invitation was expanded, not only to accept Christ, but also to give Christians an opportunity of saying that they were willing to serve Christ wherever he might lead them. Six bright young people responded—one to accept Christ, and the other five to surrender themselves to his service.

The meeting closed happily in praise and prayer. LYDA CARTER, Leader.

### Testimony by James Feltner

People and friends, this is the first time I ever had an opportunity to say a few words for Christ, and I am going to make these words count. Folks, I am willing to confess that I have lived a reckless life, which I am ashamed to let be known. But thank God I have changed in every respect, and I know that if it wasn't for God that I wouldn't be here tonight. But in my life I have seen things that would change old Satan if he were here on earth. You may not think this is true, but I know more about it than any one else. I once lay sick, and by my bedside were two doctors, when all of a sudden there arose from my bed a man in a chariot with two horses hitched to it, and a group of angels flying after this chariot, and they all ascended into heaven, and I thought it would be my time next to go, but God spared my life for some purpose and I want to find out what it was for. Folks, that didn't change my life at all, till here of late, I have begun to study about this vision, and the fact about it is that I wasn't asleep when I saw this. I know I haven't been thankful enough to God, but from this time on I am going to live more for God than for the world.

### The Effects of Christian Endeavor

By C. E. Feltner

There are many communities in our country that have been and are being aroused with real enthusiasm by the Christian Endeavor Society. Wherever there are societies it will surely be noticed by those traveling through, and also by the ones living in the community, as it is the duty of every Endeavorer to aid and help in every way possible their community.

Let us look, on the other hand, just a moment, and we can very easily see that where there is no Christian Endeavor Society we will be certain to be disappointed, if we ourselves are Endeavorers and are looking for those to welcome us into their community.

Just a little experience as an Endeavorer to show that Christian Endeavor really does have effect on young people's lives, as well as the lives of old people. We had a re-

vival at our community and of course, all we Endeavorers were present most all the time. There was a young man that had cared very much for one of the Endeavor girls; she had talked to him concerning his soul several times, but he, like many other young men, loved to drink whiskey and this, of course, would lead him into trouble. As this young girl was walking down the road one day she saw this man at a distance, and knew what was the matter, so she rushed down to where he lay. She found that he was drunk, and was very badly hurt and bruised; he was very near the edge of the river, all muddy, and in a condition so that he could not help himself. She pulled him to a dry place and washed his face with her handkerchief, and before leaving him she spread the handkerchief over his face to keep the hot sun from burning. After he recovered from this terrible condition, he noticed a handkerchief lying beside the place where he lay. He picked it up and saw her initial on the corner, which gave him a deep study; he knew that it was this girl whom he loved who had been there and seen him in that shape. He could hardly wait until he could get to see her, but he went straight to her home and called for her. She came to the door and invited him in, asking him to kneel with her in prayer, which he did, and she asked God to forgive him for this awful deed which he had done, and also asked God's help to gain his soul for Christ. After they arose, he departed, leaving the girl thinking seriously. In a short time the girl received a letter from him saying that he had joined the church and was a willing worker for the Lord, about whom she had spoken so many times. It was not long after this until he was elected president of the Christian Endeavor society and he always told in the C. E. meetings that it was through Christian Endeavor that he had found his Savior.

Not only does Christian Endeavor have its effect on young people, but older people as well. Doctor Frances E. Clark, the father of Christian Endeavor, saw that this organization would have effect in the world and show the effects of the movement in winning many souls for Christ.

We can see that through Christian Endeavor young men and young women have stood firm for God and have left their homes and loved ones and gone to other lands to carry the Gospel.

Christian Endeavor has taught many young people that tithe-giving is necessary and also that we must meditate and study

(Continued on page 15)

### FINANCIAL SECRETARY'S REPORT

March 2, 1929

Balance, pledges reported Jan. 1st,	
1929 .....	\$258.00
Masontown, Pa. ....	15.00
Philadelphia (1st) Pa. ....	10.00
Louisville, Ohio .....	10.00
Dallas Center, Iowa .....	35.00
Elkhart, Indiana .....	4.00
Ashland, Ohio .....	30.00
Calvary, N. J. ....	5.00

Total pledged to date ..... \$367.00

We are glad to report thirteen societies cooperating so far this year which did not cooperate last year. Is that a sign of good luck? May the societies that have not sent in their pledges do so at once, and prove it to be such!

Your Secretary,  
GLADYS S. SPICE.

Send Foreign Mission Funds to  
**LOUIS S. BAUMAN**  
 Financial Secretary - Board  
 1925 East 5th St.,  
 Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
**WILLIAM A. GEARHART**  
 Home Missionary Secretary  
 1101 American Savings Bldg.,  
 Dayton, Ohio

### Statement Regarding the Famine Situation in China

(The following statement may be considered reliable as it comes with the authority of Leslie B. Moss, one of the secretaries of the Foreign Missions Conference of North America—Editor)

#### Condition of Famine Exists

There is no question whatever that famine conditions actually exist in a number of the provinces of China. The best conservative estimate indicates that at least 20,000,000 people in nine provinces are suffering this winter from starvation in varying but serious degrees. The provinces that are affected are Honan, Hupeh, Shantung, Hopei (Chihli), Shansi, Shensi, Chahar, Suiyuan and Kansu. The Chinese Recorder for January, 1929 states—"this winter famine exists to a devastating degree."

#### Causes of Famine

The main causes given for the widespread famine conditions are: three years of short crops, drought, army worms, locusts, bandits, and in some of the provinces the contending armies of the past few years have contributed to the results.

#### Administration of Relief

The International Famine Relief Commission with headquarters in Peking has developed since the famine of 1921-22 an organization which enables them to administer famine relief in a large part of the area afflicted. Mr. Dwight Edwards of the Y. M. C. A. in Peking has been set free to give his full time as Executive Director of this international committee during the present emergency. There has been organized by the China Famine Relief Inc., which is raising money in the United States, an advisory committee of which Mr. C. R. Bennett of the National City Bank in Peking is Chairman and Mr. Roger S. Greene of the Peking Union Medical College is one of the members. Mr. John Earl Baker, personal representative in administering relief for the Red Cross in the famine of 1921-22, has gone to China to act as Secretary of this advisory committee and to supervise the distribution of all gifts received from American sources.

This advisory committee is utilizing existing facilities in the territory for the carrying out of relief measures and wherever possible is using responsible missionaries in administering relief.

#### Chinese Government Participation

The Nanking Government has made a grant of \$2,000,000 Chinese currency to be distributed as necessary and there appears every reason to believe that the Government is making honest and effective efforts to relieve the situation. Upon the insistence of the advisory committee mentioned above the Government has agreed to remit taxes on famine supplies, to guarantee the protection of workers and funds and to provide free transportation for supplies. It is reported that they are making efforts to secure a million and a quarter dollars for famine relief from provinces not affected by the famine.

#### Help by the Chinese People

It was reported last fall that from various sources the different Chinese relief

agencies had raised and made available nearly \$2,000,000 Chinese currency for famine relief purposes. It is variously estimated that from four to six million dollars Chinese currency have been made available from Chinese sources.

#### Help by the American People

There has been organized in the United States the China Famine Relief, Inc., 205 West 42nd St., New York City, which has to date sent to China \$205,000 Gold contributed by the American people.

#### Necessity of Additional Aid

The horrors of famine conditions are pressing upon these millions of Chinese people in the midst of the coldest winter weather. They are forced to the use of all sorts of inadequate food substitutes such as, the bark and roots of trees, weeds, or chaff ground up with dirt. They abandon their homes wandering around in search of such food materials, or use the combustible materials in their homes for purposes of keeping warm. The clothes off their backs are often sold to procure something to serve as food. They are faced with pestilence and there is a continual process of selling children and women in order to secure bare subsistence. It has been reported that migrations of immense numbers of Chinese people are in process through the winter snows from some of the northern provinces into Manchuria in the hope of finding food there. The distress suffered by untold millions of people can scarcely be imagined. This emergency calls for an immediate response. Reliable estimates are that it would be necessary to have \$40,000,000 local currency in order to take care of the 20,000,000 people who are afflicted. Appeal has come to the United States and other foreign countries to supply at least \$12,000,000 Gold. Although it would be impossible to reach some of these areas with relief certainly the church people of America could well send several million dollars

to the starving in China and be sure of its being effectively used to relieve the direst suffering. If millions of people are to be saved from death by starvation it can only be because the American people give liberally and at once to meet the emergency this winter and spring.

### Rosario, Argentina

Inasmuch as our denomination is not large and strong like some, we thought it best in Argentina to concentrate on a district rather than spread over the entire country. However, the tendency to drift to the cities is the same here as elsewhere and, whether we will choose to go to the cities or not, the Lord leads the way to them.

Buenos Aires and Rosario are the two largest cities in this country, the former having two million and the latter five hundred thousand inhabitants. In Buenos Aires we fostered a work for a number of years, but for lack of competent workers and the great expense it was given up. However, we have nearly thirty members scattered through the city, and Brother Anton and wife are still living there and trying to support themselves with the hope of yet forming a self-sustaining mission.

Rosario is only half as far from Rio Cuarto and there also our members have drifted until now there are twenty in this city, including several who can preach.

The majority of these live in one district so that it is possible for them to get together. On the preaching tour which I am now making, my first stop was Rosario. Here I baptized two men. One had been a candidate before leaving Rio Cuarto. The other has been conducting a little mission in Rosario and working for a living. He learned our doctrine through another family from Rio Cuarto and for over a year has been requesting baptism. All these members have been attending other missions in Rosario, but now the majority feel that they should choose an unoccupied field near where they live and form a self-sustaining Brethren mission.

They already have benches and a place for a Sunday school and the streets of this section are swarming with children. Pray that the blessing of the Lord may be upon their efforts.

C. F. YODER.



### NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
 was a great correspondent



#### UNIONTOWN, PENNSYLVANIA

If there is anything the world cannot and will not be able either to understand or appreciate before that great day it is the fact that the true Church of our Lord is an invincible and unconquerable thing. However Stygian may be the darkness before the dawning it augurs well the forthcoming dawn. The Lord has blessed us here. That is what we want to tell the brotherhood. With our new church building completed Sunday, March 3rd saw its dedication. The Lord gave us a beautiful day. The sun shone in lovely fashion all the day. It was one of those early spring days that so forcibly recalled those pleasurable youthful days upon the Indiana plains. Returning feathered friends brought the first breath of

warmer days betokening the fact that nature was preparing to doff her gray and to don her green.

The day wasn't all that the Lord did for us. He gave us a nice Sunday school attendance and brought us some good speakers for the day. Brother J. L. Gingrich was here from Johnstown to aid in steering the day's services to a successful and delightful conclusion. The morning service saw the dedication of the building. Brother Gingrich preached an uplifting and pertinent sermon upon the subject of Christ and the Church. The formal dedication was made truly realistic to our hearts by the joy of the occasion.

In the afternoon service we had the good fortune to have with us Dr. Charles A.

Bame, presently engaged in evangelistic services at Masontown. Also the pastor of the Masontown church was with us, Brother H. W. Koontz. The sermon of the afternoon was brought by Dr. Bame. In a pointed address he laid down the challenge of the Old Time Religion,—how much are we willing to do for it? Through the kindly efforts of Brothers Gingrich and Bame enough money was raised by cash and pledges to completely efface all indebtedness on the building.

At the night service Brother Koontz preached, bringing a message of evangelistic note. All the messages of the day were deeply appreciated by the people. At this night service Brother Jonas Conaway was ordained to the deaconship. Thus ended a day long looked forward to by the Brethren people and their friends of Uniontown.

On Monday, March 4, a two weeks' evangelistic service began under the leadership of Rev. Frank G. Coleman. Brother Coleman is facing many adverse circumstances among which are a seriously curtailed time limit, and inclement weather. We are trustful that the Lord will bless the work and that he may have a victory in truth here.

FRANK GEHMAN.

18 Bryan St., Uniontown, Pennsylvania.

#### TURLOCK, CALIFORNIA

We are now in an evangelistic campaign; the crowds are good and the interest is splendid. I baptized five young men last Sunday night, which was February 24th.

Last Sunday was a hard day on me. Just before going to church a telegram came saying my father had gone home. He died Saturday night, February 23. He was past seventy-five years old. He never was so happy in anything as in evangelistic work, and I felt in my soul that he would have me go right on with my work, and I did so with a heavy heart. But the blessed Savior strengthened me,—bless his name!

In all the messages of the first week we endeavored to unveil and reveal the dynamic lifting power of the cross. Following is the list of subjects, the discussions of which proved of such interest to those who attended:

"The Blood of Jesus, in the Light of the Cross."

"The Great Judgment, in the Light of the Cross."

"The Sin That Can Never Be Forgiven, in the Light of the Cross."

"The Immutable Love of God, in the Light of the Cross."

"The Greatest Thing in All Worlds, in the Light of the Cross."

"The Picture of a Lost Soul, in the Light of the Cross."

"The Only Way to Salvation, in the Light of the Cross."

"Heaven, How to Get There, in the Light of the Cross."

"No excuses for Not Being a Christian, in the Light of the Cross."

The subjects for the next week will follow a different line of thought.

On March 10th we will dedicate our new addition to the church, which is so much needed for Sunday school work and social purposes. It was quite an undertaking for a small band, but they are willing workers.

May the Lord bless you all in the work of our great Master.

N. W. JENNINGS.

#### A FRENCH PRISON

Paris, France, May 11, 1928.

I have not had time yet to write up our visit yesterday to the Fresnes Prison. I shall now try to tell you about the Maison Centrale Correctionnelle at Poincy, which we visited this morning. We took a taxi down there, kept it until about 3 P. M., and it cost us only \$5, so you see taxis here are cheap.

The Central Correctional Prison at Poincy is one of the oldest prisons in France. It was an old nunnery, and about 1820 was turned into a prison. Consequently it is built on the old style and must not be judged on the same basis as that we visited yesterday at Fresnes, which was finished in 1897.

It is intended for those sentenced for from 13 months up to 10 years. Most of them have been in prison before. Hence there is not the same efforts made here to keep the men from knowing each other as there is at Fresnes, which is intended for first offenders. Hence, here there are no veils worn over the face, and the men work in workshops together. However, the men are not supposed to communicate with each other. In other words, while the institution at Fresnes is modelled on the old Pennsylvania separate cell system, this prison is modelled on the Auburn solitary system even though they work together. Men are punished for talking together or communicating in any way. This is like most of our prisons in the United States. For even the Pennsylvania Prison works the men together now instead of in their individual cells, as was done originally.

The men sleep in separate cells in the great cell houses. These are old and very primitive. The cells are small cells with no bars over the tops so that there is plenty of air. However, there are no sanitary conveniences. There is no water in each cell except what is carried in in a pitcher. However, that is as good as you find in most French houses even today. The smell of disinfectant is everywhere, while at Fresnes there was no smell at all.

There is only an infirmary here with no operating room. We were told on inquiry that in case of an operation being necessary the men were taken to Fresnes. What would happen in case an immediate operation were necessary, they did not say. Not many were in the infirmary. There were about 20 out of 1,000 men in the institution. This, however, was a much greater rate than that of Fresnes, where out of 1,500 they had less than a dozen in the infirmary yesterday.

The work is done in shops. All kinds of trades are carried on. They make paper containers for pepper, paper lanterns like Japanese and Chinese lanterns, paper decorative work, paper bags, furniture, iron chairs for lawns and these sidewalk cafes so famous in Paris. They make shoes and ladies' comfy slippers, clothing not only for this institution, but for the prison in Algiers, and for the prisoners deported for life to Guiana in South America. These uniforms for the exiled convicts in Guiana are cotton with red stripes. They also make tennis racket holders, tubes of stickine with which things are pasted. Their largest industry is the printing plant. They print all kinds of forms and labels, blank books, bank forms, envelopes, etc. I asked the sub-director who took us around whether the labor unions did not object that these were made and sold on the market in competition with goods of like kinds made by free

labor. He said that they had never made any trouble.

The men here work nine hours a day. They get a pecule as they do in Fresnes. Some of the men make enough to set them up in business when they get out. One of the most interesting kinds of work I saw them doing was making fur garments out of the smallest pieces of fur I have ever seen used in garments.

The food of these prisoners interested me. Keeping in mind the rather limited food of the ordinary Frenchman both as to quantity and quality, I am not prepared to say that the food is bad. I am afraid that the same food served in any American prison at least in the United States would result in a riot. I saw them eating their noon meal. It consisted of macaroni, bread, water, and some potatoes. Then any man who has money can also buy coffee, cheese, sardines, and other delicacies. They get meat, we were told, a few times a week. The bread is whole wheat bread baked in their own ovens, but at least 36 hours old. Well, it is so hard that when the sub-director tried to cut a loaf of it, he gave it up.

The guards which work with the men have no weapons whatever. Those on the walls only are armed. This is in spite of the fact that in many of the shops the men have knives, and other tools with which they might easily inflict serious injury on the guards. I asked about this and was told that they never have any trouble. Certainly this is not America.

The punishment cells here are old, but are not dark. The men confined in them sleep on the floor, have bread and water three days and then meat one day, then bread and water for three again. They are left out for exercise in the open air a half hour each half day. A man kept in the discipline cell for more than 15 days may be given some work to do. Otherwise they do not work. They are punished for talking, slighting their work, refusing to work, or other disobedience to superiors. Much the same regime is observed as in the United States. No whip is ever used in the French prisons.

In this prison much more power machinery is used than in Fresnes, where the men work in their individual cells rather than in workshops. I have no doubt that the prison work here is much more productive than there.

After meals the men march around the yards for exercise for half an hour. One wonders at this for some of the men, especially those who are standing all the time at their work.

This prison reminds me of many of the state prisons of the United States of the older type. It is not modernized with scientific ventilation and sanitation. It has the prison smells. The kitchen reeks with the smell of poorly prepared food. The whole thing makes a bad impression on the American visitor. This impression is in striking contrast with that made by the much newer institution at Fresnes.

Here I was not impressed with the superior character of the prison guards. I did not get to see the director, but the sub-director was of the old sort of prison official often seen in the United States even yet. I was impressed with the better class of officials at Fresnes.

I am bound to say that so far as I have seen prisons in France she has nothing to teach the best prison officials in the United States. She is not using the results of

modern science in psychiatry as much as some of our states. She is trying the old, old method of solitary cellular confinement for the first offenders at Fresno. She has not yet adopted some of our methods of getting men out upon the land. She seems not to have heard of the experiment at Witzwill, Switzerland.

Tomorrow I am going to visit one of her reformatories for young men. We shall see whether she has something there we have not yet learned.

We expect to leave for Brussels Sunday or Monday morning. J. L. GILLIN.  
Paris, France, May 11, 1928.

### CHALLENGE

By Molly Anderson Haley, in "The Christian Advocate"

*Some day, perhaps, we shall forget  
Main street where rum-holes festered—  
doors that swung*

*As loosely as the lounge's idle tongue:  
Forget the haunted look that children wear,  
Robbed from their birth by thieves whose  
licensed lair*

*Waxed fat upon the passing workman's  
wage,*

*And cheated helpless youth and feeble age.  
Some day, perhaps, we shall forget,  
But O, please God, not yet, not yet!*

*Some day, perhaps, we shall forget  
The glorious thrill of having set them free,  
Of keeping faith with children yet to be!  
Though in the harbor fogs have settled low,  
Opinion's frenzied ships dart to and fro,  
Still gleams aloft for those with seeing  
eyes*

*The torch of Liberty, serene and wise:  
Some day, perhaps, we shall forget,  
But O, please God, not yet, not yet!*

Dutch engineers are attempting to reclaim the land which is now covered by the Zuider Zee in Holland by constructing a network of dikes. Originally this was dry land, slightly below the sea level, protected by massive dikes, but during the fourteenth and fifteenth centuries the dikes were allowed to deteriorate and the water gradually filtered in. Nearly half a million acres of farm land will be uncovered, but 350,000 acres will remain untouched by this project.

### C. E. PROGRAM AT KRYPTON

(Continued from page 12)

the word as outlined in our C. E. pledge. We can very easily see that the C. E. organization has advanced our country's welfare and has helped to promote the Christian brotherhood of man. We should thank God for such men as Dr. Francis E. Clark, who found a way for young and old to help advance God's kingdom on earth.

### H. F. E. O'NEILL—AN APPRECIATION

It is not with any desire to suggest that the words of esteem for our brother Harry O'Neill which have already appeared in the Evangelist were not properly presented, but simply to express appreciation of the help and encouragement which came from an acquaintance of more than twenty years' duration, that I indite this article. (The family have also asked me to include a few facts concerning his life that have not appeared previously.)

I first met Harry O'Neill at Johnstown

about the year 1903, when as a young pastor I came to serve a church in this city. Being of almost the same age we were naturally drawn to each other. The associations the years that have intervened since then have but deepened the respect of my heart for one who was gentleman, Christian, and always a true friend. His taking away in the prime of his manhood has left an ache in the heart at the thought of the earthly parting, but it also brings note of exultation that he has made full proof of his faith and has but entered into the joy of the Lord a little while ahead of the rest of us.

Brother O'Neill came of good Brethren stock, his father being Patrick F. O'Neill and his mother Lydia Ann (McCartney) O'Neill. He was born in Conemaugh, Pennsylvania, May 2, 1880, and was translated to see the Lord on February 5, 1929, having rounded out almost 49 years of earthly life.



H. F. E. O'Neill  
New Brighton, Pennsylvania

His parents were charter members of the Conemaugh congregation, and at the early age of twelve years Harry O'Neill gave his heart to Christ under the ministry of Elder J. F. Koontz. Twenty years ago Brother O'Neill went to Pittsburgh to engage in Y. M. C. A. work and transferred his church membership to the Brethren church of that city. The obituary published over the signature of that congregation testifies to the esteem in which he was held by that congregation. No man who knew him ever questioned the manhood or the Christianity of Harry O'Neill.

Harry O'Neill was well known to those members of the Brethren fraternity who attended National Conference during the years from 1915 to 1925, because of his connection with the work of the Superannuated Ministers' Fund. As president of the Benevolence Board which has charge of the gathering of these funds he was always alert and aggressive in promoting the interests of his board. Naturally witty and ready of speech he was no mean antagonist in defending his views, as many who measured lances with him in wordy combat learned, but he was always a magnanimous victor and a good natured loser.

Brother O'Neill commanded the respect and esteem of all who knew him, and was in his life a constant refutation of the contention of some that a man cannot be a real Christian in his associations with his fellow men. A Y. M. C. A. Secretary for

some twenty-five years, he was compelled to work among men for practically all his time, and to retain the respect of men of all classes is no mean task. Harry O'Neill did so.

His wife and daughter, and one sister, Mrs. Nettie O'Neill Rochford of Van Etten, New York, survive him. He served his generation, and like one of old has fallen asleep. But he fell asleep in Jesus, and even the sorrowing hearts are satisfied. Satisfied that after life's fitful fever he sleeps peacefully. Satisfied that God's ways are best, and satisfied that "we shall meet on a fairer shore." We are better for having had his friendship. DYOLL BELOTE.

### SIGNS OF THE TIMES

(Continued from page 2)

this "problem," forsakes her own pedagogical principles of religious education. Over and over in her book she stresses the value of concreteness in dealing with children, and rightfully so. The child "lives in the realm of the concrete." And this is precisely why the child prays to Christ. Furthermore, this is one of the great reasons for the Incarnation of the Son of God. He became flesh in order to make the invisible God concrete to the human mind. "No man hath seen God at any time; the Only Begotten Son ... he hath declared him" (Jn. 1:18). Christ is the "Image of the invisible God" (Col. 1:15). One would think that, following their own principles of child education, the experts would recognize the value of the Incarnation of God in Christ, and encourage the children to find God in him.

The main difficulty apparently is not with the author's pedagogy, but rather with her theology. And this leads us to an important observation. The antagonism of orthodox Christians to the modern program of "religious education" is not so much based upon opposition to scientific teaching methods as it is to erroneous theological opinions. We wish to use the very best teaching methods, but we do not propose to use these methods to teach error.

The religious education expert is always tempted to turn aside here and there for the purpose of teaching theology. For example, the book under discussion contains a great deal of valuable material, but its value is seriously modified by the author's amateur excursions into the realm of theology.

Scientific principles are very important when we are teaching the most important book in the world—the Bible. But the Deity of Christ is more important than teaching principles. We can do without these last, if necessary, but not the other. If the writers on Sunday school methods feel they must enter the field of Christian doctrine, they should see to it that they have the proper knowledge and training in this field. A psychologist is not necessarily a theologian.

## ANNOUNCEMENTS

### A PREACHER WANTS WORK

If any church is in need of some one to hold a revival, or of a pastor for the coming year, I am at your service. Please write me as follows:

ELDER J. E. FERRY,  
South Market Street,  
Martinsburg, Pa.

# WORLD EVANGELIZATION

**THE FIELD:**—"The field is the world." Matthew 13:38.

**THE COMMISSION:**—"Go ye into all the world and preach the Gospel to every creature."  
Mark 16:15.

**THE PROPHECY:**—"Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

**THE APOSTOLIC OBEDIENCE:**—"They that were scattered abroad went everywhere preaching the Word." Acts 8:4.

## THE BRETHREN CHURCH'S RESPONSIBILITY

**OUR FIELDS:**—Province of Cordoba, Argentina, South America and Oubangui-Chari, French Equatorial Africa.

**OUR RESPONSIBILITY:**—Before God and man, we are responsible as a church for these distinctive fields. No other church will come in and discharge our responsibility.

**OUR OPPORTUNITY:**—Both Fields are ripe for the harvest. The pioneer work has been done. The seed has been sown. We are on the threshold of a great harvest. The work is well organized. We have a Missionary Corps which cannot be excelled. "A great and effectual door has been opened unto us."

**OUR NEEDS:**—Prayer! "Prayer changes things." O Brethren, Pray! Finances! A \$10,000.00 increase in the Easter Offering would insure double the results for the next year. The supreme need right now in our Foreign Mission Work is **MONEY.**

## HOW? WHAT? METHODS AND SUGGESTIONS

**PASTORS:**—You are the key-men. You can increase the offering from your church. Primarily, this is your responsibility. We solicit your loyal co-operation.

**METHODS:**—A letter one week before Easter to every family of your church. Enclose the missionary envelope. Inform and appeal. Preach a **FOREIGN MISSIONS SERMON** one week before the Offering.

**SUGGESTIONS:**—Appeal to every auxiliary organization of the church to give an offering. Present Term Membership to them. Adopt the slogan—"An Offering From Every Member of the Church."

## FOR CHRIST AND HIS CHURCH

Not for the Foreign Missionary Board of Trustees! They are the servants of the church. They are your Agents.

**FOR CHRIST:**—Because he died for all. Because he commanded us to go. That his Body and Bride might soon be completed. **FOR CHRIST'S SAKE.**

**FOR HIS CHURCH:**—The church for which he died. The Whole Gospel Church.

By **CHARLES H. ASHMAN.**



Volume LI  
Number 12

March 23  
1929

# THE BRETHREN EVANGELIST

**Special FOREIGN MISSIONARY Number**



Artist: Ploekhorst.

CHRIST ENTERING JERUSALEM

The Entering of the Word of God into Multitudes of Eager,  
Restless, Unevangelized, Sin-cursed hearts is waiting on our  
taking the Gospel of Saving Grace to Lands beyond the Sea.

Is it not a serious thing to delay the triumph of the coming King?

## Signs of the Times

by  
Alva J. McClain

### WILL ROGERS rebukes the Preachers

In a syndicated article, he says, "A preacher just can't save anybody nowadays. He is too busy saving the Nation. He can't monkey with individual salvation. Every cross-road minister is trying to be a Colonel House. In the old days those fellows read their Bibles. Now they read the Congressional Record."

Of course, the wise will understand that it is a dangerous thing to take Mr. Rogers too seriously. They will remember that he is a humorist, and that he is paid a great deal to make us laugh at ourselves (which is a good thing once in a while), and also that the professional humorist is compelled to exaggerate our follies for the sake of effect. But after making all these allowances, there is still enough truth in Mr. Rogers's caricature to turn all our amusement into soberness.

The highest service that any minister can render for his nation is to bring the message of salvation to the individual men and women who make up the nation. This is more important business than even Prohibition.

### MEXICO and the "Mass"

Another serious rebellion has broken out in this unfortunate country. In all the reports of it no legitimate reason has appeared which would justify armed revolution against the present government.

One recurring item in the news, however, is interesting. In various places where the revolution has succeeded, the Roman Catholic church has begun once more to conduct religious services. This church has maintained an attitude of bitter hostility toward the present Mexican government, going so far as to stop their religious services in protest against the governmental ruling against foreign priests.

In stopping the celebration of the Mass, the Roman hierarchy struck a terrific blow at the Mexican government. In the mind of the Roman Catholic worshipper his very life and relation to God hangs on the "sacrifice" of the Mass. To be deprived of its benefits, to him, is an appalling thing. The Roman Catholic organization could not have taken a more effective way to foment unrest among the Roman Catholic population of Mexico than to stop the celebration of the Mass, and then lay the blame for this deprivation upon the civil government. Technically, of course, the Roman Catholic church has nothing to do with the present revolution.

In the matter of political cleverness, modern governments are scarcely a match for the Great Harlot which "sitteth upon many waters." Her political wisdom is the accumulation of centuries.

### OUR "Precious" Illusions

The other day Colonel Lindbergh with his fiancée narrowly escaped disaster while making an airplane landing. Except for his remarkable skill both might have been killed. The entire nation rejoices in their escape.

Now for the strange, and rather amusing, aspect of the matter. At the field where the accident took place, Mexican guards immediately cleared the field of spectators and systematically destroyed photographs taken by newspaper men. But one enterprising reporter eluded the guards with his camera and within a few hours the pictures appeared in a Los Angeles paper. Naturally, it was a "scoop," because the "flying eagle" is the best news in the world. The publication of the pictures, however, did not help the popularity of the newspaper. The editor has been bitterly excoriated by various people for daring to publish a picture of Lindbergh's accident! One critic thinks the alert reporter should be "tarred and feathered."

Thus humanity loves its precious illusions. When the ancient Roman Emperor, deified by the people, made a blunder, it was extremely bad form for any one to "see" it. And George Washington, it is said, never told a lie. And Mrs. Eddy, in the minds of many devotees, has never died. Likewise we resent the unpleasant discovery that even splendid Mr. Lindbergh can have an accident.

It is this stubborn tendency of man to deify himself in his heroes that will pave the way for that final apotheosis of humanity in the "Man of sin." Having rejected the truth, men will finally come to believe a lie.

The truth is that men at their best are are human, finite, full of sin and mistakes. But there is one Man who is more than human, infinite, sinless, infallible and worthy of divine honors—the Man Christ Jesus. Those who idealize and worship men are following illusions, and at the last they will find nothing but disillusionment and bitter disappointment. But those who worship

(Continued on page 15)

## Questions & Answers

Conducted by  
J. Allen Miller

Readers are invited to send in suitable questions, which will receive consideration as space permits.

17. Would it be right in your estimation to permit Boy Scouts to hold meetings in the Sunday school rooms of the church? W. D.

I can only express my own opinion. I have seen very fine results with boys under proper Scout Masters and I see no reason why under the care of a qualified man the boys could not use the Sunday school rooms for meetings. Manliness, truthfulness, courtesy, respect for their elders and a sense of honor are some of the virtues inculcated. These are all good in shaping the character of boys. Further, there is instilled a fine spirit of helpfulness and service and the boys are taught a multitude of most useful things in self-help and first aid. My observation has been that any sort of movement or organization for boys depends for its usefulness and value to them far more upon the adult leaders than even upon the boys. This gives me the opportunity to say that the church through some of its many agencies for service should do far more for her boys and girls.

18. Why is Sunday often called the Lord's Day? How does it differ from the Jewish Sabbath?

To begin with, the Christian Sunday or Lord's Day is in no sense the Jewish Sabbath. It is not even a Sabbath in the sense that Saturday was the Sabbath under the Jewish economy. The first mention in all Christian literature of the "Lord's Day" is in Revelation 1:10. The special observance of the First Day of the week is clearly attested by Acts 20:7 and 1 Corinthians 16:2. These three references certainly show, in the manner in which the day is spoken of, that it was an established designation for the day. That the day was so named and celebrated in honor of the Lord's Resurrection is also certain. In witness of this we have the testimony of Barnabas in the Epistle that bears his name. In Chapter 15 he says, "Wherefore, also, we keep the eighth day with joyfulness, the day also on which Jesus rose again from the dead." In the Didache we have this statement, "But every Lord's Day do ye gather yourselves together, and break bread, and give thanksgiving after having confessed your transgressions, that your sacrifice may be pure." St. Ignatius in writing to the Magnesians also speaks of the "Lord's Day." He calls it a festival day honoring the resurrection of Jesus. All these references from the early Fathers can not be more than 30 to 50 years later than the last of the Apostles. Space forbids showing how the name came into use.

19. Is it proper and right for a minister to say things about the members from the pulpit that he would not say to them personally?

By no means would it be right. Personalities, whether thinly or thickly veiled, are reprehensible to say the least. I think it is a cowardly thing to do in the premises. No one can answer. But if I can be more serious permit me to say that the minister should be what his name implies and what his ordination signifies. He represents God and as a true prophet of God he speaks for God. I have followed a simple principle in

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# THE BRETHREN EVANGELIST

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## The Trend of Foreign Missionary Interest

It may prove helpful to us individually and to the foreign mission situation if we are led to face a few questions as we approach the time for the Easter offering. Our questions deal with the trend in missionary interest. They are not given necessarily to suggest what the trend may be, but rather as a warning against an undesirable possible trend. For a few years back there has been a general slump in interest in foreign missions, if we are to judge by the retrenchments which some denominational executives have been forced to make. There are certain indications now appearing on the horizon that seem to point to a renewed interest that will make possible advanced steps in world evangelization. But these indications are too new and uncertain to give warrant for anything more than hope that a renewed advance is soon to be made possible. We certainly are justified in hoping and praying for it, but it requires that men and women of God shall respond still more magnanimously to the challenging conditions if it is actually to be realized.

Giving to foreign missions among our own people has kept up to a right commendable degree, so that no retrenchments have been necessary on the part of our own Foreign Board, for which we may be truly grateful to God. But indications are that we are about to reach a standstill, and that at a time when the opportunities of the fields appear most alluring, and when it seems that a spirit of advancement is about ready to grip other denominational groups. Therefore it is folly to suppose that we do not need to question ourselves as to what may be the real situation among us, or the trend of our missionary spirit. And in that conviction we shall outline a few test questions designed to bring us personally to face the situation and to consider our individual responsibility thereto. We shall make no effort to answer the questions, but shall merely state them and emphasize their implications.

First, Is our church beginning to take less seriously the command of our Lord to go into all the world and preach the Gospel to every creature? Are we allowing the "Go ye" of the Commission to depart from the focal point of our vision? Is it shifting to the fringes of our consciousness? And are we becoming indifferent to our world responsibility thus divinely imposed? Is the command of the Master losing for us its compelling power? If that is the case, we do well to remind ourselves of his challenging statement, "Why call ye me, Lord, Lord, and do not the things which I say?" If he is our Lord, then we are his servants, and we can only prove our loyalty as servants by obeying his word. The evangelization of the world was the burden of Christ's last message to his disciples, and is today the first task of the Christian church. They who lose a sense of their responsibility for that task by that very fact lose their right to wear the name of Christ.

Second, Is the church inclined to muffle its ears to the continuous cry of the restless, needy, suffering millions who are living in the darkness of heathenism, without God and without hope in the world? Is it growing weary of the everlasting appeals for gifts of money and of life to carry the knowledge of the saving grace of Christ to those who are dwelling under the pall of ignorance and superstition, and dying under the curse of sin? Are the wells of sympathy drying up; are the springs of loving kindness ceasing to flow; are Christian hearts becoming seared and unmoved with compassion by the wretched plight of their fellow mortals? There are those who express dissatisfaction with missionary appeals that stir the emotions. But God gave us just such natures as we possess that we might be moved with sympathy, and our Lord reproved those who in self-righteousness and coldness refused to respond to the cry of those in need.

Third, Is the Christian church becoming encased in a deadening materialism that makes it insensitive to the higher and finer and

more spiritual demands of religion? Is it coming to partake of the common materialistic attitude toward life to such an extent as to value things above spiritual realities? Is it more concerned about the materials connected with its worship than it is with the spread of the Gospel? Does it think more of beautiful church buildings, elaborate equipment, comfortable pews, stately music, eloquent sermons and popularity than it does of the evangelization of the world and the salvation of lost souls? Are the people of the church becoming surfeited with things? If they are, they will find that these all-engrossing things will starve their souls and ere long they will be panting for the water and bread of life that can refresh and satisfy. If the church concerns itself predominantly with things, its life will ultimately become jaded, and weary, and dissatisfied and unfruitful. Beneath the beautiful overlay of materialism there will be found a little, self-centered, sordid life, constantly diminishing in its spirituality and becoming ever less adequate to feel and to communicate the higher and diviner elements of eternal truth.

Fourth, Is the spirit of romance long connected with the foreign missionary enterprise dying out? Do stories of the new and wonderful, the great and the strange, the difficult and the dangerous, the baffling and the impossible, no longer lure the souls of men? Have men lost, or are they losing the spirit of venture? Are men and women no longer taunted by what lies "beyond the mountains," and are they no longer challenged to undertake the seemingly impossible, both with life and with financial resources?

And lastly, Are the people of the church becoming less generous and less benevolent with their gifts? Are they becoming more tight-fisted with regard to foreign missions? We are not making an accusation, but merely raising the question. However, Charles H. Fahs, in writing the story of American Protestant finance since the beginning of the century, says it is "a story of ever-mounting expenditures for almost every enterprise except benevolences" (black face type, ours). "To missions the average church member is shown to be giving less now, in terms of purchasing power of the dollar, than he gave twenty-eight years ago—and his actual contributions for the past few years have steadily declined." This statement may not fit exactly the situation within our church, and yet we think it is fair to question whether our gifts have increased in proportion to the decrease of the purchasing power of a dollar.

Let us examine ourselves sincerely and see whether the trend of missionary interest among us is up or down. Let us face frankly and honestly such questions as these, and discover whether we are putting the church's supreme task first, or making it a matter of secondary importance.

## "Bad Handwriting"

The Evangelist would like to restore the widely discarded "Amen Corner" long enough to speak out a hearty assent to a complaint made by a distinguished English contemporary about bad handwriting, and approved by an equally distinguished American publication—"The Living Church," which says:

The following paragraph from a recent number of the Guardian awakens within us such a chord of sympathy and understanding that we gladly take it over into our columns in toto, adding our fervent Amen to the plaint of our respected English contemporary: "The head of one of the great London stores has been complaining of the bad handwriting met with in commerce today. We read his lament with a lively sympathy, for we suppose that editors and printers suffer even more than do shopkeepers and bankers from illegible script. Bad writing, declares Mr. Richard Burbidge, costs business houses thousands of pounds every year. It also occasions newspaper editors a great deal of irritation and much delay. The clergy are notorious offenders, and certain laymen are not much better. What is the cause? It cannot be lack of

education, for most of those upon our own black list are persons of culture and erudition. Sometimes we feel, when laboring through a difficult manuscript, that most of the abominable handwriting that reaches us is the result of a faulty psychology—an assumption on the part of the writer that what is passing through his brain will flash with equal facility upon the understanding of the unhappy individual whose lot it is to decipher the formless scrawl by which the writer's thoughts and ideas are expressed. It may be merely the carelessness bred of this age of distracting hustle, but whatever may be the cause the result is annoyance, delay, and the opening of the door to error. Mr. Burbidge's complaint offers us an opportunity of appealing to our correspondents to mend their ways; we hope that his words and our own will not fall upon deaf ears."

## EDITORIAL REVIEW

Sister J. H. Foster writes a story of a remarkable little six-year-old African lad who takes his Christianity seriously. It should be an inspiration to adults as well as to our young readers.

We are very prone to criticise the church freely and thoughtlessly, but it would only take a few months of closed doors to make some of us enthusiastic in its praise.

Brother H. C. Marlin, pastor of the church at Pleasant Hill, Ohio, is engaged in a revival meeting in his own church, and according to reports, the crowds are large and the interest is good and well sustained.

On the Sunday School magazine page, besides the article which Prof. Stuckey has supplied, we have some suggestions from Brother N. V. Leatherman, National Missionary Superintendent of the Association, for the missionary superintendents of our local schools regarding their cooperation in the Easter offering.

The two series of articles now in progress in the Evangelist—the one by Dr. G. W. Rench and the other by Brother Leo Polman—are interrupted this week, because of lack of space, this issue being devoted to the Foreign Missionary interests. Next week they will be resumed, and Brother Polman's series completed.

Brother A. R. Staley reports a meeting he held for Brother Hubert C. Hammond and his good people of Vandergrift, Pennsylvania. The pastor led his people in making good preparation for the meeting. Brother Staley sees a real future for this church. Under the present leadership enlarged Sunday school quarters have been added, and now further improvements are being made.

The Girls' Gospel Teams of the college are giving good account of themselves. Reports from several of the churches which they have served, have been most commendable. One of the teams conducted the Sunday evening program at the Ashland church on March 17th, in the absence of the pastor, Dr. Bame, and their talks were really gripping and full of inspiration.

The following announcement reached the Evangelist office as we were going to press:

"The First Brethren of Waynesboro, Pennsylvania, will observe Holy Communion Sunday evening, March 31 at seven o'clock. All members of the church are urged to attend this service, and those of like faith are invited to come and join us in this fellowship with the Lord. W. C. Benshoff, Pastor."

One of the most significant symbols in which the church is set forth in the Scriptures is that of Christ's "body." That teaches us better than any other our relationship to each other and to Christ. If we are members of his body, we are members one of another. Consequently, no member of that body can be handled roughly without the other members being affected. None can suffer pain without the others sharing in it. None can be diseased, or dying, or cut away, without the others feeling the loss. In view of this we ought to be more mutually sympathetic and helpful.

A communication from our friend, Brother Louis C. Clapper, of Louisville, Ohio, informs us that the church at that place had the Girls' Gospel Team with them on Sunday, March 17th. The local S. M. M. served dinner in the church and spent an hour in fel-

lowship. The boys are not being neglected, however, for on Friday night, the men and boys had a banquet, and the W. M. S. served a chicken dinner. A very interesting program followed. Brother A. E. Whitted is the pastor of this church.

Our correspondent from the church at Berne, Indiana, reports a three weeks' revival with Brother George Swihar of Wabash, Indiana and Brother W. F. Johnson of Berne doing the preaching. The music was in charge of Brother Clyde Rodabaugh of Williamstown, Ohio, whose direction of choruses and Bible stories for the boys and girls were greatly appreciated. One soul was added to the church by baptism. Brother John Parr is the faithful pastor of this church and under his leadership the various departments of the work are going forward harmoniously.

Brother Floyd Sibert, pastor of the church at Ellet, Ohio, informs us that the Ellet Sunday school orchestra will go on the air Saturday, March 23, from 3 to 4 in the afternoon in the Juvenile program of WADC, Akron. A similar announcement was made for them a few weeks ago, but due to a rearrangement of their schedule their date was postponed two weeks. Some of our friends, who happened to tune in on the program, spoke quite complimentary of its rendition. The Sunday school attendance at both Ellet and Rittman is keeping up to a good mark, we are informed. These two churches constitute Brother Sibert's charge.

Brother W. A. Gearhart, Home Mission Secretary, gives us another report of home mission offering receipts. It would be well for our readers to survey these reports from time to time to ascertain whether their offerings have been reported. If your church made an offering and it has not been reported, inquire of some one about it. If you failed to make an offering, then of course you cannot get credit for helping in this very vital department of the church's work. Nothing is more important to the extent of the church's service to the Kingdom of God than the building up of the home base.

We have a letter from Dr. Florence N. Gribble this week. She says the Yaloke station still wears its war garb, but there is hope that it will not be long until our workers will have their buildings to themselves, as the soldiers are building quarters for themselves. Our missionaries have been busy preaching to the soldiers when they were unable to go out to preach to the natives. One soldier only was baptized. This fact may not be so surprising when we realize that a war consciousness, which soldiers in active service usually have, is not conducive to spiritual responses. Our missionaries are not so restricted now, and evangelizing trips are beginning to be made. An especially encouraging feature of the situation is the fact that the native evangelists are becoming able to give so good an account of themselves and to take such responsible positions. Brother and Sister Sheldon are on their way home for their first furlough.

Brother W. C. Benshoff, pastor of the church at Waynesboro, Pennsylvania, reports an evangelistic campaign recently held in his church with Brother A. T. Ronk as the preacher. Seven were added to the church by baptism, and one by letter, while two await baptism. Brother Ronk's services were highly appreciated, and the splendid attendance during the meetings resulted in advertising the church more widely and in making the things for which it stands more generally known in the community. Brother Benshoff makes mention of his meeting held at the Washington, D. C., church and reported some time ago. He says the foundation has been laid both materially and spiritually under the wise leadership of Brother Kent for a great church in that city, and that the brotherhood ought to see that the building is soon completed in order to take advantage of the opportunities that face our people there. And we might add that this suggestion, which has been urged on previous occasions, is in line with what other denominations are doing. Practically every church group is putting its best foot forward in the Capitol City by the erection of great, elegant church edifices. We would not advocate throwing any money away on extravagances, but it does seem that we ought to make possible the erection at an early date of a church adequate in size and equipment to meet the opportunities of the field and of such character as to command the respect of the people.

## The Call of the Unevangelized

I read a most astonishing statement the other day in a secular magazine. It came from far-off New Zealand to a Chicago editor and called the attention of his magazine to the fact that there is yet much human slavery in the world. I can not refrain from quoting. "In Abyssinia, Arabia, Northern Africa and China, there are still over five million actual or virtual slaves—men, women and children who have no family rights: who live in daily dread of what the avarice, lust and brutality of their owners may bring upon them." The editor above referred to calls this a challenge.

The above set me to think about the condition of this old sin cursed world. And there are two aspects to this thinking of mine that I crave the privilege of setting forth in more detail.

The first is that in spite of all the vaporings of worldly-wise men, social reformers, new thought faddists, and all the rest of the motley crowd that has outlived Jesus Christ, SIN IS HERE YET. It was a wiser teacher than these who under the inspiration of the Holy Spirit wrote, "The whole world lieth in evil" (1 John 5:19). Jesus, the world's greatest teacher, said, when speaking of the Communion Cup, "This is my blood of the covenant, which is poured out for many unto remission of sins" (Mt. 26:28). Paul sums up the whole matter in one brief sentence. "Wherefore, as by one man sin entered into the world, and death by sin; and so death has passed upon all men, for that all have sinned" (Romans 5:12). Nothing is more certain than that the New Testament teaches the universality of sin as well as its ruinous consequences for all humanity. No Bible student will question this statement. A fact just as certainly taught and as surely believed by all who believe the Word is that men in sin, unrepented of and unforgiven, are lost.

It takes but a most superficial view of the conditions and states of men everywhere, in every land, to show us that what Christ and the Apostles called sin is with us yet; that its effects are just as blasting, destructive and damning as ever; that the pain, woe, sorrow, defeats and death entailed by sin are to be found everywhere that man is found. Slavery, injustice, immorality, debauchery and crime make up a terrible and crushing catalog of human ills growing out of sin. FROM THESE THERE IS NO SALVATION EXCEPT AS PROVIDED IN CHRIST.

The second fact which I wish to state briefly is this: Man can not save himself. No educational program however extensive and intense can save a soul from death. It can not even save a soul from its own sins and their consequences. The moron, the uneducated, the uncultured in his sin is wholly lost. He may be repulsive and

reprehensible and utterly to be shunned because sin may be a most loathsome thing, especially when it begins to enact its penalties from mind and body. But the superior and highly educated man, when in sin, is just as lost and just as helpless to deliver himself as the moron. In fact, sin in a man otherwise highly gifted and cultured is more reprehensible than in an unfortunate who perhaps never had a fair opportunity. The old Adam nature can not be educated out of sin. It can not be reformed into a Saint, not even into a decently good man.

We have seen the power of the Gospel manifested in the salvation of souls from sin. We have seen how the

Gospel brings a message of hope where only despair had reigned. We have seen the best things of this life and the promise of the life to come follow in the train of the Gospel. The world cries out for God and for redemption: for salvation and for peace. MAY THE BRETHREN CHURCH RESPOND TO THE LIMIT OF HER ABILITY IN ANSWERING THE CALL OF THE UNSAVED FOR HELP AND LIFE.

President, J. ALLEN MILLER.



"HE IS RISEN"

That is the assurance for which the world is waiting.

### Some Facts We Must Face

Here are some facts that must be faced by every true Christian in the Brethren church, as Easter Sunday draws near:

1. That Jesus Christ commanded the Church to preach the Gospel to all the world, and this command has never been abrogated.
2. That after 1900 years there are more unsaved people in the world than when the command was originally given.
3. That God, in the most unmistakable way, has laid upon the members of the Brethren church the responsibility for two great fields in Africa and South America.
4. That some of the finest young men and women of the Brethren church have offered their lives for this work, and there is **no money** with which to send them to the field. Life is upon the altar, but where is the money? Must the Brethren church admit that money is harder for to give than life?
5. That the Son of God still watches us as we cast our "gifts into the treasury." He will be watching among the churches on Easter Sunday, watching with those eyes from which no intent and motive is hidden.
6. That if we fail on Easter Sunday we shall be passing a **solemn judgment** upon ourselves as a church. We shall be admitting that our "candlestick" should be taken away.
7. That the very fact that God has committed so much precious truth to us as a church only makes our responsibility the greater, and will make our possible failure all the more blameable and disastrous to us.

8. That if we merely try to save our own life as a church by the human expedience of holding our money **for ourselves**, we shall lose it. But if we pour it out for others, we shall save it.

9. That the last word of our Lord was, "Behold, I come quickly, and my reward is with me, to give **every man** according as his work shall be." Rewards are not for churches, but for men and women. Therefore, the responsibility is **individual**.

10. That in the final great day, we shall all stand before the judgment-seat of Christ, and there each one of us shall give an account of **himself** to God. The solemn question there will not be, "What did your Church do for Foreign Missions?" but "What did **you** do?"

ALVA J. McCLAIN,

Secretary Foreign Missionary Society.

## Our Easter Offering

### Statement by the Treasurer

As we approach the day for our Annual Easter Offering to the Foreign Missionary Work of the Brethren Church, many may be interested in knowing how matters are standing on the books of the Treasurer.

It is interesting to review our offerings for the past four years:

	Receipts	Expenditures
1924-1925 .....	\$ 34,568.73	\$ 37,433.56
1925-1926 .....	37,402.13	38,803.60
1926-1927 .....	40,257.00	34,889.80
1927-1928 .....	39,493.60	39,868.68
	<hr/> \$151,721.46	<hr/> \$150,995.64

The above figures do not take into account the funds received as Annuities nor Endowments.

It will be seen that our Receipts for four years have been just \$725.82 above our Expenditures. So close are the figures that they are practically the same. We might say, the Lord has provided just in proportion to our faith. "Jehovah-jireh" is his Name!

Now, as to the present year, it is impossible for us to say what the final figures for the fiscal year (ending June 30th) will be. However, our expenditures so far this year are about the same in amount as they were at this date last year. All of which goes to show that if we are to increase our forces on the Fields, there must be a corresponding increase in our Easter Offering. Expenses on the Fields, with such forces as we already have there, are constantly growing heavier. The expense of school and medical work naturally has grown heavier. Additional children do not lighten the financial responsibility. Automobiles, saw-mills, brick-making machines, etc., increase the efficiency of those on the Fields, but add to the financial burdens rapidly and heavily. The cost of missionary autos is causing the Board real concern. They are greatly needed, and are a tremendous help, but to what extent can we afford to use them? It is not their first cost that troubles us,—it is the expensive up-keep. Gasoline and repairs cost money on mission fields. We appreciate the splendid gifts coming to us to provide for the first cost of this much-needed machinery; but, folks, don't forget that "Daddy" of all the "Funds,"—the "GENERAL FUND." We say "Daddy," because he is the fellow who usually has to foot all the bills that everybody else forgets, and do the other absolutely necessary things no one else wants to do. There is nothing very "special" about "Daddy," but, Oh, what would we do without him? Yes, we appreciate these

"special gifts" to "special funds," but, don't forget the most indispensable "Fund" of them all,—the "Fund" on which all the others lean,—the "GENERAL FUND." And, next to that one, the "SOUTH AMERICAN GENERAL FUND," and the "AFRICAN GENERAL FUND."

The expenses for furloughs will now be much heavier than in the past. Also, we have added this year, as all know, three new missionaries to our pay-roll,—Miss Ethel Myers, Miss Grace Byron and Miss Johanna Nielsen. During Miss Nielsen's first term in South America, she supported herself. She has proven herself such a valuable worker that the Board asked, on her return, that she devote all her time to our mission work and be supported by the Board, as are our other missionaries.

Do not forget, also, that we have Brother Floyd Taber, his wife and baby, now in France, facing long years of necessary preparation, for medical work in Africa. It would be suicidal for us to continue our work in French Equatorial Africa and fail to make due provision for the medical care of those we send over. What would happen to us right now, if Dr. Gribble should suddenly be taken from us, as was her husband several years ago? We should have a medical missionary at each Station in Africa. We wish we might find a physician, already educated at his own expense, who, called of God, would be willing to make the necessary sacrifice to go; but none has yet volunteered. Therefore, we are doing the next best thing we can do, and we thank God for Brother Floyd Taber. But his preparation is furnishing the Board with some real problems. Those who desire to make some special gift to the cause for which it seems to the Board to be most greatly needed, will do well to consider the "Taber Personal Fund," out of which must be paid his expenses in France. This Fund is "in the red," (overdrawn), and is greatly in need right now.

We believe that every one within the splendid group of missionaries that represent the Brethren church on foreign fields has been called of God, and this is our confidence, that, if God has called, he will provide. "Jehovah-jireh" is his Name. But, we know, at the same time, that he provides through the loving gifts of those he has redeemed. We are not afraid but that he will speak to their hearts, as they make their contributions on this coming anniversary of his resurrection. If we shall only obey the Voice that speaks, we know that there shall be a sufficiency in the treasury of the Lord for all the work he has called us to do during the coming year.

LOUIS S. BAUMAN, Long Beach, California.

## Why Preach Christ in Foreign Lands?

When our church thinks seriously of Foreign Missions only once a year we wonder what can be said that will place the responsibility of meeting the demands of our work squarely upon the shoulders of the membership of the church. We will seek to deal with only three of the many answers which can be given to the above question and try to lay them on your hearts at this Easter time.

### I. Christ should be preached in Foreign lands for without him as Savior the inhabitants are lost.

Of late years so much has been said about the love of God and the brotherhood of man and so little has been said about the judgments of God and the punishment of the wicked that men no longer have a feeling of responsibility for those who are lost. This attitude has cradled the consciousness of men to an indifference which makes it no longer possible to distinguish a saint or a sinner, but remember that it was Jesus Christ, God in the Flesh,



able to interpret the love of God and also understand the sinfulness of men, who said:

"WOE unto the world!"

"WOE unto you, blind guides!"

"WOE unto you that are rich!"

"WOE unto you that are full!"

"WOE unto you, . . . hypocrits!"

This same Lord from heaven gave us the great commission and commanded us to preach the Gospel to every creature, for without the Christ of the Gospels men are lost. Not many years ago we heard of men "Getting under Conviction," and having no peace until they were right with God. However this term may have been abused there was a time when men had sleepless nights and unhappy days because of the burden of sin and there was no peace until that man would cry out, "What must I do to be saved?" We no longer hear of such situations, not because men have become so highly educated that they no longer permit their emotions to sway them, but men no longer have a burning conviction that they are sinners and are lost. O what a change! Some of the most hardened sinners will listen to the most eloquent, stirring sermons and go home to bed and be asleep almost as soon as the head touches the pillow; in fact some who are lost are so unconcerned that they will go to sleep under the voice of the preacher while being warned of death and judgment to come. At one time men came to confess Christ as Lord with tears streaming down their faces so penitent were they because of their sin, but now men make application for membership in the church in such a careless and independent manner that they appear to be doing God a favor, and one would think that they were paying him a compliment. Why such a change? It is because men are no longer taught form the Word of God that they are lost. Men no longer believe that they are sinners. They hope that there is some other way out. Read Ephesians 2:11-13. The nations of the world need the Gospel, for without Jesus Christ they are Lost! Lost! Lost!

## II. Christ Should be Preached in Foreign Lands Because He Gave Himself for Them.

John 3:16—"God so loved the world that he gave his Son."

John 15:13—"Greater love hath no man than this, that a man lay down his life for his friends."

Romans 5:8—"While we were yet sinners, Christ died for us."

Galatians 2:20—"Who loved me and gave himself for me."

That was a heroic deed when that young, bright and successful medical missionary refused to leave the plague ridden district in China. His friends begged him to come out—his superiors ordered him out—the officials commanded him to come out, but he stayed; helping, ministering, nursing until death claimed him; yes that man was a hero. We bare our heads to a man like that. And yet at the very best he gave but a few years of life, for death would soon have claimed him though he had lived to be an old man. But Christ who was not subject to death; Christ in whom there was no sin to be worthy of death; Christ who was from everlasting and is unto everlasting Christ came to earth purposely to die because he loved us and wanted to give himself for us. What love! O what love! and John three sixteen includes the nations now sitting in darkness and Christ should be preached to them because he gave himself for them.

## III. Christ Should be Preached in Foreign Lands Because He Gave Them the Right to Become Sons of God.

John 1:12—"But as many as received him, to them gave he the power to become the sons of God, even to

them that believe on his name." How dare we claim this right for ourselves and withhold it from those who are also entitled to it?

On a certain street in Los Angeles there was a mother who was like the old woman who lived in the shoe, she had so many children she did not know what to do. Her husband had left her and while she worked to support the family the children ran the streets, dirty, ragged and hungry. A Christian man and wife, without children, took little Marie into their own home. They adopted her, gave her warm clothes, good food, regular meals and sent her to school and church. They read the Bible to her and taught her how to pray and she was a happy little girl indeed. One day she was a little cross and her adopted father told her to be good or they might take her back where she was hungry and cold and without good clothes. Fear came into her eyes and the pain in her face told that she knew what that meant. She dropped her head for an instant and then looked up with a smile and said, "You can't do that. You cannot take me back. I'm your girl, I've got your name."

Adam was created by God but in the hour of testing he fell. "But the natural man (The Fallen Man) receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned,"—but accepting Jesus Christ by faith we become Sons of God, a nearer, higher more glorious relation that Adam ever thought of enjoying before the fall. Read Romans 8:14-17 and say if we dare deny this inheritance to those who have not heard about it?

The Danish missionaries were in India translating the Scriptures with the help of the native believers. When they came to the words, "Become the Sons of God," it was very difficult to make the natives understand the possibilities involved. After long explanation they realized something of the meaning of the words and the missionaries insisted that they give them words to express the thought in the translation, but the natives exclaimed, "It is too much—make it read—We shall be permitted to kiss his feet."

For these three reasons, if for no others, we are under obligations to preach the Gospel in our fields in Africa and South America, that in these far places in the earth men may know of Jesus Christ and be saved.

A. V. KIMMELL.

## The Average Church

Some months ago an article appeared in a prominent secular magazine concerning the "average man." He has been discussed for years, but at last he has been found.

### This Average Man

is said to live in the center of the United States, in the center of the State of Iowa and is supposed to be the central figure in his town. He is of average height, average weight, average intelligence, and average education. He also has one wife, the average sized family, drives the average size car, goes to bed and rises at average hours. Now this story may not interest us much until it comes to the fact so flippantly referred to in the magazine article that

### He Belongs to a Church but Seldom Goes.

If this is the opinion of a secular magazine about the average man, what would be said about the "average church member?" If observation is at all reliable, our

"Pews are Filled with People who are Absent."

But some reader is saying, "That is not the case in our church. Our members attend well. We like the preacher and he likes us. He preaches fine sermons and has a

high standing in the community. We pay his salary and besides all the auxiliaries of the church are in fine condition."

But let every reader turn his eyes from this church to the field. If we take God's Word as final,

#### **The Field is the World.**

It is time to make an impression on the world. According to our present denominational program of evangelism, every Brethren church from the Atlantic to the Pacific is responsible for the salvation of lost souls

#### **In Africa and South America.**

The average church needs to consider this mighty truth and learn this practical lesson, and the Christian who has not yet learned it will remain "average" until he does.

The average church member with little or much of this world's goods is interested in some sort of an

#### **Investment.**

Why not consider the investment which the spreading of the Gospel affords? Get the record of the money paid out in support of our work in Africa and South America. Get the number of souls saved, and then do a little figuring. See the cost of winning a soul in foreign fields as compared with the cost in the United States. You will be

#### **Astonished at the Figures.**

The writer knows men in the Brethren church who have multiplied their gifts to Foreign Missions, by two, by five and by ten because they saw the opportunity for an investment for eternity.

Remember, dear brethren, that your dollars will now make it possible for more sinners to hear the Gospel. You may walk the streets of the New Jerusalem some day with the man whose soul your money made it possible to save. We have the message of salvation. We have the candidates for the field,

#### **But there is not the Money to Them.**

One of the depressing experiences of the Foreign Mission Board is to see missionary candidates, consecrated to God, ready to go to the Foreign field, anxious to go, and be compelled to place them on the waiting list because there are no funds available.

The average church member who spends God's money on himself and satisfies his carnal desires in this life and allows souls to perish in Africa, will have a tremendous matter for which to answer in the day of judgment.

If we could just hear the unsaved plead (and they do this thing) for more preachers to come and tell them of the good news of salvation, if we could see the miracles of God's Grace that transpire in our mission fields,

#### **It Would Revolutionize our Churches at Home**

as well as give unspeakable impetus to the evangelization of the foreign fields.

"God was in Christ, reconciling the world unto himself," (but the poor lost souls don't know that) but the Word continues, "and hath committed unto us the Word of reconciliation." Certainly, "He that winneth souls, (no matter where) is wise."

If we take what belongs to another, that is stealing. But if we deliberately keep what God has told us to give away, what is that? The church is guilty when it is negligent of Foreign Missions.

The "average" church must remember that to keep the Gospel at home is to lose the Gospel, for Gospel ceases to be Gospel when it fails to reach the whole world.

#### **If You Have Tried Everything Else**

to give your church more life, try missionary propaganda. Write to a particular missionary. Ask about his own experiences. Make his burdens your prayer. Make his victories your cause of rejoicing. Learn the needs.

Find some personal way to help. Tell others. Just get genuinely interested in the salvation of souls in the foreign fields, and the Lord will lead you to opportunities and joys of which you never dreamed.

#### **If an Average Member of an Average Church**

reads this, let him determine now to leave the average and go above it. Leave the ordinary and strike for the extraordinary. Put yourself and your church where God can use both in sending his Gospel to the "utmost part of the earth."

C. W. MAYES.

## **What Is Your Grade?**

This is a great day of testing in the schools. Our students all have a general intellectual rating and then also a special grade in the subject studied. What would happen if we could be graded spiritually? How many of us would be C, D, E or F? F means failure. Alas! How many failures in Christianity!

Have we lost sight of the standards set many hundreds of years ago?

Fundamentally Christianity is a religion of sacrifice. We are to "Present our bodies a living sacrifice, holy and acceptable unto God" and which is according to the Word, "our reasonable service." Have we caught sight of this note of consecration? Consecration and sacrifice are very closely related words. Our Christianity demands of us nothing less than complete dedication of our lives and of our all. Otherwise it isn't Christianity but a counterfeit, or a sham.

Let's grade ourselves this year and remember that an outstanding question in the test is: "Do you believe in, pray for, and give substantially to missions?" If your answer to the above is "YES," then you are well on the way to a high grade. Should your answer be "NO," then I fear that you belong to the moron, or it may even be the imbecile class, religiously speaking.

Unquestionably we as Christians are able to adequately finance the Kingdom of God. Statistics will abundantly prove this. May God so direct our meditation, thinking and self-examination that we may attain an "A" rating academically speaking.

Give not as the squeaky old windmills that fuss and complain and then pump only a scant and intermittent stream of water. Give like the beautiful mountain spring which quietly and with no fuss at all, just overflows. It is the overflow that counts. "God loveth a cheerful giver."

A. L. DELOZIER.

## **The Needs of the Mission Field**

### **A Challenge to GO or GIVE**

"We have each to determine," says Dr. Grenfell of Labrador, "whether this world is an arena where we fight to get all we can for ourselves, or a field of honor where we give all we can for our fellowmen." To those who have decided on the field of honor, there is the challenge of South America and Africa.

Many have made the gift of life. Many others will give the best they have, and that is life. Missionaries are not limited to preachers. Teachers, doctors, nurses are some of the needs. As young people what have we to give? Making it very personal, what will I give to him who said: "And I, if I be lifted up from the earth, will draw all men unto me." How can he be lifted up unless we go to the places where he is not known and lift him up. We must **GO** and **DO** the lifting." He will not lift himself. Ours is the first part. If we do not go and lift

him up in Argentina, South America and in the Oubangui-Chari district in Africa, he will not be lifted up. If he is not lifted up he will not draw men to himself. Who, then, is responsible for the lifting? It is up to us to GO and DO the lifting. He will do the drawing.

Perhaps it is your part to Pray and lift. There can be no reason why any of us should not pray. Jesus said, "Pray ye, therefore, the Lord of the harvest." All missionaries ask more for prayers than for anything else. Prayer moves, God, men and things. Great and mighty works are accomplished through prayer. This is one challenge which all can meet. Pray and lift.

Then all can give money and lift. "God so loved that he gave his Son," his all; we must so love that we will give our all. The call has come for gifts of money and on Easter Sunday is our opportunity to answer the call. Give, give, give and lift up the Christ. Missionaries cannot lift up the Christ unless they are sent. Some of us do the sending by giving of our money, thus doing our part of the lifting by giving. The more give the more we lift. If the Christ, our blessed Master, were here and said to each one: "If I be lifted up, I will draw all men unto me, and you are to do the lifting," would you be willing to lift with a dollar, or five, or ten, or fifty, or a hundred, or more? The challenge has come to each one.

Give, and so lift all you possibly can, and then give some more.

Why not make this the finest and largest offering of lives and money the Brethren church has ever given, so there will be no retrenchments by the Foreign Board, but a much larger going forward program. This can only be made possible by increasing our gifts of lives and money.

"And I, if I be lifted up from the earth, will draw all men unto me." PRAY—GIVE—LIFT.

U. J. SHIVELY, Nappanee, Indiana.

## "She Hath Done What She Could"

It isn't always necessary to wait until we are dead to have these words said about us. In fact, if they can be truthfully said when we are dead, it will be because they have been true about every call that has come to us in life.

Only once a year does the call come to us for financial aid to all the vast unevangelized world. We may count our blessings many times each day, but only once each year does the call come to us from our National Foreign Board to share of our material benefits with those who have been neglected throughout all these centuries. Neglected because men and women from the very first have not taken seriously the command of our Leader to "go into all the world."

We have been willing to work where the task is easy; to reap where others have sown; to lavish money on a more elaborate and comfortable place wherein to worship—but when the missionaries have asked for just a roof to protect them from the scorching tropical sun as they preached in the distant villages, we have just been content to do nothing, or nearly so.

Then, too, there is the vast territory in South America where the call comes for the establishment of new points, but the high rents make such work almost impossible. Therefore, we see the great need of building churches and equipping them for the service they can render.

As we approach this Easter Season may we do it on our knees. May we forget self for one brief month and put our whole mind on the folks who have been so unfortunate as to be born in unchristian lands. May we not wait for death to bring us the commendation, "She hath

## Our Worship Program

### OUTLINE OF "THE FELLOWSHIP OF PRAYER"

#### MY LORD AND MASTER (Continued)

MONDAY, March 25—"For the earth bringeth forth fruit of herself" (Mark 4:28.) Read Mark 11:12-26. Jesus has a great deal to say about fruit bearing. He expects results. The story of the barren fig tree illustrates the stern demand. So I ask myself if I am a profitable servant. But how shall I tell? The product of a useful life is slow in appearing, and very shy of showing itself at all. I observe, too, that people intent on doing good to others often make themselves objectionable, and defeat their own ends. I will not torment my soul over this thing. Of course I must be faithful and diligent; but I need not be obtrusive or impatient. A good life, filled with unselfish service will not be in vain. Results may safely be left with God.

TUESDAY, March 26—"Thou shalt love thy neighbor as thyself" (Mark 12:31.) Read Mark 12:28-44. Self-love is assumed. It is made the norm by which is measured and tested all my human relations. Of course I love myself. To hate one's self would be the sign of a diseased mind. Do I love my neighbor equally? That is not inevitable, nor is it easy. But it is necessary if I would meet the standard my Lord has set, if I would find joy and peace, and if I would find the satisfaction of being useful.

WEDNESDAY, March 27—"I have yet many things to say unto you, but ye cannot bear them now" (John 16:12.) Read John 16:12-24. This day in our Lord's last week was a day of silence. It may have been passed in seclusion with his disciples, or in the home at Bethany. He was serene and untroubled. He had many things to say yet, but he could not say everything now; it was not necessary. The future would still have access to divine guidance. And they who come after have ever the possibility of a larger, richer grasp of divine truth than we possess.

THURSDAY, March 28—"This do in remembrance of me" (Luke 22:19.) Read Luke 22:1-20. The scene of the Upper Room is the despair of art, and very properly Leonardo de Vinci's great painting is fading on the wall at Milan. The theologian and even the poet fail to express what the Last Supper means to me. So a ceremony with words of instruction speak to me in the primitive speech of the heart, and I enter the mystery and glory of the life as it is hid with Christ in God.

FRIDAY, March 29—"Whosoever will come after me, let him deny himself, and take up his cross and follow me" (Mark 8:34.) Read Mark 15:15-37. It was with a true appreciation of its significance that the church made the cross the symbol of the Christian religion. In a comprehensive and eloquent gesture it both tells a story and announces a program. On this Good Friday I must humble my soul with the thought of the price of its redemption, and challenge it anew to a life of heroic, unselfish, sacrificial service.

SATURDAY, March 30—"For we are saved by hope" (Rom. 8:24.) Read Psalm 42. Another silent day in Passion Week. It was the pause between the cross and resurrection. The church early named it the Day of Darkness. For we remember the disciples were without expectation that day. Many of us have had such dreadful pauses, when despair set heavily on our hearts. There are those who live and suffer in this gloom, without God and without hope in the world. Alas for them! We can endure anything if only we have hope.

EASTER SUNDAY—"But I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (1 Thess. 4:13.) Read Luke 24:13-35. This is my day of comforting. It is not a day to be interested in my neighbors' new clothes, but to think of those who are in white raiment. And comforts are not shouted; they whisper low, in a still small voice. I want to hear them today telling me of those whom I have "loved long since and lost awhile." They will not return to me, but I will go to them. This is the assurance of this day.

done what she could," but may that be a true epitaph written on every envelope that is placed in the Easter offering this year.

MRS. F. C. VANATOR, Peru, Indiana.

## The Missionary Urge

Another year has rolled around and again comes our opportunity to give of our substance toward the furtherance of our Foreign Mission work. Many of us just give to foreign missions at Easter time. Some of us give then and sometimes between. I hesitate to say that some of us do not help in this great work at all, but I fear that is the case.

All through the Scripture, and especially the New Testament, we are confronted with foreign mission work. Did you know that "Every book in the New Testament was written by a foreign missionary?" that the "one book of prophecy in the New Testament was written to seven foreign missionary churches; that "the disciples were called Christians first in a foreign mission community; that "of the twelve apostles chosen by Jesus, every apostle except one became a missionary;" that "according to the apostles, the missionary is the highest expression of Christian life?"

With these few statements and the great call from the mission fields today, what will we do? Many more workers are needed in the African field. Money is needed to send workers who have already volunteered to go to this needy field. While we have a plenty and to spare for ourselves, can we not give liberally to help Christian-

ize the natives of Africa? The need is apparent and the results of the work depend on each of us.

Perhaps your sympathy is not for the African field but for the work in South America. If this is the case, the need for funds there is great, too. In an article in one of the late editions of the Evangelist it was told concerning students who want to take Seminary work but have not the funds to do so. What greater work could be done than to help one of these young people to get their training to teach the Gospel of Christ? Then we have heard for several years of the great good that comes from the distribution of tracts there. A church was built because of a tract that was handed to a certain person in one city. Money is needed to buy these tracts and to keep the Bible coach going if our work is to increase there as we want it to.

With all these needs and many more of which we hear from time to time through the church publications and the different missionaries which are home on furlough, do we not feel the urge to give a part of the money with which the Lord has blessed us in the past year? I am hoping and praying that the offering this year will be a BANNER OFFERING.

"Give as you would if an angel  
Awaited your gift at the door.  
Give as you would if tomorrow  
Found you where giving is o'er.  
Give as you would to the Master,  
If you met his loving look.  
Give as you would of your substance,  
If his hand the offering took."

MRS. S. M. WHETSTONE, Nappanee, Indiana.

<p>W. I. DUKER President Goshen, Indiana</p> <p>E. L. MILLER, Vice-President Maurertown, Virginia</p>	<p><b>NATIONAL SUNDAY SCHOOL ASS'N</b> MAGAZINE SECTION</p> <p>M. A. STUCKEY, Editor Ashland, Ohio</p>	<p>O. C. STARN, General Secretary Gratis, Ohio</p> <p>M. P. PUTERBAUGH, Treasurer, Ashland, Ohio</p>
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## The Teacher the Keystone of the Sunday School Arch

By Cheesman A. Herrick, Ph.D., President of Girard College

The arch is the oldest, the strongest, and the most beautiful construction known to masonry. Other styles of building have been tried, but no other form has given the durability or the usefulness of the arch. That the arch is so satisfactory is due to the cooperation of the different parts. Its foundation is laid deep, it is built from the bottom up, and stands part upon part until at last at the very top there is left a narrow, wedge-shaped opening into which is fitted the keystone, serving as a "lock to the arch." The arch is of no value until the keystone is in place. This stone supports weight, distributing pressure placed upon it through the other stones, and resting all upon the foundation which is underneath. Is not the arch a remarkable illustration of cooperation in the accomplishment of a given result?

The Sunday school has many agencies co-operating. First, there must be the preparation and publication of working material in the form of lesson texts and lesson helps; then there must be the officering and management of the school, such as work at the desk, music, and the services of a secretary and a treasurer. Outside of these are various voluntary organizations such as in-

ternational, state, and local associations. Thus a great number of persons are putting their effort into the school. But the person who serves as the keystone of the arch, and without whom all the other factors would be of no consequence, is the teacher. We have all known instances where excellent Sunday school buildings, good organization, the best of lesson helps and working material all failed to accomplish any desirable result on the lives of those taught because of the failure of the teacher. On the other hand, we recall instances where a poor building, unsatisfactory lesson helps, and a crude organization, supplemented by a skillful teacher, have wrought a marvelous result. Every other force may fail because of the failure of the teacher, and every other influence may be unfavorable, and yet the teacher accomplish the desired result.

Marion Lawrance says that next to the minister of the gospel, the Sunday school teacher occupies the highest office in Christian service, and may it not be that in many cases the Sunday school teacher occupies a more determining place on the life of the child than even the minister of the gospel himself? Have we not failed to estimate

at its true worth the importance of the Sunday school teacher?

There are some common delusions on Sunday school teaching, the first of which is that Sunday school teachers are "born and not made." That was a very old misconception in secular education, but in secular education we have largely disregarded it. In most of the callings requiring skill there is the insistence on training and practice. We are no longer willing to allow untrained doctors to treat our bodies, or untrained dentists to care for our teeth. We are not even ready to let an untrained veterinarian render service to dumb brutes. On every hand there is the insistence that training shall precede performance. Is not the general experience such as to convince us that training is desirable for the Sunday school teacher?

The second common delusion is that good intentions on the part of the Sunday school teacher are all that is required. But as Dr. Brumbaugh puts it, "Mere goodness is not enough." People who are genuinely and instinctively good may be without the life experience, the knowledge, or the skill, to apply goodness to the minds of those being taught.

Nor is telling teaching. A teacher sometimes goes over the lesson of the day, telling his or her own language the thing that is in the Bible. This is pouring out without any certainty that the thing which has been poured out will find lodgment in the mind of the pupil.

In the next place, drilling is not teaching. Much drilling may be merely going through motions, answering stock questions, and may fail completely in accomplishing the great end of teaching, which is the implanting of truth in the minds of

the taught. The use of stock questions which are prepared for lesson helps and the drilling on these often fail to get anywhere as a teaching process. Dr. H. Clay Trumbull once told an interesting incident in the matter of the failure of drilling rather than teaching. A teacher drilled a class of half-grown boys on a set of fundamental questions. The first boy was asked to tell who made him, and was to say, "God." The second boy was to answer why God made him, and was to answer, "To glorify God, and to enjoy him for ever." As the teacher went down the class one after another was taught a fixed answer to a specific question. Soon the teacher tried to get from the class the results of this drilling process. He asked the boy at the head of the line who made him, and the answer came "To glorify God, and to enjoy him for ever." He asked again, but with the same result. When there was a troubled expression on the face of the teacher a boy who was lower down in the line raised his hand and offered an explanation stating that the boy whom God made had just gone out. Much teaching is as pointless and fails as completely of accomplishing a result as was true in this case. Drilling is not teaching!

Philadelphia, Pennsylvania.

### What Our Missionary Superintendents Can Do for Our Easter Offering

First: You can see that the children of the Bible school learn about our work in South America and in Africa. The Brethren Evangelist and the Brethren Missionary furnish abundant material for the Departmental superintendents and their teachers. You should see that they are alive to this opportunity and obligation. They may not be of their own accord. Many are not.

Second: You can see that the children do have the missionary truths and verses of the Bible taught to them that they may have truthful and intelligent motives for giving.

Third: You can see that the children of your school each have an envelope in which to place their individual offering at Easter time for the support of our Foreign Missions.

Teach a child to give when but a child and it will not be so difficult for him to give when he is older. Our children should be intelligently moved to give response to the call early in life.

N. V. LEATHERMAN,  
Missionary Superintendent, National  
Sunday School Association.

### Editor's Select Notes on the Sunday School Lesson

(Lesson for March 31)

#### XIII. The Future Life

##### (Easter Lesson)

Scripture Lesson—Matthew 25:31-46; Mark 12:26, 27; Luke 24:1-12; John 14:1-6; 1 Corinthians 15:3-20, 50-58; 1 Thessalonians 4:13-18; Revelation 22:1-5.

Printed Text—Luke 24:1-2; John 14:1-6.

Devotional Reading—Psalm 23:1-6.

Golden Text—Be thou faithful unto death, and I will give thee a crown of life. Rev. 2:10.

#### Introduction

No fact in history is so well authenticated as the resurrection of Jesus Christ. Strauss the great German rationalist says, "There is more historic evidence of the resurrection of Jesus Christ than of the life and death of Julius Caesar." Some of the many proofs of the resurrection are given in the Scripture passages assigned under the heading of our lesson today. Note specially the text in Mk. 12:26, 27, and its parallel in Lu. 20:37, 38, upon which Dr. Seiss comments so ably:—"He (the God of Abraham, Isaac and Jacob) is not a God of the dead, but of the living: for all live unto him." We are here assured that the righteous although they "sleep in Jesus," 1 Th. 4:14, as regards the body, and are "absent from the body," 2 Cor. 5:8, as regards the soul, they are still "Alive unto God." This the Savior quotes from the Old Testament, where "even Moses showed at the bush (Ex. 3:6) when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him." God cannot be called the God of beings who no longer exist, or the continuity of whose existence has been interrupted by a blank. Whatever else he may be, it is no property of his to be a God of nonentities."—The Apocalypse.

#### The Empty Tomb

Lu. 24:1-12. It is clearly testified by the gospels that Jesus expected and predicted that he would rise from the dead. The correctness of the records in this respect is confirmed by the testimony as to his teaching concerning the resurrection of the righteous in general, Mk. 12:24-27, and his whole doctrine of "the fatherhood of God. It is impossible that the Son of God, the object, the preeminent object of God's approving love, should perish, Ac. 2:24-28. Believing that no one who is in loving fellowship with God can perish, Christ could not but apply this reasoning to himself,—that though he was to die on the cross yet such death could not interrupt his life with and unto God. The Evangelists predicted that he would rise after three days, though this phrase meant to him simply in a short time. Hos. 6:2.—Sharman.

#### The Resurrection and Redemption

Some one has inquired what is the import and importance of the resurrection of Jesus for the redemption of the world. In reply, we quote the following from the Illustrated Quarterly:

It proves that we have a living Savior, sitting on the right hand of God (Rom. 8:34; Col. 3:1), seated with the Father in his throne (Rev. 3:21-22:1). We have a picture of his glory in Heb. 1:2-4, and in Rev. 1:10-18. We do not, as has been falsely charged, worship a dead Christ, but a living Christ. Having shown his power to conquer Death, the great enemy, we know he has power to conquer all our enemies. He is the great, living Leader, Inspirer and Protector of his people, who will make his kingdom to triumph over all evil. "The whole alphabet of human hope" is in the resurrection of Jesus. It is the citadel of the Christian faith.

It fulfils the prophecies Jesus made in regard to himself, and thus proves him to be a true prophet.

It is the crowning proof that Jesus is the Son of God, and that by the incarnation he was the messenger of God to man. If he

could not conquer death, and come back from heaven, he could not prove that at the first he came from heaven. Canon Liddon says, "The resurrection of Christ is the certificate of our Lord's mission from heaven, to which he himself pointed as a warrant of his claims."

It is the assurance of that wondrous power which has wrought such marvelous works for the redemption of the world.

We have a living, personal Leader and Captain of salvation, whom we can love and serve and follow as our Ideal.

Thus we can realize why Paul lays such emphasis on the resurrection.

Thus, too, the resurrection gives largeness and broadness to life, everything we are and do having an influence and a meaning beyond the grave. We can look forward with the assurance of faith to the great triumph, when death and sin will be swallowed up in the victory which Christ will achieve; nay, has already achieved for all believers. In that faith we can work patiently here on earth, knowing that our labor is not vain, that no portion of it will perish, but all of it will be gathered up into the spirit world, and its results incorporated in our glad, eternal existence. "Thanks be to God, through our Lord Jesus Christ!"

#### The Golden Text Illustrated

Years ago an aged man sat on the banks of the Hereford River in England, leaning on the top of his staff, while his eyes seemed intently fixed on the gliding stream. I sat beside him, yet he was so absorbed in thought that he did not move. Speaking loudly, I said, "Old man, you and I must cross the river" (meaning the river of death.) This aroused him, and looking at me with a start, he exclaimed, "And what can a man do if he cannot swim?" "He must sink," was the reply. He heaved a sigh. Then preaching Jesus, I showed him God's way of saving perishing sinners, but without any apparent effect, for he waned to swim across the river of death in his own righteousness. I left him shortly afterwards, and when I had crossed over the bridge towards the town, I waited for the old man, who was slowly coming that way. "Now," said I, "old man, you have crossed the river; how did you get over safely?" He pointed to the bridge, and taking this illustration, I preached Jesus, whose blood had washed our sins down the tide of death and himself as the bridge or Mediator between God and men. The poor man's eyes opened; he no more tried to swim in his own strength or righteousness. He believed in Jesus, and went on his way rejoicing, and exclaiming, "I see it! I see it! I see it!"—Illustrator.

Patience means the readiness to wait God's time without doubting God's truth.

#### QUESTIONS AND ANSWERS

(Continued from page 2)

all my preachings in preparing subject matter of sermons and selecting illustrations. It is this,—To say nothing and to use no language which the Holy Spirit could not own. When a minister speaks as the very mouthpiece of God his very tones and words should be chaste, serious, worthy of the Lord. Can the Holy Spirit own the message you are about to deliver? That question must determine what you should and what you should not say.

E. M. RIDDLE,  
President  
Warsaw, Indiana

F. C. VANATOR,  
Associate  
Peru, Indiana

## CHRISTIAN ENDEAVOR AT WORK



Young People's and Junior Topics in THE ANGELUS

GLADYS M. SPICE,  
General Secretary  
and  
Treasurer  
2301 13th St. N. E.,  
Canton, Ohio

### Testimonies from Krypton Continued

(Last Week we published the first part of the program and testimonies given at a special Christian Endeavor service at Krypton, Kentucky. Brother Fred V. Kinzie, the pastor, sent us this report with the statement that he had "copied these amateur efforts with practically no alterations, so that some of them may be a trifle crude." But they show a remarkable spirit of earnestness and candor, and their publication will give the Endeavorers a better idea of quality of the fruit being born by their missionary efforts at Krypton.—Editor.)

#### How We Can Help Other Nations to Become Christian Nations

Cecil Campbell

The first way we can help is to become Christian. Then we should give ourselves to God, so he can send us where he needs us the most. If we have not the health and energy we will have to trust in the Lord for them. He is the only one who can give them to us. We sometimes say, "I can't go and be a missionary." But watch out! The Bible says, "I can do all things through Christ which strengtheneth me" (Phillip. 4:13). Without God we can do nothing.

We boys and girls of America have a better chance than the poor little Chinese boys and girls. We have schools and churches, and have more about God than they do. For the people in China have but few schools, and most of their churches have been established by a few American and English missionaries who have gone there. We boys and girls of America ought to grow up and be children of God and go into foreign countries to teach the poor boys and girls of other nations more about Jesus. We should teach them God's love for people and tell them that Christians can have a better time than people of the world. Oh, how I would like to teach those little Chinese boys and girls about God! Although a Christian has many trials and temptations, a Christian life is the happiest life I have found. By the strength of God we are able to throw off all things which come upon us to trouble us. We Christian people of America, I hope, will see the need of other nations. We have the Bible before us while they have not, unless we send it to them.

#### Testimony by Irvine Campbell

My testimony is not very much, but what few words I have to say will help to prove to you how great God is. Just before I accepted him as my Savior Mr. Humbert was holding revival services. One night I said to myself, "I will join the church tonight." But when Brother Humbert called for confessions it seemed like in one of my ears a voice would say, "Go," and in the other ear a voice would say, "Stay." So I let Satan overcome me that night, but my mind was on joining the church all the time. The next night it was the same way; still I would not let Satan handle me that night. I joined the church, and since then

I have lived a happier life than ever before.

A while after that I thought everybody had gone down on me, and I thought that I would have to quit school at the end of the month. So the time drew near, and on the Friday I was to quit a close friend of mind said, "Irvin, you will not have to quit school, for I have the money and you shall have enough to go to school." I found out that everybody had not forsaken me. Now, I am sure, by God's help I was able to come back to school Monday.

#### Testimony by Mrs. Mae Kinzie

"Only a sinner, saved by grace." I am so happy to know I am saved, and then it gives me more happiness to be used of the Lord in saving others. It's impossible for unsaved people to know real joy and peace. This doesn't mean that we always have a flowery pathway and a jovial, easy, prosperous life. It might mean quite the reverse, but whatever it is we can still be happy,—happy to help bear the burden and heat of the day. "Happy in the service of the King."

#### Testimony by Charles McIntosh

I used to be a drunkard, and I always believed in being with the bad crowd, which would drink, carry guns, and seek to get in something mean and hateful. It was more embarrassing to be caught with a Testament than with a bottle of liquor, or a gun. I would steal my father's pistol, and go sometimes for two or three miles to get a drink of liquor, carrying the gun for what I called protection. Now I thank God that I was never forced to use it. I can only imagine now that if I would be out with a gun I would not only be afraid of the law but of Christ my Savior.

I also thought that I was having a good time, but since I have joined the Brethren church and also become a member of the Christian Endeavor I can see that what I called "fun" then was nothing compared to

the joys of the Christian life, and being amongst Christian people.

I would go to dances where perhaps there would not be a Christian, and generally it would end with a fight or some of us would have to be carried to a bed on account of drunkenness." Then the next day one would feel so bad that he would have to remain in bed. But now, instead of going to frolics, I go to C. E. socials, which begin with prayer and close likewise. I go to bed feeling happy and the next morning the same.

#### Youth's Opportunity in America

By Alma Hall

We, the young people of America, do not realize the wonderful opportunities which lie before us.

We have so many opportunities in life—Education. Anyone can get an education if they really want it. We can do anything we choose along the vocational lines. You may be a doctor, lawyer, or even the President of the United States if you climb high enough.

Then, too, there are churches built all through this land of ours, making it so we can hear of our Lord and Savior Jesus Christ. We also have the opportunity of worshipping our Lord in any way we choose. How proud we ought to be that our country has been called the land of religious freedom and upon that it was founded. We have had the opportunity of going and telling the Gospel to others who know it not. In that way we have a chance of working for our Lord, which is greatest of all. Let us each ask ourselves, Are we day by day grasping the opportunities that come to us? Are we preparing for the opportunities that will be ours some day?

I found a little pamphlet advertising a school in Kentucky. On the pamphlet were these words, "Opportunity for youth." What is it for? It is for youth. The world's future is resting on the shoulders of the young people of today. What is the future going to be? Are we going to be shining lights to show people the way? Are we going to show the world we made use of the opportunities that were given us?

#### Testimony of Fred V. Kinzie

That God has led me through a maze of difficulties and problems there is no question, and for all his goodness I can never thank him sufficiently. All that I am and all that I ever expect to be I owe to the providence of a loving, patient Heavenly Father. May his name be praised throughout the ages!

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1225 East 5th St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
WILLIAM A. GEARHART  
Home Missionary Secretary  
1101 American Savings Bldg.,  
Dayton, Ohio

### African War Situation Clearing Up

Yaloke par Boali, par Bangui.  
Afrique Equatoriale Francaise,  
January 13, 1929.

Dear Evangelist Readers:

I believe I have missed a month in writing to you. At least I am sure I have not written this year!

Yaloke station still wears its war garb. French officers still occupy our new unfinished brick house which has been the case for almost three months now. Con-

stantly they come and go—Captain Pouffoulon, who on October 24th established the occupation here, has not since revisited us, but his arrival is expected soon. Following him Lieutenant Boutin arrived from Iremou accompanied by Sergeants De Meritans and Jamet. These three officers are the ones who were so kind to me during the days of my detention at Iremou. They preceded me here by a matter of six days, after which Sergeant de Meritans kindly



returned to Iremon for me and escorted me here. Shortly after Monsieur Pordie arrived with Sergeant Sanducci. During their stay Monsieur Bouquet, our new commandant at Boali, arrived, shortly after which Monsieur Boutin and his aides departed. The next arrival was Monsieur Canty, who after the departure of others remained for considerable time in charge here. A few days ago he was replaced by Monsieur Chacassat. Other officers who have spent a few brief days with us have been Monsieur Dessert and Monsieur Wondy.

At the time of the arrival of the present incumbent and the departure of his predecessor, Mrs. Foster was just giving them a dinner, when who should arrive, fortunately (for him) just in time but a Belgian mining official, prospecting for gold. After dinner he and Monsieur Canty departed together. Meanwhile the station was honored with a brief visit from the Governor of Oubangui-Chari and his "Chef de Cabinet." So much for the officers. Meanwhile the soldiers' camp encircled the three residences, the brick house of the officers and the two mud-houses of the missionaries.

During a recent attack of malignant tertian fever complicated with sun, it was necessary to ask to have the soldiers' houses which practically came in contact with our veranda removed, on account of the noise and smoke. So now we are protected only by a semi-circle of soldiers' huts. They, too, like the officers, come and go. They belong to various tribes, but mostly to the Saras. Daily we preach to them meanwhile inviting them to the daily services in the church. So far one soldier only has been baptized. Among them a number have received and read the word, and many others have no doubt heard unto life everlasting. We are trusting that the Word which has been placed in the hands of the officers may also bear fruit.

Our building unfortunately has been at a standstill. Of course the brick house cannot be finished owing to its premature occupation, and owing to the lack of workmen due to war conditions, but little other progressive work can be attempted. However a small force of native Christian workmen still reside on the station, and are fortunately sufficient to care for orchards, gardens, necessary repairs, cattle, etc. Mr. Foster, now that the people are beginning to return to their villages has placed an application for permission to draw on them for workmen. Meanwhile Monsieur Chacassat is constructing a house for military occupation on the opposite hill, to which when completed he will remove, taking the soldiers and their retinues with them. The soldiers here at present do not have their wives with them, but alas they have women. They also have their boys and other hangers-on, and from time to time large caravans of military porters are for several days upon the station. We see that no one comes and goes without a knowledge of the saving blood of Jesus Christ.

For a long time it was the most that could be done. Now however that the people are returning to their villages the missionaries have recommenced village evangelization, at least in the nearby villages. The evangelists also are once more upon the path as of yore. Converts are awaiting baptism in various villages, especially along the Iremon road. Mr. Foster hopes to be able soon to go to baptize them. Mr. Foster will of course accompany them. Both automobiles having been for some

months out of repair, we are hoping and praying that the long-ordered necessary parts may soon arrive in order that it may not be necessary (as war conditions make traveling possible, to go by tepoi or "push."

Serious illnesses have occurred within the past two months on all the stations. Mr. Sheldon having had fever at Bellevue and Miss Myers having been ill at Bassai.

But few wounded soldiers, and none of the rebel wounded, have been brought to us for treatment. Two of these had arrow wounds which are frequently fatal, as the arrows are often poisoned. One soldier was sent to us with a serious abdominal wound. We operated at once, but he died the next day of internal hemorrhage, having accepted the Lord. Only one soldier has followed the Lord in baptism—Greyboubon. He made a deep and sincere confession. He has been sent elsewhere, but fortunately not without the Word which he can read. Three others were under deep conviction but decided they could not give up drink. We had a most unique and impressive funeral service following the death above mentioned. Five French officers were on the platform. All the soldiers present were in attendance. Let us hope that the preached Word, both in French and in Sango will indeed bear fruit unto everlasting life.

The school continues, with a depleted number of pupils, about thirty-five being enrolled. Miss Emmert resumed school on December 31st. As we are now having cold bleak January winds, the forenoons are rather trying. The afternoons, however, are always warm, sometimes hot.

Mail comes more infrequently than ever since the war. The last interval without letters was thirty-two days. We have now been 25 days without mail. In the meantime, so the officers tell us, two French boats have arrived at Bangui. We feel quite cut off from our loved ones as the days go by and "hope deferred maketh the heart sick." We have however quite good facilities for the sending of mail.

Mr. and Mrs. Sheldon and Kenneth have not yet left the field, as Mr. Sheldon has been feeling chilly and has dreaded to arrive home in the winter. Miss Myers is translating Mark in Karre with the aid of the evangelist Jean (Noatemo). Joseph Nguede is translating John from French

to Banou. He will need aid in revision.

The Karre tribe is being wonderfully blessed with a revival. Villages are building their own chapels. Evangelists are going forth from Bassai to live in the villages. Mr. Jobson is building new dormitories for the school boys. Mrs. Jobson is teaching the newly enrolled divisions of forty boys.

Our social life as missionaries at Yakolke is vastly different from what it was before the war. All our gatherings are French now, at least as far as conversation is concerned, on account of the presence of French officers. Thanksgiving was a very quiet day. As we do not observe strictly American holidays here, even school was in session.

Miss Emmert whose birthday is December 4, and I celebrated on December 3rd. Several French officers were present and the festivities were naturally of a different nature from usual. For instance there were no speeches! Mrs. Foster entertained for Christmas dinner, and we for New Years. French officers were of course present on both occasions. New Years' evening was devoted to the boys in our service. Trifling gifts were given them, and special games played with them. The church decided to give their Christmas White Gift Offering this year to South America.

We believe a new era is dawning in our evangelistic work, with the voluntary going forth of the Karre evangelists. Yolo, one of our own evangelists, is soon to go to Bozoum to take charge of the chapel there, he being a Baya. Jodiwan will continue his evangelistic work. He is now a widower, and seems happiest when on the road. We are praying that God will in his own time and way give him another companion. Yuma and Voloungou continue faithful and are daily in prayer for the Holy Spirit's leading in their lives. The other evangelists are growing in grace. All hold this "treasure in earthen vessels." For them as well as for ourselves, we solicit your prayers.

The war still continues. Our evangelistic limitations, while lightened, are not wholly removed, and doubtless will not be until the close of the war. We crave a continual interest in your prayers for God's glory and the furtherance of the Gospel.

Lovingly yours,  
FLORENCE N. GRIBBLE.



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### WAYNESBORO, PENNSYLVANIA

The last Sunday in February marked the close of a three weeks' revival meetings in the Waynesboro church. Like all such meetings this one had its disappointments and its surprises. One of the surprises, and a very encouraging feature, was the large attendance throughout. People of all denominations in and around the city came in large numbers. In this sense the meeting resolved itself into a union effort. But the unsaved were not in evidence in any appreciable numbers, nor with any degree of regularity. While this is generally true, I think it is more so in this community than in most places. As a visible result of this special effort, seven were added to the

church by baptism and one by letter. Two await baptism. The converts ranged in age from eight years to seventy-seven.

We were led in this meeting by Brother Albert T. Ronk of North Manchester, Indiana. I have known Brother Ronk since our student days at Ashland but this was our first opportunity to work together. I found him a workman that needeth not to be ashamed. Our fellowship was most pleasant and the time went all too rapidly. It was a help and an inspiration to associate with one who has had a wide experience in the field of evangelism. The Word was preached with power. The sermons were of the expository nature, and the attendance and interest are an evi-

dence of the hunger there is, on the part of many, for the truth. Brother Ronk spoke at shop meetings, to the High School and before the Rotary. He greatly endeared himself to our people and to many in the community and will always be welcome in our midst.

Through these meetings our church, which is one of the newer and smaller churches of the city, has become more generally known. The things for which we as a denomination stand were brought from time to time to the attention of the many hearers. It is very evident that the results of this time of special effort are not to be judged alone by the number of converts. Many were led to see the truth in a new light. Our own people were greatly benefited. Increased attendance, especially at the preaching services, is very marked.

Will not take time to enumerate recent events, but wish to assure you that our people have been busy in the work of the Lord. Attention has been given to the various phases of the work, both local and general. Reports at the recent business meeting indicate a normal growth. We hope, by divine grace, to accomplish more this year. We ask an interest in your prayers.

Washington, D. C.

During the month of November the writer assisted Brother Homer Kent and the good people of the Washington church in a revival effort. This meeting has been reported by the pastor. I was more than pleased with what I found there. The foundation has been laid, in things spiritual and material, for a great Brethren church in that city. Brother Kent has proven himself capable and under his leadership the church has gone forward from one victory to another. The first unit of the new church is being used to capacity. There is great need for the completion of the building. The sooner this is done, the more quickly will we occupy the large field which is ours there. May I raise a question—Is it not possible for the church at large to assist in the completion of the building? Such should prove to be a wise expenditure. We need to build large and be well equipped in the Capital city. The earnestness and self-sacrifice on the part of the people there merit our prayers and material assistance. I shall ever remember the kindness and hospitality of the Washington people. Entertainment was in the home of Elder S. P. Fogle. May the Lord bless all who labor for the success of his work.

W. C. BENSHOFF.

#### NORTH VANDERGRIFT REVIVAL

Beginning February 4th it was the writer's privilege to work with Rev. H. C. Hammond and the North Vandergrift church in a three weeks' evangelistic campaign. The pastor and I having spent two years as schoolmates at Ashland, I was glad to be able to assist him in the Lord's work. Through special prayer meetings he had prepared the church for our coming. The choir gave us fine support. No new or untried methods were used. God honored prayer, daily visitation and the plain preaching of his Word. The visible results of the meeting will be reported by the pastor.

I believe that there is a real future for the Vandergrift church. While the present membership is small they are loyal to the Book and the Brethren faith. Under the leadership of their present pastor they have built a large Sunday school room on to the church. At the present time two fine

classrooms are being built in the basement.

During our stay in Vandergrift we enjoyed the fine hospitality of the home of Brother and Sister Thomas Sloan. Our fellowship with Brother and Sister Hammond, and the church was most pleasant, and shall always be a pleasant memory to us.

AUSTIN R. STALEY.

#### BERNE, INDIANA

We have enjoyed the blessings of another three-week revival service since our last report. Rev. George Swihart of Wabash, Indiana and Rev. Frank Johnson of Berne, Indiana, were used of God in bringing the messages from night to night. We are sorry to say that only one soul was brought to repentance as the many Spirit filled messages were delivered. This young lady was baptized and received church membership following the close of the meeting.

Brother Clyde Rodabaugh of Williams-town, Ohio, led our song service, organized a choir, and taught the boys and girls Bible stories and choruses. Brother Rodabaugh, who is a member of the Brethren church, is a graduate of Moody Bible Institute. We do not hesitate to say that he and his wife are dedicated to the service of the Lord. I wish my readers could hear him sing some of the old Gospel songs. We feel that every effort was well worth while. For we know that the saints were revived in faith. And who knows but what this one convert may lead many others to Christ.

Plans are being executed for an Easter program. The young people are giving a pageant while the boys and girls are having a part in recitation and song. The church work in general is continuing onward in harmony with Rev. Parr as our faithful leader.

CLARK SIPE.

#### REPORT OF RECEIPTS FOR HOME MISSIONS DURING JANUARY AND FEBRUARY, 1929

Note—All amounts are for the General Fund unless designated as follows: \*—Kentucky Fund; †—Church Erection Fund.

*Mr. & Mrs. W. D. Fletcher, Sugar Grove Ch., W. Va. ....	\$ 10.00
Br. Ch., Martinsburg, Pa. ....	33.00
*Br. Ch., Martinsburg, Pa. ....	5.25
†Br. Ch., Martinsburg, Pa. ....	1.75
Mrs. M. Kyler .....	5.00
Ladies' Bible Class .....	5.00
Total, \$50.00.	
Br. Ch., Whittier, Calif. ....	56.81
Grace Coffman .....	5.00
Elizabeth Coffman .....	5.00
*Elizabeth Coffman .....	5.00
Mr. & Mrs. J. B. Fleming .....	15.00
*Cora Palmer .....	5.00
Mr. & Mrs. C. S. Kreiter .....	5.00
A. L. Sterling .....	5.00
Rev. & Mrs. C. W. Mayes .....	15.00
E. L. Culp .....	25.00
Wm. J. Reddick .....	5.00
Mr. & Mrs. Geo. Haag .....	5.00
*E. W. Bushnell .....	5.00
Mr. & Mrs. J. W. Rutledge .....	5.00
Geo. A. Flory .....	5.00
Total, \$166.81.	
Br. Ch., Highland, Marianna, Pa. ....	12.00
Mr. & Mrs. L. E. Moore .....	10.00
Total, \$22.00.	
Br. Ch., Muncie, Ind. ....	52.50
Br. Ch., Udell, Iowa .....	5.25
Br. Ch., Bryan, Ohio .....	8.50
*Br. Ch., Bryan, Ohio .....	21.50
Total, \$30.00.	
Etta and Emma Stahl, Jones Mills, Pa. ....	1.50
Br. Ch., West Alexandria, O. ....	3.50
*Br. Ch., West Alexandria, O. ....	2.50
H. J. Riner .....	10.00
Total, \$16.00.	

Br. Ch., Washington, D. C. ....	95.15
*Br. Ch., Washington, D. C. ..	8.00
J. D. Boone .....	5.00
Mrs. K. Carroll .....	5.00
Mr. & Mrs. H. C. Dooley .....	5.00
H. R. Dooley .....	5.00
Rev. & Mrs. H. A. Kent .....	5.00
Mr. & Mrs. A. C. Munch .....	5.00
Mr. & Mrs. B. F. Newcomer ..	10.00
Mr. & Mrs. Guy Tamkin .....	10.00
Mr. & Mrs. Oscar Taylor .....	5.00
W. M. Lyon's Bible Class .....	10.00
W. M. S. ....	15.00
*Martha Keller .....	5.00
*Primary Dept. S. S. ....	8.00
Berean Bible Class .....	5.00
Total, \$201.15.	
Mr. & Mrs. J. E. Millheiser, Eldorado, Kans. ....	10.00
*Mr. & Mrs. J. E. Millheiser, Eldorado, Kans. ....	15.00
Br. Ch., Aleppo, Pa. ....	20.00
Br. Chs. Smithville & Sterling, O. ....	24.25
*Br. Chs., Smithville & Sterling, O. ....	2.00
Mr. & Mrs. Christie Graber .....	5.00
Mrs. Reuben Shoemaker .....	5.00
Mr. & Mrs. Harvey Rutt .....	5.00
Mr. & Mrs. John Dintaman .....	5.00
*Mr. & Mrs. Boyd Hostetler ..	5.00
Mr. & Mrs. E. L. Steiner .....	5.00
Mr. & Mrs. Reuben Steiner .....	5.00
Mr. & Mrs. Sylvester Fouch ....	5.00
Total, \$66.25.	
Br. Ch., Ashland, O., additional ..	2.00
Ethel Harley .....	5.00
Hortense C. Wertz .....	25.00
Total additional, \$32.00.	
Br. Ch., Morrill, Kans. ....	42.33
*Brother Whitaker, Krypton, Ky. ....	1.00
Br. Ch., Dayton, Va., Ida Thompson	5.00
Tracy Thompson & Mother ....	5.00
John B. Raish & Daughters ....	5.00
John W. Thompson .....	40.00
Total, \$55.00.	
Br. Ch., Nappanee, Ind. ....	44.91
*Br. Ch., Nappanee, Ind. ....	32.27
†Br. Ch., Nappanee, Ind. ....	2.50
Rev. & Mrs. S. M. Whetstone ..	5.00
Loyal Workers' Class .....	25.00
The Ed Kent Family .....	5.00
U. J. Shively & Family .....	10.00
Primary Dept. S. S. ....	5.00
W. A. Price & Family .....	15.00
Mr. & Mrs. Perry Miner .....	5.00
Alpheus Lehman .....	5.00
Rufus Culp & Family .....	5.00
Wm. Widmoyer & Family .....	5.00
Mrs. Jacob Gall .....	5.00
Bible Class No. 17 .....	16.00
John Wisler .....	20.00
Barbara Musser .....	5.00
M. D. Price & Family .....	10.00
Total, \$220.68.	
Br. Ch., Allentown, Pa. (add.) ...	3.00
Br. Ch., Johnstown, Pa., 1st ....	295.00
W. M. S. ....	5.00
Junior C. E. ....	5.00
Geo. N. Hammers .....	5.00
Mary A. Replogle .....	5.00
Mary Ellen Resevitz .....	5.00
John W. Pitt .....	5.00
*Geo. L. Yarger .....	5.00
Lottie Heilman .....	5.00
J. R. Stiffler .....	5.00
S. D. Struckman .....	5.00
John B. Gunter .....	5.00
Walter S. Miller .....	5.00
Geo. J. McDonald .....	5.00
Albert Trent .....	5.00
Gerude Lake .....	5.00
Daniel Crofford .....	10.00
Total, \$400.00.	
Br. Ch., Mt. Pleasant, Pa. ....	20.00
*S. M. M., Louisville, O. ....	5.00
T. C. Lyon & Family, St. James	
Ch. ....	25.00
Br. Ch., Campbell, Lake, Odessa, Mich. ....	33.00
*Br. Ch., Campbell, Lake Odessa, Mich., ....	2.75
*Mr. & Mrs. Fay Allarding ..	12.00
Mrs. John Juschnitt .....	2.50
*Mrs. John Juschnitt .....	2.50

*Lester J. Miller & Family .....	5.00	*E. L. McShirley .....	5.00
Total, \$57.75.		Geo. Metzker .....	5.00
A Brother, Dayton, O. ....	5.00	Rosa Harry .....	5.00
Br. Ch., Yellow Creek, Pa. ....	5.80	*Rosa Harry .....	10.00
2nd Br. Ch., Los Angeles, Cal., ..	222.25	†Rosa Harry .....	10.00
Mr. & Mrs. Bradford .....	10.00	Total, \$89.07.	
G. C. Caldwell .....	10.00	*Mrs. Emma J. DeVore, Aurelia,	
Bruce A. Dorsey .....	5.00	Iowa .....	5.00
C. C. Hay .....	5.00	Mrs. Della Lehman, Smithville,	
F. C. Hickey & Family .....	5.00	Sterling, O. ....	5.00
E. C. Jewett .....	5.00	Br. Ch. Leon, Iowa .....	9.30
A. V. Kimmell .....	5.00	Br. Ch. La Verne, Calif. ....	128.25
Mr. & Mrs. J. A. Leffingwell ..	5.00	Interest .....	4.19
Roy L. Leland .....	5.00		
W. E. McNeil .....	5.00	Total for January and February \$3,175.17	
G. M. Monroe .....	5.00	Respectfully submitted,	
Fern Monroe .....	5.00	WM. A. GEARHART,	
A. E. Neher .....	10.00	Home Mission Secretary.	
Mrs. A. E. Neher .....	10.00	3/12/29.	
Gerwin Neher .....	5.00		
Ray & Pansy Runyon .....	5.00		
Edith Wenner .....	5.00		
M. C. Wrightsman .....	5.00		
C. B. Shively .....	5.00		
Total, \$337.25.			
Br. Ch., Lathrop, Calif. ....	14.26		
Br. Ch., Brush Valley, Pa. ....	10.25		
Mrs. Robert McIlwain .....	5.00		
Mrs. J. Y. Hooks .....	5.00		
Eva B. Hooks .....	5.00		
Total, \$25.25.			
Br. Ch., Fillmore, Calif. ....	31.25		
Br. Ch., Warsaw, Ind. ....	63.42		
Mr. & Mrs. Emrick, Dayton, O. ....	2.00		
Br. Ch., Waynesboro, Pa. ....	53.59		
*Br. Ch., Waynesboro, Pa. ....	6.00		
†Br. Ch., Waynesboro, Pa. ....	4.25		
W. M. S. ....	25.00		
C. E. Society .....	5.00		
Live Wire Class .....	6.00		
Anna Laughlin .....	10.00		
*Anna Laughlin .....	5.00		
†Anna Laughlin .....	10.00		
Ira Downey .....	8.00		
Evelyn C. Fisher .....	5.00		
Mr. & Mrs. Philip O. Criders ..	5.00		
Mr. & Mrs. Ed Cordell, Sr. ....	5.00		
B. L. Stains .....	5.00		
H. S. Minnich .....	5.00		
Chas. E. Martin .....	3.00		
†Chas. E. Martin .....	1.00		
*Chas. E. Martin .....	1.00		
W. C. Benshoff .....	5.00		
Mr. & Mrs. D. C. Sheely .....	8.00		
Total, \$175.84.			
*Br. Ch., Long Beach, Calif. ....	9.50		
*Limestone, Tenn. Off. for Evan.			
Meeting .....	78.74		
Br. Ch., Kittanning, Pa. ....	22.65		
Scott Michael .....	50.00		
William Cousins .....	5.00		
Mr. & Mrs. C. E. Hooks .....	10.00		
C. D. Hooks .....	5.00		
W. M. S. ....	25.00		
Total, \$117.65.			
Br. Ch., McKee, Pa. ....	28.50		
Interest on all accounts .....	98.76		
Br. Ch., Cedar Rapids, Iowa ....	14.75		
E. M. Petefish .....	5.50		
O. A. Prather .....	8.00		
G. T. Ronk .....	10.00		
Mrs. G. T. Ronk .....	25.00		
Total, \$63.25.			
Br. Ch., Sunnyside, Washington ..	106.90		
Berean Bible Class .....	10.00		
Mrs. E. D. Brooks .....	5.00		
Thos. Muir .....	5.00		
Henry Kortemeier .....	5.00		
Mr. & Mrs. C. Rowland .....	5.00		
Truth Seekers' Class .....	5.00		
Esther Strout .....	5.00		
W. M. S. ....	5.00		
Mr. & Mrs. Ralph Mowan .....	5.00		
Dow Hadley .....	5.00		
*Br. Ch., Sunnyside, .....	6.50		
John W. Miller Estate .....	100.00		
Total, \$268.40.			
Br. Ch., Summit Mills, Pa. ....	30.00		
Br. S. S., McLouth, Kans. ....	33.00		
*Young People's Bible Class .....	15.00		
Br. Ch., Mt. Olive, Va. ....	3.00		
Br. Ch., Oakville, Ind. ....	25.00		
*Br. Ch., Oakville, Ind. ....	24.00		
Chas. S. Kern .....	5.00		

do not know the ages of their children; therefore we must take a guess at them, unless we are able to determine them by some definite event. Jacque was not able to walk alone when his parents brought him on the Yaloke Concession five years ago; therefore we believe that we have his age quite accurate at six. He is short and chubby, quiet and a great lover of his two little sisters, Esther and Estella. He loves his home, his father and mother, but best of all, he loves the Lord Jesus with all his heart.

It is just about six months now since Jacque gave his heart to the Lord. He did it in the same quiet way that he does everything else. One morning he came forward during the church services, after Doctor Gribble had held Children's Meetings in the village: the following Sunday he was baptized. His father is one of our faithful evangelists (Yolo). Every day he teaches his children in their home. Little wonder that Jacque learned to love the Lord at such an early age, and accepted him as his personal Savior. He is not ashamed to tell others, that the Lord has washed his heart from sin. After Jacque gave his heart to the Lord, he did not forget him as so many of our boys do in Africa, but every day he lives just like every Christian boy should live. He never fails to attend the morning services and Sunday school.

Early in the morning when the roosters begin to crow, before his father and mother are awake, Jacque is up and on his knees praying. He prays for all the missionaries, for his sisters and his parents, for his relatives who are yet unsaved, that they will give their hearts to the Lord. Then he prays for all the natives who are hiding in the tall grass, that the Lord will wash their hearts, so that they too will be able to walk the way of God; and for the boys in the Homeland, that they will come to Africa to tell the affair of God. His father said, "That many times during the day when they miss Jacque, upon searching for him, they invariably find him in some corner on his knees praying." He is too bashful to pray in church or Sunday school, but he makes up for it when he is alone with the Lord. No matter how hungry he may be, he never touches the food until his father has returned thanks for all that the Lord has supplied for them.

Last week one day his mother missed some fruit, so she called Jacque and asked him "Whether he had eaten it." He instantly replied, "I am a child of God, I do not steal." We wonder how many boys at that age in America can say the same thing? We also wonder how many of the children who will be reading this letter about Jacque are as great a testimony for the Lord, as this little fellow is, who until a few years ago was a heathen, who had never heard the name of the Lord Jesus.

When Miss Emmert opened school for the Fall term, Jacque wanted to learn how to read and write. Miss Emmert realized that he was too small, but because he was so anxious she admitted him. But he was not used to studying long hours, and used to get so sleepy that he would fall asleep at his desk. He finally realized that he was not yet strong enough for such hard work and promised to wait another year. Will you pray for him, that the Lord will guard him well, and that Jacque will always be true to his Lord and become very useful in his service. And that in answer to his prayers many of our evangelist's boys will come to Africa when they grow to be men.

R. A. FOSTER.

## SIGNS OF THE TIMES

(Continued from page 2)

the Lord Jesus Christ shall never be put to shame, because in him we have found One who is "over all God blessed forever." He alone makes no mistakes. With him there are no accidents.

## THE "Raft" of Human Notions

In all the history of human gropings for some hope concerning life after death, there is no more pathetic expression than that of Simmias in his argument with Socrates about the immortality of the soul. "I dare say," he says, "that you, Socrates, feel as I do how hard and almost impossible is the attainment of any certainty about questions such as these in the present life. And yet I should deem him a coward who did not prove what is said about them to the uttermost, or whose heart failed him before he had examined them on every side. For he should persevere until he has attained one of two things: either he should discover or learn the truth about them; or if this is impossible I would have him take the best and most irrefragable of human notions, and let this be the raft upon which he sails through life—not without some risk, as I admit, if he cannot find some word of God which will more surely and safely carry him."

Our heart goes out in pity for this pagan Greek who lived before Christ had brought "life and immortality to light." Longing for some sure "word of God" in this matter, but having none, Simmias turns to the rickety "raft" of human notions; and yet he feels keenly the "risk" of such a course.

What shall we say then of those men today to whom has been spoken the sure Word of God, and who choose rather to set sail upon the raft of human opinion? It will be more tolerable for Simmias in the Day of Judgment. "God hath spoken to us." How, then, shall men escape if they neglect? (Heb. 1:2, 2:3).

## OUR LITTLE READERS

### JACQUE SALWI, A LITTLE AFRICAN BOY

Yaloke, January 9, 1929.

Our dear Evangelist's Children:

I know that all of you are interested in our African work, and especially in the native children; therefore we want to tell you about one, who is interested in the Lord's work here, and in the children at home.

Jacque Salwi is a little African boy just about six years old. The parents in Africa

## 1929---A BANNER FOREIGN MISSION OFFERING---1929

### Comparative Fiscal Year Offerings

1900-1901	.....\$ 403.94
1901-1902	.....2,832.55
1902-1903	.....558.90
1903-1904	.....392.80
1904-1905	.....459.39
1905-1906	.....462.22
1906-1907	.....524.41
1907-1908	.....2,815.48
1908-1909	.....2,747.75
1909-1910	.....3,836.27
1910-1911	.....4,187.39
1911-1912	.....3,568.81
1912-1913	.....3,575.19
1913-1914	.....4,781.02
1914-1915	.....3,939.84
1915-1916	.....5,123.02
1916-1917	.....6,365.47
1917-1918	.....14,029.50
1918-1919	.....19,280.74
1919-1920	.....29,787.70
1920-1921	.....29,251.86
1921-1922	.....31,604.21
1922-1923	.....33,481.31
1923-1924	.....35,765.55
1924-1925	.....34,568.73
1925-1926	.....37,402.13
1926-1927	.....40,414.50
1927-1928	.....39,572.30
1928-1929	.....??????

What will the answer be at Easter?

### WHAT ARE THE MOST NEEDY FUNDS TO WHICH TO GIVE?

1. The General Fund. From this the Board transfers to the other funds as the need arises, on either Field.
2. The South American General Fund. From this the Board meets the needs of the South American work.
3. The African General Fund. From this the Board meets the needs of the African Work.
4. The South American Bible and Tract Fund. From this Bibles, Gospels, and Tracts are purchased.
5. The African Auto Upkeep Fund. From this the running expenses of the two trucks are paid.

### WHAT KINDS OF MEMBERSHIPS DOES THE SOCIETY OFFER?

1. Life Membership for a gift of \$100.00, from any individual.
2. Term Membership for One Year for a gift of \$25.00 from any organization.
3. Individual Yearly Membership for a gift of \$5.00 or more.

Note:—Upon request, the Brethren Missionary will be sent free with these memberships.

### “NOW PERFORM THE DOING OF IT.” II Cor. 8:11

Give, as the Lord has prospered you.  
 Give, as unto the Lord and not unto man.  
 Give, in obedience to the Great Commission of our Lord.  
 Give, Cheerfully, Generously, Gratefully, Graciously.

**A BANNER OFFERING FOR FOREIGN MISSIONS ON EASTER  
 SUNDAY, MARCH 31, 1929**

Volume LI  
Number 13

March 30  
1929

# THE BRETHREN EVANGELIST

*EASTER  
GREETINGS*

*CHRIST  
IS RISEN*



*EASTER: THE MORN RA-  
DIANT, ETERNAL*

*By C. F. Sherrill*

*"Crown him the Lord of  
years,  
The Potentate of time,  
Creator of the rolling spheres,  
Ineffably sublime!  
All hail, Redeemer, hail!  
For thou hast died for me;  
Thy praise shall never, never  
fail  
Throughout eternity."*



*I am the resurrection and  
the life. John 11:25.*

*HE LIVES, HE LIVES*

*By Samuel Medley*

*I know that my Redeemer  
lives;  
What joy the blest assurance  
gives;  
He lives, he lives, who once  
was dead;  
He lives, my everlasting  
Head!*

*He lives, all glory to his name;  
He lives, my Savior, still the  
same;  
What joy the blest assurance  
gives,  
I know that my Redeemer  
lives.*

## Signs of the Times

by  
Alva J. McClain

### KNOWING more than Einstein

Professor Einstein, noted physicist, is hailed as the "Moses of Science" in recognition of his latest theory. This theory, recently published, is expressed in a series of mathematical formulas covering only six pages, and yet it is said by a famous German professor that "There are only a dozen men in the world who will be able to understand it, and it will take from two to five years for them to work it out and verify it."

One of the great aims of science has been to discover a synthesis of things which are apparently unrelated, to find one law that will explain all the other laws of the Universe. For a long time the scientists have been trying to bring under one formula the two great basic forces of the world, gravitation and electricity, but they could find no "key" to the problem. Professor Einstein's new theory, it is said by those who claim to understand it, solves the problem in his mathematical formulae he has set forth a single law from which all other physical laws may be derived.

It will require many years, doubtless, to test fully the Einstein theory, but if it should finally be verified, the achievement will constitute a most remarkable one in the field of physics.

There is great interest in all this to the thoughtful Christian. The Scriptures teach clearly that behind all the apparently divergent forces of the world there stands one ultimate Force, and behind all the laws of science there is one supreme Law. It begins to look as if science were on the road to discover this much. Scientists have always assumed this, but had never been able to demonstrate it.

But beyond this point science cannot go. Science may find there is one great ultimate law, it might even conceivably be able to express that law in a mathematical formula, but science can never by its own methods find the Lawgiver—the God of whose will the law of the universe is an expression.

God cannot be found out by theoretical science, neither can he be expressed by any mathematical formula. And yet he is "not far from every one of us; for in him we live, and move, and have our being" (Acts 17:27-28). Science should be able to find that there is a God. The very "heavens declare his glory." But science cannot find God. To find God and know him we must come to Jesus Christ.

The average Christian probably could not read any part of the Einstein theory with understanding. Yet such a Christian, in the matter of ultimate solutions of the problem of the universe, knows more than Einstein ever knew. In Jesus Christ the Son, we have come to know that God out from whose eternal bosom all the powers and laws of the universe issue and are sustained.

"In the beginning God created the heaven and the earth." But "No man hath seen God at any time"—telescopes, microscopes, test-tubes and mathematical formulae have never found him. "The only-begotten Son,

which is in the bosom of the Father, he hath declared him." (Gen. 1:1, John 1:18).

### SMOKING for Adolescents

Ruth F. Wadsworth, M. D., writing in Colliers on the subject of the "Adolescent Age," discusses the "advisability of smoking for the young." Her views are rather startling.

There was a time, this Doctor writes, when it was thought that smoking "stunted growth, injured the lungs, and deteriorated the moral character." But nowadays, the Doctor informs the reader, both mother and the children are smoking and yet "the race continues to maintain its average height, with a gradual reduction in lung trouble and no provable deterioration of the moral tone."

These sweeping conclusions of the Doctor are what the logicians would call a case of "hasty generalization." As every one knows, the wide use of tobacco among mothers and extremely young people began only a few years ago. And already serious results are seen by some reputable physicians. But what the ultimate results will

(Continued on page 15)

## Questions & Answers

Conducted by  
J. Allen Miller

Readers are invited to send in suitable questions, which will receive consideration as space permits.

20. Don't you think the Revised Version of the Bible is wrong when it adds to and takes from the Bible? The St. James Version was translated by him and forty-seven others and God. J. M. H.

The account of the translations of the Holy Writings into the numerous languages of the earth is a long one. Even to trace in barest outline just how we got our English Bible would require a volume. There are many mistaken and ill-founded notions about the origin and relative values of such translations. The essential facts are the following:

(1) None of the original Manuscripts of the New Testament are any longer extant.

(2) Accordingly, the most ancient and best attested Manuscripts are themselves copies or translations of older texts. Only Greek manuscripts are employed as primary witnesses for the Greek New Testament text. The earliest of these is probably from about the middle of the fourth century. Only one Uncial (Capital letter text), the Sinaitic contains the New Testament entire. Scholars now list almost 4100 Greek manuscripts. In addition to this vast number of manuscripts we have also an even larger number of Latin Vulgate manuscripts and a third class of sources includes about 1000 copies of various ancient versions. So altogether we have some twelve or thirteen thousand manuscript copies of portions of the New Testament.

(3) When the King James Version was made none of the Great Texts was known and a vast number of the lesser manuscripts was equally unknown. The King James Version, which we know as the Authorized Version, was itself only a revision

of the Bishops' Bible. The King's decree named fifty-four scholars who were to make this Revision. This Bishops' Bible was in turn only a hasty revision of the Authorized Version of 1539. But this is enough to show the source of our Authorized or King James Version.

(4) No one could, even if he would, be able to detract from the splendor of this magnificent translation and revision. The Authorized Version of the Bible stands a glorious monument of the English tongue and perhaps the greatest single factor in the making of the language. But there is no more divine authority back of it nor had it any more the help of God in its formation than any other earlier or later great translation.

In the light of the knowledge of our day, and I will speak only of the New Testament, I do not hesitate to say that it is my firm conviction that we now have the BEST TEXT OF THE NEW TESTAMENT, and what is more significant, A TEXT THAT APPROACHES THE ORIGINAL MANUSCRIPTS MORE NEARLY, than any generation before us had since the originals disappeared. All this debt we owe to the patient and devout scholarship of New Testament textual critics.

I will close by saying only this, that the Revised Version of the New Testament represents the best we know in the form of the Original Text restored translated into our present day English. I am personally constantly using it and am strongly committed to its use. Not because it is perfect but because it represents in numerous instances the Mind of the Spirit as revealed in the Greek Texts at our command far better than the Authorized Version. It does this in several ways. First, many English words of the Authorized Version do not mean in 1928 what they did in 1611. Second, many passages in the Revised Version are clarified and express therefore the meaning of the original far better than the Revised Version. Third, the Revised Version discloses some additions and some rejections when compared with the Authorized version. These I believe are for the most part justifiable in the light of our knowledge and can easily be defended in most cases. So that on the whole even this point makes for the truth of the Revised Version. I BELIEVE THE REVISED VERSION OF THE NEW TESTAMENT, WHICH FAITHFULLY TRANSLATES THE BEST IN GREEK TEXTS INTO ENGLISH, APPROACHES THE ORIGINAL AUTOGRAPH NEW TESTAMENT.

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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

Send all moneys to the  
Business Manager

# THE BRETHREN EVANGELIST

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## Some Easter Texts and Suggestions

Rather than confine ourselves to the treatment of one specific Easter theme, we are trying the experiment of presenting a number of helpful and timely texts with a few thoughts related to each.

No season in the year is more sobering than is Easter, and at no other time are the great problems of life and death more on the minds of people. It is most natural, for it is with such problems that Easter deals primarily. It was to meet such problems and to settle them satisfactorily that Easter was given. Men have been troubled from time immemorial with the thought of death and have anxiously inquired whether there be another life after death, but not until Jesus died and rose again was the world given a satisfying answer.

**"If a man die, shall he live again" (Job 14:14)?**

Men are still asking that question, as they have through many centuries, but to ask it in the light of the knowledge of the Gospel is to refresh the heart with a great hope. Encouragement has come from many sources, as men have thought on the question. From a purely scientific point of view, immortality has seemed reasonable. For, since it is claimed that no matter can ever be destroyed and none of the original force of the earth can ever be diminished, it is argued, "How much more shall not the spirit of which matter is but the servant and slave be indestructible and immortal." Nature raises her hand in approval of the resurrection hope by the fading and reviving of forest, field and flower. The fact that the desire for immortality is found in the human breast makes us believe it was planted there for a purpose, and not to taunt us with a lie. Hearts may bleed, but love remains unbroken by death and refuses to believe that it must be separated forever from the object of its affection. The incompleteness of life tasks and the inestimable loss occasioned by the cutting down of men richly endowed and carefully trained argue for the continuance of life after death. All these lend strength to our hope, but they do not give assurance. That comes only from the doctrine of immortality as set forth in the Gospel of the Son of God. This blessed assurance of the continuance of life carries with it a serious strain, for whether the future life shall be happy or wretched depends on how the life is lived here and now.

**"He preached unto them Jesus and the resurrection" (Acts 17:18).**

Jesus and his resurrection is the heart of the Gospel, and well did the chief of apostolic missionaries select this as the theme of his sermon to the Athenians. Wherever he went he stressed that truth. He had no message without it, and neither have preachers today. On the faithful setting forth of that fact hangs the faith of the people in the divinity and Messiahship of Jesus. That fact guarantees the efficacy of the atonement, the genuineness and worth of the new birth, the pledge of the resurrection of the dead, the hope of heaven and the trustworthiness of the Word of God. Jesus Christ as the Son of God and Savior of the world has no convincing credentials apart from the empty tomb.

**"O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15:55).**

Death is universally feared; it is the dread enemy of mankind everywhere, except among two classes,—namely, those who have steeled their souls beyond reason against fear, and Christians for whom the resurrection of Jesus Christ has taken away the "sting of death." Tombs and monuments in an old Greek cemetery in Athens carry bas-relief figures of the departed, with scarcely a shade of grief on the face. This well illustrates the nonchalant attitude of Greek philosophy toward death two thousand years ago. "Good-by," said heathenism, "I am going away. We must all travel the same road. There is nothing beyond. There is no cause for grief or exultation. I have simply got to the end of the journey of life. Farewell." Paul looked beyond these stones

and saw more, infinitely more. To him death was a serious, significant thing. It was a release of the soul, a revealer of glory and joy. The tomb was an open door. Death to him was not a time of defeat, but of triumph. With ecstasy he calls out the words of our text. And other similar expressions we have. "To me to live is Christ, and to die is gain." This "corruption must put on incorruption." "When Christ, who is our life, shall appear, then shall we also appear with him in glory." To him death offered, as it does to all Christians everywhere, not hopelessness or despair, but joy, exaltation, victory, heaven. "Thanks be unto God who giveth us the victory through our Lord Jesus Christ." "Jesus said unto her, I am the resurrection and the life" (John 11:25).

In rising from the dead Jesus opened the kingdom of heaven to all believers, and freed them from the dominion of death. But why the double term, "Resurrection and life?" It indicates that he both raises them from the dead, and bestows upon them the life that is eternal. There is no death to them who believe in Jesus. Death has been conquered. The death of the body is merely an incident in our life which is eternal. The great thing now is to be in Christ, to take him as our Savior, then we shall never see death.

**"That I may know him, and the power of his resurrection" (Phil. 3:10).**

Here is expressed an overmastering ambition of the Apostle Paul. Possibly he had never seen Jesus in the flesh, but he thought of him as being very real and truly alive. He had had a great experience with him. He had met him in the exalted spirituality of his being. He had been struck down by the brightness of his glory, and had been moved by the commanding power of his voice. He became passive in the presence of such power, and was not disobedient unto that heavenly vision. That experience was a turning point in his life. From then on he was not the same man; he was a new creature. He had become dead to the old life, to the Jewish law, and to self-righteousness. He had been born again into the kingdom of grace, and into the Christian church, as one born out of due time. He had met the exalted One, had been thrilled by his transforming power, and had been subdued by his renewing grace. A new purpose had emerged in his consciousness, a new life aim had taken possession of him, a new passion had gripped his soul. He was not satisfied to be merely the recipient of divine grace, he wanted to be its channel. As Dr. C. C. Albertson says, "He would make his death to self and sin a birth to life that is life indeed. Even as Jesus' universal ministry began only after his death, Paul looks for an experience in his Christian life that shall be a continual evidence of Christ's resurrection in him, and of his own resurrection in Christ." He would incarnate the spirit and passion, the power of life and the sacrificing, self-denying service of him who had shown such power over death. That is what he means by the words, "that I may know ... the power of his resurrection."

## EDITORIAL REVIEW

Send your Easter offering to Dr. Louis S. Bauman, 1925 East Fifth Street, Long Beach, California. We are sure the treasurer of the Foreign Missionary Society will appreciate your prompt response. Make the size of your gift a matter of prayer.

Brother Quinter M. Lyon, under a new heading which we may find advisable to use occasionally, speaks of the kind of criticism that helps. "There are two kinds of criticism," he says. And his comments are applicable to other kinds of church work than editorial, as pastors and other church leaders can testify.

To one who had had such a transforming experience with Christ as Paul on the Damascus road, Jesus could not be dead and in the tomb, but alive, a living Christ. To such an one the resurrection of the Lord Jesus was, and is, a certainty; he knows, because he feels the throb of the abundant life and the warmth of infinite love.

Brother N. V. Leatherman, of South Bend, Indiana, writes of the attractiveness of Shipshewana Lake, as a conference meeting place, as a location for a camp for young people and as "a Christian playground." We are glad to give it this publicity because it is not a purely commercial enterprise, but is set for the service of the church.

Brother L. G. Wood reports nine confessions in a revival meeting recently conducted in his church with Brother and Sister H. H. Rowsey leading as preacher and song leader respectively. Their services were highly appreciated by the pastor and his people. Brother Wood is encouraged over the prospects of the work at that place, having experienced a gradual increase in attendance at all the regular services.

**PRAYER REQUESTS THIS WEEK**—Pray for our African Mission work. Brother Foster writes: "We appreciate your prayers for us and the work, if the Lord lays it upon your hearts. We are passing through very trying times."

Pray for God's guidance in and blessing upon the work in Argentina.

Pray for the College Endowment Campaign.

The Business Manager makes a report of Publication Day Offering receipts and also publishes the revised Evangelist Honor Roll. We are pleased to welcome Louisville, Ohio and New Enterprise, Pennsylvania back on the Honor Roll, and we congratulate Brother A. E. Whitted of Louisville and Brother E. M. Keck of New Enterprise church for leading their people into a revival of interest in the Evangelist. We would be delighted to welcome the return of others.

President E. E. Jacobs gives us an installment of college news which is full of interest by its recital of the activities of organizations and individuals connected with the school. A recent special feature was the annual school election which determines "Who's Who" among the elite of the student body. Among the more serious special student activities worthy of mention are the Gospel Team work and intercollegiate debating. The college representatives in these activities have brought credit to the school.

Brother Thoburn C. Lyon takes over the "Worship Program" with this issue and we hope those who have not gotten so far away from the ancient landmarks that they have no time or inclination for daily worship will make use of the splendid suggestions which we are sure he will make from week to week. We are grateful to Brother Lyon for this valued service. If you want to drop him a line of appreciation some time, you will find him at 337 Oak Street, Elmhurst, Illinois.

Dr. W. S. Bell recently made his canvass for College Endowment funds in the church at Leon, Iowa, where Brother Claud Studebaker is the sacrificing and successful pastor. He finds here a church with a splendid field and some excellent people. But they have suffered greatly along with many others of our mid-western churches during the "financial storm" that swept the agricultural states. Their gift was \$307.00 and Brother Bell feels that it showed a commendable interest, considering their condition. The total of the Endowment Fund is now \$202,878.20.

Early Sunday morning, March 24th, Dr. J. C. Mackey, long connected with the church, both as pastor and teacher in the college, passed to his reward, from his home in Ashland, Ohio. For a number of years Brother Mackey has been engaged as an optician in Ashland and has done supply preaching as opportunity offered. Those of us who were well acquainted with Brother Mackey, knew him as a very kindly spirited man, and as a preacher he was both forceful and thoughtful. Evangelist readers will recall that the first Mrs. Mackey preceded him to the spirit world about three and one half years ago. Our sympathies got out to the widow who mourns his departure.

Another aged Elder of the church has passed to his heavenly reward and in his departure the Second church of Los Angeles feels the loss of one who has been "a spiritual pillar" since his connection with that church, as the pastor, Brother A. V. Kimmell, remarks in this issue. He has been an occasional correspondent to the Evangelist and now and then has encouraged the editor by a line of appreciation. The church in general feels the loss of men of his kindness and spirituality.

Dr. Charles A. Bame reports a successful campaign held at Masontown, Pennsylvania, where Brother Herman Koontz is the faithful pastor. We are not informed definitely the number of converts. Possibly the pastor will give us that information later. But we understand some good material was added to the church; some already in the church, but indifferent, were revived; and all were strengthened and enthused for the work. Brother Bame has great hopes for the future of this church, but says they have need of larger equipment. We have rejoiced to observe the progress of this splendid church since the days we served them, and under the consecrated leadership of Brother and Sister Koontz they are continuing their advancement. One of the secrets of their success is the fact that they know how to support their pastor.

We have an interesting letter this week from Sister Hattie Cope Sheldon, who tells of a White Gift Christmas service held in their mission station, the Bellevue, at Bossangoa, Africa. Their offering of three dollars is a splendid one considering their conditions, and it was contributed to mission work outside their own station. Mrs. Sheldon says the native Christians find it difficult to give up completely their superstitious ideas and that sometimes a convert returns to his former heathenish practices. Of course it is to be deplored, but it is not greatly to be wondered at, when we consider on the one hand how they are utterly steeped in an age-long superstition, and on the other how slow we are even in enlightened America to give up our pet superstitions. If we were placed in their situation, with their background, we would not likely do any better. There is much falling away on the part of American Christians with all their advantages.

Prof. McClain's and Dean Miller's departments on page two continue to grow in interest. Brother McClain's timely comments and interpretations give evidence of being widely appreciated. Brother Miller's answers to questions are informing, and that they are coming to have a wider reading and gaining in interest is shown by an increase in the number of questions that are coming in. We call special attention to his discussion this week of the origin of the various versions and the comparative merits of the American Revised Version. That such instruction is necessary is evidenced by the question of the good brother who had the mistaken notion that the so-called "Authorized Version" was "translated by St. James" and others. And we have other inquiries that indicate a similar point of view. Of course Dr. Miller could only touch on the problems involved in the space at his command in a single issue. But perhaps he can find time on some later occasion to treat the subject more fully. If so, we shall be only too glad to give him the required space. Laymen and ministers alike are invited to send their questions.

A sample of each of the new quarterlies for the second quarter have been placed on the Evangelist's desk and we are informed that they have been mailed to the various Sunday schools whose orders are in, and as we write this note there are two Sundays yet in March. After glancing hastily through the Bible Class Quarterly, we wish to say that it looks good and worthy of the loyal patronage of our people. We think our co-worker, Brother Lyon, will not object to our saying that we believe he is improving in his lesson writing, which is a thing naturally to be expected with experience, of course. Word came to us the other day that one of our outstanding church leaders, not connected with the Publishing House in any way, said to another church leader: "This quarterly (meaning the Bible Class Quarterly for the first quarter) is the best one Brother Lyon has yet written." It is our expectation that the new quarterly just out will be found equally satisfactory, though the lessons are more difficult of treatment. And besides, on general principles, and irrespective of our connection with the Publishing interests, we believe in the use of Brethren publications by Brethren people, and for them it is our opinion that there are none better.

## The Resurrection of Jesus Christ--Acts 10:37:43

By R. P. Miller

There are just two parts to the gospel: The death and resurrection of Jesus Christ. 1 Corinthians 15:1 to 3. Without the resurrection the death of Christ loses its significance. In view of the much criticism and questioning as well as denial of the doctrine of Christ's bodily resurrection from the dead, it is stimulating to know the abundance of proof, both of internal and circumstantial, substantiating it.

The importance of the resurrection of Jesus Christ is paramount. It is the keystone to the whole of Christian doctrine. With it every Christian's hope and expectation stands or falls. The atoning death of Christ is vain except for the resurrection. What virtue is there in being forgiven our sins if we never live again? If the grave is our goal why fear the judgment? "If only in this life we have hope in Christ, we are of all men most miserable." Our faith is vain without the resurrection. In 1 Corinthians 15:12 to 19 we read that the final glorious hope of the Christian, is to live again in bodies that neither know nor experience corruption. The Christian's faith finds its greatest possession to be, not in this world, but in the world to come. The endless life in the presence of God, the joys of freedom from death, from suffering, from sorrow, from fear, and all the things that make this life unhappy, all hinge upon the condition of resurrection from the dead. Therefore if there be no resurrection these promises lose their value.

If there be no resurrection from the dead, we may throw the Bible to the winds, forsake the righteous life, and give ourselves up to eating, drinking and being merry, for tomorrow we die. Take away the hope of the resurrection from mankind and in a very short time neither life nor property would be safe anywhere. It is not fear of man's law alone that prevents crime. It is the fear of the results of the resurrection! Without it there would be little incentive to do good. The churches might as well be turned into movies, saloons and pool halls. The W. C. T. U. may as well go out of business. There need be no more giving to the Lord, for what would be the use if the Lord were dead? Let him who scoffs at the resurrection consider the world without the resurrection hope. He is living under the benefits of such a faith,

while he is yet denying it. It is like biting the hand that feeds him.

The Christian church is built upon the fact of the resurrection. Every Lord's Day church bells ring as a testimony to the resurrection, and that it is the basic doctrine of the church.

There is just one place where there is no hope of resurrection, and that is Hell. Take away the hope of resurrection from the world today and you would have the nearest thing to Hell possible on earth!

The resurrection however, is not a question, it is the greatest and most monumental fact of all history. Let us consider the testimony of those who witnessed it.

Notice the number of witnesses. The fact of the resurrection was not hid in a corner, for it has been attested to by hundreds. Jesus first appeared to the women, then to the twelve apostles, then to over five hundred brethren "at once," and finally to Paul the apostle. This is the testimony of a multitude. You might well believe that one or two highly imaginative minds wrought to a pitch of taut nerves by their strenuous experience during the day of Jesus' trial and death might have had a hallucination and think that they saw a supernatural sight, but it is hard to believe that five hundred people would have it at the same time!

Now, the character and the attitude of these witnesses is of value. There were the soldiers, who were openly among his enemies, who had helped to crucify him shortly before. They were accomplices of the High Priest. It would have been to their credit to prevent the resurrection if possible. Matthew 28:2 to 4 and 11 to 15. Yet what was their testimony? THEY BELIEVED THAT HE AROSE! They told the chief priests so. They had to be bribed to tell the lie that the disciples stole the body while they themselves slept. It took large money to arrange this, for it was sure death for a Roman soldier to be found asleep on duty. Then again, what would they know of what was going on while they were asleep? How could they prove the disciples stole the body if they themselves were sleeping? What folly it would be to think that those cowering, fear-stricken disciples, could overpower the bristling Roman guards! The facts are

## Why I Believe in Immortality

BY ROBERT E. SPEER

I believe in conscious personal immortality because I want to and because I think so strong a want, so attested by the effects which flow from it in life, is its own warrant.

I believe in it because I believe in the permanence and persistence of personality and of the capacity for self-sacrifice.

I believe in it because of love and the unity of love and the conviction that love is stronger than death.

I believe in it because of the significance of the sense of memory, the conscious continuity of life and the principle of responsibility.

I believe in it because I think the idea is veracious.



I believe in it because I think it is a primitive, human instinct, enriched and assured by the best and truest development and verification, in life and fruitage, of our primitive ideas.

I believe in it because I see values in human souls that I believe are indestructible and that I do not see perpetuated in the mere continuance of the human race.

I believe in it most of all because I believe in Christ; in what he had to say about duty and destiny, about God and the human soul; and because I believe in his resurrection and in all that his resurrection signified and signifies forever.

that the soldiers became as dead men before the power of Almighty God in the resurrection. In short, the very guard which was placed to prevent the resurrection but more firmly established it!

Now let us look at the disciples who were his friends, and their testimony. Until this time they had lived, honest, open lives before all. There was no ground for questioning their veracity. Therefore their testimony should be accepted at its face value. The women did not believe he would arise from the dead for they came bringing spices to embalm his body on the first day of the week. Mark 16:1 and 2. The disciples did not believe he would arise for they would not believe the Women's testimony. Mark 16:10 and 11. In other words they all thought he was dead! Dead to stay! Dead until the last resurrection.

Why then did they preach the resurrection of Christ as the very pillar and ground of Christian faith? BECAUSE THEY WERE WITNESSES OF A MIGHTY FACT WHICH CHANGED THEIR MINDS! Renan, the infidel, wrote: "The passion of a hallucinated woman gives to the world a resurrected God." It would take more than a hallucination to convince Thomas, the stubborn unbeliever, and Matthew, the Jew tax gatherer, and Saul of Tarsus, a fierce and conscientious enemy, besides a whole company of Roman guards, who themselves were pagans. The conversion of Saul alone, is enough to prove the fact that Jesus Christ arose from the dead. We are not worshipping a dead God but a resurrected and living Lord! One whom it was impossible for death to hold. In vain was the Roman seal, in vain was the Roman watch, the guard, in vain was the power of the tomb, for with irresistible resurrection power he burst asunder the bonds of death and Hades and arose the victor over all, the Captain of our salvation.

In every cemetery you may see at the headstone of many graves the epitaph which reads, "Here lies," and then the name of the one who once lived. But it is not so with Christ. Visit his tomb and his epitaph is not written in letters of fire, or gold, or stone, but spoken from the lips of an angel. "He is not here, he is risen." Friends, he lives, he lives! Buddha is dead, Mohammed is dead, Confucius is dead, but Jesus Christ is not dead! He is alive and lives for evermore! He lives to give every soul life and victory over sin. Here is the glorious proclamation of all. "Behold, I am he that was dead, but am now alive for evermore."

Christ's resurrection secures the resurrection of every true believer. II Corinthians 4:14 declares, "Knowing that he which raised up the Lord Jesus, shall raise us up also by Jesus." We know that God will raise us up who believe, because he raised up Jesus Christ! We who are united to Christ by faith become one with him in his death and one with him in his resurrection. "And this is the will of him that sent me, that everyone which seeth the Son and believeth on him, may have everlasting life, and I will raise him up at the last day" (John 6:40).

I can add nothing to the assurance of God's Word. Receive the Lord Jesus and God will raise you at the last day. The body will be raised up. Romans 8:23. It is not merely a spiritual resurrection as some would have us believe. The Spirit cannot be raised from the dead, for the Spirit does not die as does the body. It departs to be with Christ in paradise. It is the body which shall be raised, and at that time the Spirit will re-enter the glorified body for the eternal state. It shall not be the same body but it will retain its identity. I Corinthians 15:35 to 38 describes this. "Thou sowest not that body which shall be," says the Word. "But God giveth

us a body as it pleaseth him." The one thing kept of the old body is the identity. On the Mount of Transfiguration, Moses and Elijah were quickly recognized by the disciples, which reveals that after centuries those that die in the Lord are still known for what they were in the flesh. Jesus did not lose his identity after his resurrection, but was quickly recognized by the disciples.

While the resurrected body will not be the former, and while it retains its identity of the former, it will be like the glorified body of Jesus Christ, "For our citizenship is in Heaven from whence we look for the Savior, who shall change the body of our humiliation that it might be fashioned like unto his glorious body." In his glorified body Jesus walked and talked and ate and enjoyed fellowship with those he loved, AND SO SHALL WE. We shall recognize HIM with those five wounds in his hands and shall eat with him at the marriage supper of the Lamb.

God hath so spoken! Amen!

Philadelphia, Pennsylvania.

## Things By the Way: XIX. Easter Thoughts

By Dr. A. D. Gnagey

### The Charm of the Cross

In a humble church, not widely known, in a foreign land, the pulpit desk is ingeniously arranged, so that the minister standing behind it, can not be heard unless he faces a crucifix in the rear of the church. When he speaks to that, his words fall distinctly and melodiously upon the assembled people. But, if he turns his face from the cross, the words fall deadly soundless, and, no matter how eloquent or persuasive, are lost. "Christ and him crucified," is the church's only source of strength, power and influence. And yet, if all ended on Calvary or in the closed tomb, the cross would not only lose all its charms but its power also. History has no record of a sadder day than "Good Friday." And it would have remained that but for what followed. The power of the gospel is not in a dead, but a LIVING Christ.

### The Power That Never Dies

There is a tradition that the news of the battle of Waterloo first came by a sailing ship to the south coast of England and by signal flags was wigwagged to London. When the message reached Winchester, the signals on top of the cathedral began to spell the message, "W-e-l-l-i-n-g-t-o-n d-e-f-e-a-t-e-d," and then fog descended and hid the signals. The whole country was in despair. But after awhile the fog lifted and the signals on the Winchester cathedral were still at work spelling out the complete sentence, "W-e-l-l-i-n-g-t-o-n d-e-f-e-a-t-e-d t-h-e c-n-e-m-y." The thrilling news raced across the land and lifted all hearts out of the gloom into joy. The heavy gloom of Calvary cast the world into despair, and it would be there yet but for the resurrection which followed. The thrilling news of the empty tomb spread rapidly; the friends of Jesus met and passed each other with the greeting, "Christ is risen." And that has been the message of hope ever since. Standing alone the cross is the signal of defeat and despair; in the light of the resurrection it is the power of God unto salvation to all them that believe. It is the resurrection that puts the seal of reality on the great central truth of Jesus—that we are children of God, with a personal, eternal value for him which shall never be lost. The charms of the cross, and the attractions of the cross, have their source in the LIVING Christ.

### "I Would Have Told You"

It would seem that the perfection of all the promises of the Bible are written in John 14:1-3. Please read those words once again. They were spoken on the night of the betrayal. The little company of friends was grouped about him. For them he had been stay and support and inspiration in the thrilling months of their companionship. They had leaned on him, and he knew they leaned on him; he knew, too, that their trying hour was approaching when more than ever they needed the inspiration of his companionship. But those days of fellowship with the visible Christ were drawing to a close. It would be most difficult for the disciples to adjust themselves to a fellowship other than that to which they were accustomed. The cross awaited him; death would part them on the morrow. The question which man has asked himself since first he stood, blindly brushing away the tears, beside an open grave, was pressing for solution—"What lies beyond?" It was then and there that Jesus spoke the assuring word which has brought comfort to millions of human hearts in moments of their deepest sorrow: "In my Father's house are many mansions . . . Let not your heart be troubled." A cure for trouble? Yes, the only cure,—faith in God and in his Christ. Then came those reassuring words, "If it were not so I would have told you." No, Christ will not deceive his disciples and us with the promise of the Father's house, its wide halls and its many dwelling places, where broken circles are reunited, where all heartbreaks and wounds are forever healed. Let us take Jesus at his word, "If it were not so, I would have told you." If there were no Father's house other than this world, if there were no certain immortality, if death ended all, if life had no hope but heartbreak, if doubt were dearer and more true than faith, if this were an eternal separation, "I would have told you." To Jesus immortality was a reality; he took it for granted; it needed no proof, "If it were not so I would have told you." The Father in whom Jesus trusted is our Father also; if it were not so he would have told us. In this world ye shall have tribulation, but be of good cheer, there is another world, the Father's many mansions where there will be no tribulation, and no pain, and no sorrow, and no sickness, and no crying, and no tears, and no DEATH: "if it were not so I would have told you." But just because it IS so, he did not tell us. He offered no proof. Immortality is a truth which cannot be proved; neither can it be disproved. Science has no evidence to show that the spirit does not survive the death of the body; it is an instinctive belief which has existed in all centuries and in all parts of the world. It is a part of man's natural equipment. Jesus believed in immortality and practiced it. "If it were not so he would have told us." His silence is sufficient for the man who does not think he was made to die eternally.

#### Its Practical Value

What is the practical value of belief in immortality? Has it any? Do we live like immortals? Paul wrote a masterpiece on the resurrection of Jesus, and on our resurrection. 1 Corinthians 15. It is a theological treatise. He labored long and hard in an effort to prove his point. The chapter closes with a triumphant note: "O death, where is thy sting? O grave, where is thy victory?" But the practical part of the whole argument is summed up in verse 58: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Are we steadfast and unmovable in our faith? Do we always abound in the work of the

Lord? Unless our faith in the resurrection and in immortality leads to this practical conclusion, then we have believed in vain.

Altoona, Pennsylvania.

### Future Life

By Samuel Kiehl

Hear Job's question: If a man die, shall he live again?" (Job 14:14). Jesus' answer is: God is not the God of the dead but of the living (Matt. 22:32); for all live unto him (Luke 20:38). I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die (John 11:25, 26). Very good for true believers. But those who know not God as their heavenly Father, and that obey not the gospel of our Lord Jesus Christ are not so fortunate; they, according to Second Thessalonians 1:8, 9, shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. Sad indeed for those that belong to that class! Let us not forget that now is the accepted time to believe in Christ Jesus, and to receive him as our personal Savior and Lord; that it may be well with us here, and hereafter.

We have had (very dear) fathers of our flesh that corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live? for they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness (Heb. 12:9). Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come (1 Tim. 4:8).

Several theories are advanced concerning our condition after death. Let us name three. First, Immediately after the dissolution of the spirit and the body, (purgatory), heaven, or hell. Second, An intermediate place, or state until the resurrection. Third, From Adam until the present, spirit, soul and body of all that have died are in an unconscious condition in the grave or elsewhere until the resurrection of the body. What does the word of God teach concerning the future life? It is written, Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation (John 5:28, 29). To the former that have lived the godly life, it shall be said, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world (Matt. 25:34). To the latter, Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels (Matt. 25:41). These shall go away into everlasting punishment; but the righteous into life eternal (Matt. 25:46).

Paul and Timothy, unto the members of the church of God at Corinth, say, We are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord, we are confident, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor, that whether present or absent, we may be accepted of him (2 Cor. 5:6-9). Paul to the Philippians says, I am in a strait betwixt two, having a desire to depart, and to be with Christ (Phil. 1:23). The spirit being unconscious with the body in the grave is not with Christ; who, according to 1 Peter 3:22, is gone into heaven, and is on the right hand of God; our great high priest (Heb. 4:14), who also maketh intercession for us (Rom. 8:34). He ever liveth to make intercession for them that come unto God by him (Heb. 7:25),

safety for faithful believers both in the present, and the future life.

We take it for granted that, what is true concerning the brethren in First Thessalonians 5:14-23 is also true of the individual brother. Paul, addressing the brethren collectively and individually, verses 14 and 23, says, I pray God your whole spirit, soul and body be preserved blameless until the coming of our Lord Jesus Christ. Here is a trinity—Spirit, soul, and body; universally true of the church; individually true of every human being. Unto us Jesus saith, fear not them which kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both **soul and body** in hell (Matt. 10:28). Hebrews (4:12) says, The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of **soul and spirit**. Spiritual men and women (Gal. 6:1) when under unfavorable conditions (Matt. 26:40) cannot glorify the Father. Of such the Son saith, the spirit indeed is willing, but the flesh is weak (Matt. 26:41). Nevertheless Jesus saith to every true believer, Be thou faithful unto death, and I will give thee a crown of life (Rev. 2:10).

It is written; The day of one's death (is better) than the day of one's birth (Eccl. 7:1). Then (after death) shall the dust (Gen. 2:7) return to the earth as it was; and the spirit shall return unto God who gave it (Eccl. 12:7). Accordingly Jesus on the cross saith, Father, into thy hands I commend my spirit (Luke 23:46). Likewise, Stephen while being stoned, is calling upon God, and saying, Lord Jesus, receive my spirit (Acts 7:59). Our heavenly Father, in that surely coming ordeal (death), may thy Holy Spirit's presence be with us, enabling every one to say, Lord Jesus, receive my spirit.

In that future life, those of us who have been true and faithful unto the Father and the Son shall then as never before realize that, unto him that loved us and washed us from our sins in his own blood (Rev. 1:5) be all the praise and the glory in ages without end. Be it so! In Jesus' name.

14 Grand Apts, Dayton, Ohio.

## A Sublime Scripture---III

By Dr. G. W. Rench

"God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds; who being the effulgence of his glory, and the very image of his substance,"...

Let us pause a moment and ponder this last clause in this quotation. Forcing itself upon the attention, is that word, "effulgence," as used by the Revised Version. The Authorized Version uses the word, "brightness," evidently just as meaningful. Moffat puts it, "He, reflecting God's bright glory." Hence, in the seven words of this clause, Jesus as THE great prophet is set forth. If the prophets of "old time," were the refulgence—reflected glory—Jesus was the "effulgence," the direct shining of the Father, yea, the very light itself. For, had he not said while in the days of his flesh, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12)? It has been said, "Who is so senseless as to doubt concerning the eternal being of the Son? For when has one seen light without effulgence? The sun is never seen without effulgence, nor the Father without the Son."

"The Sun of God in glory beams  
Too bright for us to scan;  
But we can face the light that streams  
From the mild Son of man."

Did Jesus tell the truth? Then listen: "All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither any man knoweth the Father, save the Son, and he to whom the Son will reveal him" (Matt. 11:27). Why, it is through Christ alone that we can know God. "No man cometh unto the Father, but by me," says Jesus. It was Bishop Westcott who said, "The knowledge of God which Christ had as God, he set forth to man as Man." John says, "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." (1 John 5:10, 12). And Hebrews declares in our study, "God hath spoken in his Son."

It would seem from such statements, that God had tried to settle some things for all time; and he has, for people who will let him have his way. The dodgers and quibblers simply will not have it that way. Their self-importance bulks large. They pipe up with the ever-ready alibi, "Well, you know, there are different interpretations put on Scriptures." As though a plain English statement just had to be interpreted; as though the interpretation were of more importance than the fact stated. God, the Father, had conclusively established the authority of the Son to speak for him long before this statement in Hebrews was written. At the surpassing scene of the Transfiguration, as if to settle the question as to whether Moses and Elias were still to be his spokesmen, as they once were in a former dispensation, he says—GOD SAYS—not an angel; not even Jesus, "This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:5). Yet, after 2000 years of light and Bible teaching, many would-be teachers continue to put a question mark after the teaching of Jesus, although professing to admire his wonderful life; as though a man's character may be beautiful, if he does tell lies about himself. To my way of thinking, beautiful characters and shining examples grow out of **truthful** teaching. What was wrong with Robert J. Ingersoll? His private life was clean. His miserable teaching spoiled everything.

"These things have I written unto you," says John, "that ye may"—may what? Have a wonderful experience, even without knowledge of the sayings of the Son of God? That you may revel in your feelings? Not these; but, "that ye may **know** that ye have eternal life" (1 John 5:13). Don't miss the point: "**These things I have written** unto you, that ye may **KNOW**." Things **written** is the way to know. I quote: "But let us not deceive ourselves in this matter. We must believe and receive the Christ of the Gospels, and not a fictitious Christ. Today within the visible church, it is becoming the fashion to ignore sin. Even among the clergy of all denominations there are those who speak and write scornfully or disdainfully of the "sin-obsession," as they are pleased to call it. They profess abhorrence of the shedding of blood, whether of bulls and goats, or of "the precious blood of Christ." Yet they have great reverence, they say, for our Lord as a "perfect Example." Such men seem to count the blood of the covenant as an unnecessary thing, even if they do not go so far as to term it an "unholy thing." Yes, and a bad theory leads to bad practice; and a bad practice leads to a bad life; and a bad



life leads to ruin. The Hebrew letter recognizes and meets just such bad theories. Study chapter 10, at verse 29: "Of how much sorer punishment, suppose ye, shall be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Then, read verse 20, of chapter 13: "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen." The fact of sin, the shame of sin, the guilt of sin, can not be dealt with by ignoring the experiences through which the race is passing, neither by a little sarcasm about "sin-obsession." Its deadly scars can only be covered up by the crimson stain of the "everlasting covenant," as planned in the courts of high heaven. That plan has God for its Author; Jesus, God's dear Son, whose blood soaked the clods on Calvary the great Sacrifice; and the Holy Spirit, who revealed that plan to man. Is it effective? "Come, and see."

Shipshewana Lake, Indiana.

## Essentials for a Successful Song Service

By Leo Polman

### IV—The Choir

Is the choir the war department of the church? Some would say it is without hesitating. That is disgusting. Dear reader, let me say right here. you can make the choir, or any other department of the church for that matter, the war department. It has been my experience, that when one is looking for trouble, they need not go very far to find it. And usually they get more than they expect to find. My sympathy goes out to members of the choir when they are made the target of some disgusting, disgruntled, eccentric person or persons.

The choir can be one of the great essentials for a successful song service, and is, where it is used for the glory of God. So many times this service for the Lord, is no more than the displaying of talent, rather than humble consecrated service. Singing is like preaching, it must be of the right sort to be helpful in bringing souls to Christ. May we have consecrated, born-again, Spirit-filled, willing singers in the choir. With a Spirit-filled individual at the instrument, with a leader led by the Holy Spirit, with an audience sympathetic and having the burden of lost souls, and with a consecrated choir; how can there be strife and disagreement? May God take that criticizing, fault-finding spirit out of our hearts. If we must use a hammer, let us be careful to build something.

Los Angeles, California.

### MRS. EDDY EMPLOYED PHYSICIANS

A notable piece of information is becoming current to the effect that Mrs. Mary Baker Eddy, mother of "Christian Science," "employed physicians occasionally, and took drugs on numerous occasions during the last ten years of her life." Her course in doing so was probably guided by good sense, but what a crushing renunciation of the fundamental teaching of "Christian Science!" It places her followers in a position where some explaining would seem to be in order.—The Baptist.

## Our Worship Program

### Daily Readings and Comments

#### INTRODUCTION

I have chosen to begin my contributions for this column with a series of devotional studies from the book of Ezekiel. In these studies we shall be but little concerned with the interpretation of the mystic and prophetic symbology which Ezekiel, under the direction of the Holy Spirit, has employed; in this column let us rather consider only the deep devotional themes underlying the prophet's message.—T. C. Lyon.

#### MONDAY

The heavens opened—read Ezek. 1, entire chapter. Note especially v. 1: "The heavens were opened, and I saw visions of God." Among the papers of an old German, whose work the writer once took over, I found this hymn of despair:

"Forth into life you bid us go,  
And into guilt you let us fall,  
Then leave us to endure the woe  
It brings unfailingly to all."

Thanks be to God, he has not left us to endure the woe, but has opened unto us the heavens, and in the person of Jesus Christ has brought to every man visions of God.

#### TUESDAY

Visions of God—v. 1; read also Prov. 29:18. A vision of God has been at the very beginning of every life of very great spiritual service. Visions of God are everywhere about us today: in the God-breathed scriptures, in the work of the Holy Spirit, in nature and the history of nations. God grant us open eyes instead of blindness (cf. 2 Cor. 4:3, 4)!

#### WEDNESDAY

The Word of God—v. 3; read Ps. 119:89-96. The vision heeded, God grants us greater vision. The revelation of God through the ages has been gradual, depending upon man's ability to receive it. This same evolution takes place in the experience of every believer: after the visions, the word of the Lord! We thank thee, Father, for the Living Word!

#### THURSDAY

Hearing the Word—Jer. 13:15; Matt. 17:5. Down the streets of Chicago at the crowded noon hour, under a scorching summer sun, a coatless man made his way, holding aloft a Bible and crying out, like the prophets of old: "Hear ye the word of the Lord!" To many he must have seemed as uncouth as John the Baptist had seemed in his day. Twice I saw and heard him, and each time breathed a prayer that God would bless his ministry, for this was truly his own message to the world.

#### FRIDAY

Personal—v. 3. "Expressly unto Ezekiel." Always and ever, in our devotions, let us heed God's message as expressly unto ourselves. Too often we rob ourselves of God's choicest words by saying: "This is expressly for the Jews!"—"This is for the kingdom age!"—"This is for that old gossiper," etc. It may be for them, but it also has its message expressly for us. May we heed all its warnings and rejoice in its promises!

#### SATURDAY

Effect of the Word—v. 2; read also Isaiah 55. The word of God is never without its effect. Things happen definitely when we hear (heed), his word: Ezekiel knew the exact time and place. Like Mel Trotter, he "was there when it happened." God's word comforts and strengthens; it sends his children to the heat of Africa, to Argentina, to China, and to the uttermost parts of the earth, that others may hear his word (Ezek. 2:4).

#### SUNDAY

Worship—v. 28; read Ps. 95. The living creatures, their motions, the noise of their wings, the fire—all these the feeble effort of a mortal, inspired though he was, to describe in human words things immortal (2 Cor. 12:3, 4). But through them all there shone forth the vision of God, his throne, and the brightness of his glory, and Ezekiel fell on his face and heard. On this day, which the Lord hath made, let us worship and bow down before the brightness of his glory, and hear him!

W. I. DUKER  
President  
Goshen, Indiana

E. L. MILLER,  
Vice-President  
Maurertown, Virginia

## NATIONAL SUNDAY SCHOOL ASS'N

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## The Cradle Roll

How Even the Weakest Church Can Have and Efficiently Operate a Successful Cradle Roll

By Phebe A. Curtiss

### The Glory of the Parent

"I NEVER understood," said a young mother, "how wonderful it would seem to hold my own baby in my arms!" Her first-born baby was held close to her breast, and in her eyes was the soft, dreamy look which is never in a woman's eyes until she feels the mother-love in her heart. "It makes you feel as if you want to be much better than you have ever been before, doesn't it?"

And a young father said recently: "Isn't it queer how different you feel about a baby when he is really your own? I never wanted to touch a baby before! I was afraid I would drop it, or that I would break it somewhere. I just never dared to hold one; but from the minute I first looked at 'Jim,' I felt so differently about it. Why, I can hold him, feed him and dress him! I can just do anything there is to do for him, and I don't mind it a bit. I like it!"

Those two people had come to have "a little bit of heaven" in their lives, which would never have been theirs if they had not experienced the miracle of motherhood and fatherhood.

### When the Bible School Claims the Child

How like that is to the Bible school! It never really understands the fullest joy until it has made a plan by which it reaches out and claims for itself all of the babies which are connected in any way with the church and congregation and the community where it is.

It is possible for every school to do this through the Cradle Roll department. It doesn't matter whether the school is located in city, town, village or open country. It doesn't matter whether the school be graded or ungraded, or whether it is a fine, well-equipped building, in which it meets, or a country schoolhouse, with little or no equipment.

There is one thing that every school can have, and that is a Cradle Roll. No school is so small or so poor or so isolated as to be without babies, and most schools are rich in them. The Cradle Roll is one department which may be conducted according to the facilities at hand. The most elaborate plans may be carried out or the work may be done on a very modest scale, and it may be done anywhere.

Most of us would be greatly surprised if we knew what a large proportion of our boys and girls under twelve years of age are growing up entirely without any form of religious education. Armies of them in every community live day after day and week after week with never an influence which leads them to know the heavenly Father or even to think of him; who never read his Book, and who never talk to him, unless it may be in a purely mechanical,

unthinking way, which means very little to them in their daily conduct.

### A Great Opportunity

It should be the task of every school to remedy this by planning to reach out and touch those young lives which are within the border of the community where it exists. There is no time when it is so easy to begin doing this as when the baby is just starting out on its journey through this "great, wide, wonderful, beautiful world which God has made," and in which he is to live.

There is no influence outside of the home which can have so much to do with determining whether that little life shall make for good or bad as this same school, and the degree to which it lives up to its opportunities depends upon how early it claims its privilege and how earnestly it pursues it. The sooner the school reaches out after the little life begins, the better. There is an atmosphere in every home, be it Christian or unchristian, which is just a bit different when a little life is starting in it, from what it is at any other time. Even families which are not serious-minded are sure to feel the softening touch of a little new life—a little, tender, helpless life which is so dependent upon the family.

Therefore, it is the psychological moment in which to express an interest in the home and establish a point of contact between it and the school.

### Starting the Cradle Roll

The Cradle Roll department may be started in the very simplest fashion, letting the babies under four years of age in all the families of the church and congregation be the nucleus for the department. A superintendent must be chosen, and this should be a woman who has the interest of little children at heart. She must love little children, not with just a sentimental feeling, which finds its expression in "gush," but a deep-seated love which will lead her to sacrifice self and comfort enough to enable her to promote the work in every way. She must be interested, too, in people, and have a way of showing it which is never patronizing or condescending.

She must be endowed with a full measure of courtesy and tact. She should be one who is not already loaded down with responsibilities, for this work demands the concentrated thought and undivided attention of the one who conducts it.

If she starts the work with a large number of babies, she should have the necessary number of helpers; but usually she can begin and secure these helpers as the field expands.

After the babies in the church and congregation and school are enrolled, the

whole community may be visited and the babies' names secured.

### Certificates

Plans must be made for the recognition of this new relationship. It is a good thing to leave some little reminder in each home when a baby becomes a member of the Cradle Roll. Every denominational publisher and every firm which deals with Sunday school supplies will furnish certificates which may be used. The superintendent should send to her own denomination for a catalog or samples of these certificates and other supplies.

The certificate states that the baby has been enrolled upon the Cradle Roll, and the date of the birth and the date of enrollment are given. It also contains the names of the parents, the superintendent of the school and the Cradle Roll superintendent. There is an endless variety of these certificates—some in black and white, some in colors, some simple in design, others more elaborate. Often some Biblical setting is used. They are usually very inexpensive, so that any school will be able to use them.

In many homes these certificates are framed and preserved among the treasures of the family.

Another plan is to give to the mother of the baby a "Baby Book," which enables her to record many interesting facts about the baby as he grows. A very dainty one, which is also very inexpensive, is put on the market by The Standard Publishing Company. It was arranged by Miss Lillie A. Paris. It has a birthday record, a place for family pictures, a record of the weight from week to week; "glad days," such as the day when the baby had his first tooth, took his first step, wore his first short clothes, and when he spoke his first word, etc. His favorite lullaby, his first playmates, his first party, and all such interesting facts about him, find places in the record, and the whole book is interspersed with beautiful and appropriate quotations and poems.

Some superintendents, when they send congratulations upon the birth of a baby, or when they go to make the first call, send or take a potted plant to the mother.

On the birthday of the baby some token should find its way into the home. It may be a pretty birthday card, given to the baby, if he is brought into the school, on the nearest Sunday to his birthday, sent to the house, or, better still, carried there, if the superintendent follows the plan of calling upon each baby upon his birthday. Some workers prefer to write a personal birthday message to each one.

### Rolls

There should also be a plan for recognition in the school. A roll should hang upon the wall, containing the names of the Cradle Roll babies. There is a great variety of wall-rolls. Some of them are made of celluloid, some of cardboard, some are framed and some are not. In some cases there are little slips, upon which to write the names, and these slips are then inserted in the roll, and, in some cases, the names are simply written upon the cardboard.

Some schools have a large frame made, and in that the pictures of the babies are placed, with the date of birth.

Some superintendents prefer to make their own rolls, and many very attractive ones have been shown. One skilled in the use of water colors can make very beautiful ones, and a great deal of ingenuity has been shown in those which are made by pasting fancy pictures of babies, flowers

and the like upon cardboard, and writing or printing in the names.

These home-made rolls are very satisfactory to use when the school is small and there are not many names to enroll. In one school in Atlanta, Georgia, the Cradle Roll superintendent had a small tree, and for each baby there was a little blue bird perched upon the tree bearing the name of the baby.

In "How to Conduct a Cradle Roll," by the writer of this article, it is suggested that another roll be kept which shall have the names of those babies who have gone to the heavenly home. A simple garland of flowers may be painted or pasted upon cardboard, and these lines printed or written below:

"The baby wept—  
The mother took it from the nurse's arms,  
And soothed its grief and stilled its vain alarms,  
And baby slept.  
"Again the baby weeps,  
And God doth take it from the mother's arms,  
From present pain and future unknown harms,  
And baby sleeps."—Samuel Hinds.  
(To be concluded)

## Editor's Select Notes on the Sunday School Lesson

### I. The Ministry of Isaiah

(Lesson for April 7)

Scripture Lesson—Isaiah 6:1-13; 7:1-17; 20:1-6; 38:1-22.

Printed Text—Isaiah 6:1-8; 20:1, 2; 38:1-5.

Devotional Reading—Psalm 116:12-19.

Golden Text—"Then I said, Here am I; send me."—Isaiah 6:8.

#### Introductory Note

For six months we are to study the prophetic teaching and leadership of Judah, from the time Isaiah began his mission to the end of the Old Testament period. This particular quarter ends with the exile of the people of Judah.

The aim of this course is "To lead the pupils in discovering and appreciating how God, through prophets and other leaders, gave help and guidance to the people of Judah, in order that the pupils may come to see the hand of God in their own lives and in all human affairs."

The call of Isaiah to his mission differs in details and dramatic experience from, but in principle has much in common with, every Christian's call to the service of God, and so bears wisdom, strength, guidance and comfort for us all.

Isaiah was the first of Hebrew prophets, though fifth in order of time. Those prophets before the captivity were Jonah to Nineveh; to the 10 tribes of Israel were Amos, Hosea, Obadiah, Joel. Isaiah was for Judah. He lived in Jerusalem and belonged specially to the kingdom of Judah. Isaiah was the son of Amoz, and probably of royal blood, Is. 1:1. He lived in the eighth century before Christ; began to prophesy 757 and died by martyrdom probably 697 B. C.

#### Isaiah's Times

Isaiah began his ministry after half a century of great outward prosperity, "but a prosperity which brought the people into perilous relations with the idolatrous tribes

of the East. Both on the part of the king and the nation there followed that overweening confidence in human resources success so often brings about." Assyria was again coming into prominence, a power under Tiglath-Pileser, and had already attacked the northern kingdom and was hastening it to its end. "The great issues of the world's secular history were then being fought out by three great world-powers—Assyria, Babylon, and Egypt." Midway between these powers on the northeast and southwest, in a narrow region, lay Palestine. Its only hope of safety lay in neutrality, which Isaiah urged.—Illustrated Quarterly.

Isaiah's activities were so many, his interests so varied, that he had the broadest possible view of the world of his day. "Isaiah was a patient and painstaking teacher of religious truth, a bold and fearless preacher of righteousness, a sane and courageous reformer, a keen and far-seeing statesman, a large-hearted champion of the rights of the people, and a divinely enlightened seer penetrating the veil hiding the future and anticipating the glorious era when the kingdom of God, a kingdom of peace and righteousness, would be established upon earth."—Prof. Frederick Carl Eiselen.

#### God's Calls

We are apt to think that if calls came to us with the distinctness with which they came to men of the olden time we should readily and gladly respond. If anything as dramatic as the vision Isaiah had could be duplicated in our experience we, too, would be overwhelmed with a sense of God's presence and of our own unworthiness to be commissioned by him. If, again, as we were pursuing our commonplace avocations, a majestic and gracious person should appear beside our boats, our counters, close to our office desks, we, too, would eagerly respond to his call, and rise up and follow him. But are we right in thinking that Jesus does not in fact impress himself upon our lives today, that the Son of Man is not with us as truly as when in human form he walked up and down the highway of Galilee? There is a celebrated picture in the National Gallery in London which represents St. Augustine sitting with his hand in that of his mother, Monica. The rapt expression on both faces shows that they have risen above earthly things. The tradition is that at this moment St. Augustine said: "O that God would speak to us!" His noble mother replied: "My son, perhaps he is speaking to us." If, instead of looking for such extra-

ordinary tokens of God's presence, we should keep quiet long enough and our spirits humble enough, perhaps we should learn that God is speaking to us all the time.—Illustrated Quarterly.

#### Our Call and Answer


"The work of the Hebrew prophet was not infrequently inaugurated by a consecration-vision—a theophany in which the prophet is summoned to his life-work Moses (Ex. 3), Samuel (1 Sam. 3) and Ezekiel (Ezek. 1, 2), were each called to his prophetic function by a remarkable and vivid manifestation of God's presence. But to other prophets God fulfils himself in other and more normal ways. And it is through these normal ways 'the word of the Lord came' unto Hosea (through the domestic tragedy of his life), Amos, Micah, Jeremiah and other prophets. It is one of the most mischievous delusions of religious life to unduly exalt the abnormal."

"If ever a man ought to be all there, it is when he is called to the service of God. He should marshal all his faculties, and every faculty should reply, 'Here am I.' The whole of a living man is something worth having, but a fragment is only fit to be buried."—Spurgeon.

#### Our Readiness for God's Work

"When war comes to any country, there are rich men who give money, millions of it, that the war chest may be full. But the only men who give what Lincoln called at Gettysburg 'the last full measure of devotion' are the men who give themselves. 'Here am I, send me'—nothing can take the place of that! In that sterner war there is no discharge, in that age-long, world-wide fight against the evils of earth this same sound principle holds. Money is needed; counsel is needed; organization and administrative ability are needed. The bringing in of that kingdom which is not meat and drink, nor shot and shell, but righteousness and peace and joy in the divine Spirit, requires all these fine forms of effort. But nothing can ever take the place of that personal consecration of each man's own soul to the service of the living God."—Dean Charles R. Brown.

"It has ever been so along the Biblical line: when men have had an interview with God they have been prepared to risk anything and everything in his strength and grace. It is because we have not seen God that we do not serve him; it is because we have no transporting, transforming vision that when we are asked to work in the church we tell lies, we grieve the Spirit with mocking excuses."—Joseph Parker.

<p><b>E. M. RIDDLE,</b> President Warsaw, Indiana</p> <p><b>F. C. VANATOR,</b> Associate Perru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p>  <p>Young People's and Junior Topics in <b>THE ANGELUS</b></p>	<p><b>GLADYS M. SPICE,</b> General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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## Warsaw Intermediates Organize

Impelled by the urge for self expression, which comes to all young people when they reach the age of logical reasoning, a group of boys and girls of the Brethren church of Warsaw, Indiana, met on Sunday evening, October 14th and decided that they needed an Intermediate Society of Christian Endeavor.

The following Sunday evening a society

was formally organized, with John Vanator as president, and Nellie Killian, counselor. Within a few weeks the executive committee adopted a constitution which will be studied and enlarged upon as the need may require.

Interest was intensified by a Hallowe'en party held at Winona Lake where at that season, deserted houses give the proper at-

mosphere for such an event. As to their regular Sunday evening study, the topics outlined in the Christian Endeavor World are augmented by Bible memory work assigned by the counsellor.

These Intermediates have not abandoned a single service, despite the cold weather

and "flu." Moreover on January 13th a contest was inaugurated with points very cleverly worked out by the President, who takes a splendid interest in the work of the society and is planning better things for the future.

The Counsellor, Miss Killian.

## Christian Endeavor Tithing Contest

Several weeks ago, Mrs. Louis P. Clapper, who is superintendent of the Tenth Legion department of the Christian Endeavor society at Louisville, Ohio, conducted a contest among the members, who were to give their ideas on WHY A CHRISTIAN SHOULD TITHE. As a reward she gave the winner of the first and of the second prize a gold "C. E." pin. Following are the reasons as set forth by the first and second prize winners. They are worthy of serious thought. We commend both the writers and Mrs. Clapper, who conducted the contest. There is need of more widespread instruction along these lines.—EDITOR.

### Eight Reasons Why We Should Tithe (First Prize)

#### WE SHOULD TITHE:

1. Because God has done so much for us and we should be glad to give him at least a tenth for the carrying on of his work.
2. Because everything we have belongs to God and we should give our material support to his great enterprise.
3. For God has promised to bless all who bring their tithe into the storehouse. Mal. 3:19.
4. Because God has asked us to prove him by bringing in our tithe. Mal. 3:19.
5. Because Jesus commanded us to lay

aside on the first day of each week as God has prospered us and the common amount is the tenth.

6. Because our tithe is necessary to evangelize the world, which is our duty to him.

7. Because if we love him we must tithe to carry on the work that he wants done.

8. Because God in former times commanded his people to tithe and as we have more blessings we should be willing to give more.

HOMER HANKEY.

### Reasons Why We Should Tithe—Because: (Second Prize)

1. It is one of God's commands given to us through the "Divine Guide", the Bible.
2. Of the blessing we receive by "Tithing."
3. In tithing we are honoring God.
4. Would we rob God? Yet that is just what we are doing when we withhold his tithe.
5. All good things come from God's hands, should not we be willing to give one-tenth to God?
6. Of the help we can give to the great need of our churches, through even our one-tenth.
7. Through our tithes, our love and obedience are shown to God. RUTH LILLIE.

an died who had accepted the Gospel here and returned to her village for the medicine men to take care of her.

The dispensary is nearing completion. It is such a need and we trust there will be a medical worker raised up for this station. The storehouse also will soon be completed. This building is also a necessity. The tools must have a place, and when the missionaries go home on furlough they must have a place to store their household effects away from the white ants and other destructive agents.

The Foreign Board has authorized our furlough and we will leave here March 1st, D. V. for our first furlough. No doubt we shall be on our way when you read this and we covet the prayers of the brotherhood for a safe journey and a useful furlough spent in the homeland.

In His Name,  
HATTIE C. SHELDON.

## MISFIT CLOTHING MISSION SYSTEM NOW CHANGED TO "BIG BUSINESS"

The "penny and misfit clothes" system of supplying the foreign missions of American churches has now been changed into "big business," according to statements of various organizations outlining the work now being done abroad.

Within the past few years, by the introduction of genuine business methods into the process of civilizing the heathen and helping unfortunate races, the combined American missionary fund has increased from \$9,000,000 a year to \$50,000,000 annually and the number of missionaries from less than 6,000 to more than 16,000. Modern efficiency methods have become necessary to meet the increased demand, it was found through a survey of the situation the results of which appear in the April number of Woman's Home Companion.

In the old days, declares the article, the potato barrels of the community were carefully saved and on Mission Saturdays, zealous church women cleared their attics and confiscated their husbands' wearing apparel—even the toys of the children—and packed them in barrels to be sent to foreign lands. "Usually the chiffon underwear went to the cold climates and the sleds and skates to tropical countries," says the article. The missionaries were forced to clothe themselves, their families and natives from the misfit garments that went abroad.

"Then," the writer continues, "men of affairs got together and decided to do a little missionary work on their own account. They came home after dealing with enterprises involving hundreds of thousands of dollars to find their wives and daughters trying to raise some missionary money by peddling on a lawn three oysters and a quarter of a tablespoonful of ice cream and strawberries for fifteen cents. But once they were aroused they did a mighty good job.

"Now a modern warehouse for supplying foreign missions has all the aspects of a big exporting house. The Rev. Smithson, in some far away jungle, used to live a life of uncertainty. One year he would get eight derby hats, six woolen mufflers and as many boiled shirts as a bride gets saltcellars. Under the new system he asks for what he needs and gets it.

"One sample modern requisition asked for winnowing machines, pumps, windmills, maps, globes, kindergarten material, medicines, plows, seeds, motorcycles, plumb-

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
WILLIAM A. GEARHART  
Home Missionary Secretary  
1101 American Savings Bldg.,  
Dayton, Ohio

## From Bellevue African Mission Station

Bellevue par Bossangoa,  
January 9, 1929.

Dear Evangelist Readers:

It has been some time, I believe, since you have heard from Bellevue station. The work continues to prosper and bring forth fruit although we have many difficulties.

Christmas and New Year's day passed without much notice out here. Can you realize being in a land where there is no Christmas or Easter? Of course both of these days are associated with our Lord Jesus, and have their origin in him, so where he is not known they also are unknown. Yet it does seem strange to see none of the familiar Christmas signs, such as decorated stores, Christmas trees, etc. We had a little program in the church the Sunday previous to Christmas, a representative from each class told the Christmas story. It was the first time we had been able to persuade the women to appear in public. The children repeated Bible verses in French, afterwards explaining the meaning in Sango. There was special music. The White Gift Offering from the natives was 72 francs (almost \$3.00). They are contributing it towards the building of a Chapel in one of the villages which is about a day's run from here. Our Sunday school

attendance for the last quarter has averaged 314.

A few weeks ago we had a visit from Mr. and Mrs. Glover, an English couple who are doing research work for the British museum. They were trying to find a certain kind of gorilla—perhaps the "Missing Link," who knows? They were people of the world and we didn't have much Christian fellowship with them, yet we did enjoy speaking English with them.

Many of our Christians are standing true and we do praise the Lord for them. Two are out preaching the Gospel at this time. On the other hand there are many who from their fruits could not be judged as remaining faithful. The native is a happy-go-lucky being, and all is well so long as trials do not come his way. But let him, or his wife, or his baby get sick and immediately he begins to wonder who has the evil spirit that causes this sickness, for no one gets sick for nothing. Then he goes to the medicine man and has him cast lots to see who is the guilty woman—for it is always a woman. Then they whip her; put pepper in her eyes; put her hand in boiling water or make her drink poison, according to the offense. I am sorry to say that three or four of our Christians have participated in this heathen practice. Just today a wom-

ing materials, a seismograph, a grave stone and a glass eye. Thus, all the romance has not gone out of missionary work. The grave stone made that plain, as did the glass eye. Both told the story of life and death in the foreign field as effectively as the orators of the old days of 'packing-bees' told it.

"One thing is certain; if we are going to have missionaries, we should feed and clothe them properly. These Smithsons and Mrs. Smithsons stand not only for the Christian religion but for Christian America in the eyes of hundreds of thousands of people who have no other standards by which to judge us. And, human nature being what it is, even in darkest Africa, they are all too apt to judge God's work and

God's own country by the fit of Smithson's hat.

"The mission barrel is being packed today by organizations composed of well-educated, sincerely devoted, high-grade men and women and their efforts are already reaping surprising and unhopied-for results. Under the old happy-go-lucky penny and underwear system, we had succeeded in the course of nearly two thousand years, in working up a force of about five thousand under-fed, over-dressed and heavily handicapped foreign missionaries. Under the new system, in less than two decades, we have tripled their numbers and quintupled their efficiency."—Condensed from April Woman's Home Companion.

Professor Anspach attended the annual meeting of the North Central Association of Colleges this past week in Chicago. He brought back news of the utmost importance to such schools as ours.

Professor Mason, who is now at Ohio State, called one day last week. He is making good progress there. Also, Mr. Essig, graduate of last year, who now has an assistantship at State, called on the College.

The Boys' Glee Club plans to leave for our Pennsylvania churches April 5th, returning April 15th. They will go as far east as Philadelphia.

Mr. and Mrs. Ira Wilcox of Pittsburgh and Mr. John Rishel paid the College a visit recently. They are much interested in the progress of the College.

It is known by all readers of this paper that Mr. E. L. Kilhefner, president of the Board of Trustees, passed away recently. Elsewhere in the Evangelist due account of this will be given.

The meeting of the College Board will be held here April 16th. A full attendance is most important.

Recently the students held an election, the results of which are as follows: Miss Opal Rupert of Polk, Ohio, was elected May Queen. Mr. Phillip Lersch of Ashland, senior and star basketball forward, was admitted to the degree of Master of Manliness. Miss Dorcas Bame of Ashland, was voted the degree of Bachelor of Beauty, while Miss Nina Jesson, of Ashland, was voted the degree of Doctor of Deeds. All of these but the May Queen were limited to the Senior class, the former to the girls of the Junior class. Each degree indicated on what the decision was voted. Only a bit of play in honoring certain types of accomplishment.

Dr. Bame, who was recently engaged in

## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



## ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

### LEON, IOWA

This church is located not far from the Missouri boundary, about one hundred miles south of Des Moines.

The work here was established by Brother George Ronk and has grown to a good sized membership. This was not visited in the former campaign on account of it being in the process of development.

Leon is the county seat and offers a good field to our church. Brother Claud Studebaker has been pastor here for several years and has had some wonderful gatherings. Brother Studebaker and his wife have sacrificed, labored and done a great piece of work here.

I came into this place over frozen ice and blockaded roads, the worst Iowa has had for twenty years. Most of the roads were impassable so that the members in the country were unable to get to the church and impossible for me to get to see some of them.

Brother Studebaker gave me every aid, was patient with my impatience and extended every kindness and encouragement.

Leon like many of Iowa towns and cities was caught in the financial storm that wrecked a large portion of the banks in the State. Both of the banks here failed and brought almost a financial collapse to the community. No one can realize what the aftermath of high finance and war standards has done to these central agricultural states without being there.

Leon gives promise of making a good strong, permanent church. I only regret that I was unable to meet more of the people.

The gift here was not large, but under the financial stringency, the local needs and with no wealth, it represents an interest in the college and real sacrifice by those who gave. Their gift was \$307.00.

W. S. BELL.

### NEWS OF THE COLLEGE

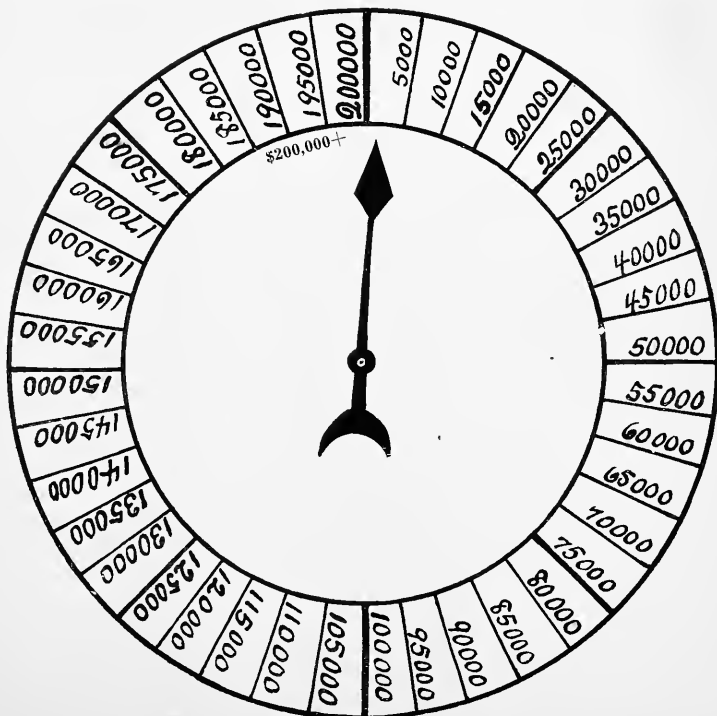
Easter vacation this year will be only over Friday and the following Monday. The college must be in session 180 days in order to make good our work.

Professors Horn and Stuckey attended

the inauguration of the president of Kent State Normal last Friday. They report an interesting time.

We are bringing off the press a spring number of the College Bulletin called the Student Activity Number. A postcard will bring it to you.

Prospects for the Summer School are good. We ought to have the usual number, around 300.



evangelistic services at Masontown, Pennsylvania, has returned.

One of the Girls' Gospel Teams of the College conducted the services last Sunday evening in our Park Street church. The program was exceptionally well given. The team consisted of Mrs. Virden Kirby Taber, Miss Monroe, and Miss Mabel Crawford. We may well be proud of these girls.

Our students are called out over a wide range of territory here as substitute teachers in the various high and grade schools. It is good practice for prospective teachers.

Recently a Men's Gospel Team visited Riverside and Krypton, Kentucky. They report an interesting and profitable time. The team consisted of Messrs. Delbert Flora, Raymond Gingrich, and Ray Klingensmith.

The College recently debated with Baldwin-Wallace and Hillsdale in our Chapel. The question was whether the jury system should be abolished. We lost to the former team, and in the case of the latter no decision was given. The team consisted of Messrs. Miles Taber, Tyrol Noble, Raymond Gingrich, and Herman Hoyt.

Dr. Bell returned from his western trip and is now in Pennsylvania where he is looking after some gifts.

EDWIN E. JACOBS.

#### JOHN H. PECK

John H. Peck was born June 5th, in Somerset County, Pennsylvania. His early years were not much different from those of other boys of his day. While yet young in years he publicly acknowledged his acceptance of Jesus Christ as Lord and became a member of the Church of the Brethren. March 26th, 1870 he was married to Mary Meek and they journeyed together in unbroken companionship until a little less than a year ago when we gathered here to pay our last respects to the remains of Sister Peck. The five children survive them: Mrs. Ida Morrisson, with whom they made their home in Los Angeles, Mrs. Laura Fishback of Nebraska; Porter Peck also of Nebraska; Mrs. Wilda Stutzman of Illinois and Mrs. Georgia Rundall of Texas.

Brother Peck was called to the Eldership in the Church of the Brethren, then known as the German Baptist Brethren. His most prominent official connection with that church being that of Treasurer of McPherson College at McPherson, Kansas. Because of ill health he gave up this position and moved to Manvel, Texas. It was at this place where he became the Elder and pastor of a group of Brethren members and he served them as leader for something over five years. Still seeking better health conditions he came to California about ten years ago and lived to the age of 81 years, 9 months and 2 days.

On coming to this state he identified himself with this church and has been a spiritual pillar in it all the while. His age did not retard his activity and he was ready to give his influence to any movement that appeared to advance the cause of Christ and his church. Perhaps the place where his efforts counted for the most was in his prayer life, for he knew how to get the bar of God in prevailing prayer and was very faithful in the exercise of this Christian grace. Unless others of this church will step into the gap and advance in the ministry of prayer, the departure of Brother and Sister Peck within a little less than a year will be a loss beyond our ability to

estimate. However we are expecting that these godly lives have so inspired others that many will serve where two have fallen. The services were conducted from the Second Brethren church of Los Angeles, Monday, March 11, 1929. Elders Cover, Mayes and Lienhard assisting the pastor in the service.

A. V. KIMMELL.

#### FORT SCOTT, KANSAS

An evangelistic campaign closed here Sunday, March 17th with nine confessions, six of which have been received by baptism and three await the rite.

We expect to institute a "follow up" campaign, and remove some obstacles and receive the other three, and others in the near future. Brother H. H. Rowsey and wife of Falls City, Nebraska, led us in this campaign and they did a fine piece of work. It had to be a brief campaign so we made it an intensive one.

The Bible was presented, in song, pictures and message each evening, and the attendance was good throughout the meeting. Brother Rowsey's pictures and messages were excellent, and the people came out in fine style to see and to hear them. Mrs. Rowsey's conduct of the singing and her solos, filled no small place in the success of the meeting. Apart from the confessions received, the membership was strengthened in the faith, and inspired with helpfulness.

This was also a time of seed sowing, which will bear fruit in due season, and we hope to make the most possible of the harvest.

It was a very great pleasure to have Brother and Sister Rowsey with us in this campaign and the fellowship could not have been better, and we hereby extend our thanks to the Falls City church for loaning them to us for this meeting. There is plenty of hard work yet to be done here, but the prospects are growing brighter day by day. We are now experiencing a gradual increase in attendance at all regular services, and hope to continue so.

Remember this part of the Lord's field when you pray.

L. G. WOOD.

#### SHIPSHEWANA LAKE

Brethren Retreat has become one of the institutions of the Brethren church. Like other organizations in our church it is developed to meet a need in our constituency. The favorable results of this project already justifies the interests of its first promoters as well as the backing of the Indiana District Conference.

This is a good place for a boys' and a girls' camp. Who can tell the good that may be done around the camp fire where the young have their hearts opened with the delightful setting, and a leader who knows his opportunity. The Lodge offers splendid opportunity for boys and girls groups. The Training school for young people meets a very definite need in each of our churches. The Bible Conference idea is not a new thing. Brethren Retreat provides a pleasant place for this conference.

As a Christian playground it is unequalled. There is boating, fishing and swimming. The bathing beach has just been given a new coat of sand. There is abundant shade with numerous park benches, tables and grass plots. There is quiet and rest for all. There are places for all kinds of games and sports for young and old consistent with the Christian atmosphere maintained here. The property being

owned by the Brethren in the main there is no chance for any dance hall or development of public nuisances. Numerous private cottages now grace the grounds. What more could one ask for?

N. V. LEATHERMAN.

#### TRAVEL FLASHES

##### Masontown, Pennsylvania

It has been my privilege during the last three weeks to enjoy a revival meeting at the above place. In the heart of the coke region, it is the smokiest place I have ever lived so long. With the underground treasures so rich, the good farm land that once was, is being devastated and ruined for the coal. Too bad, too, that they are burning the coke in open ovens and wasting more than they are saving, since the newer processes get more value out of the by-products than out of the coke; another sample of the wastefulness of this generation, with the things that would serve coming generations.

Masontown Brethren seem unafraid of the younger preachers. Koontz the present pastor is the third graduate of the seminary they have broken in. They seem to know how to do it, too, for their pastorates continue until each does a work of which they can speak well; this is true of both Editor Baer, and J. L. Gingrich, along with the unfinished task of Herman Koontz. In the meantime, they had the fatherly care of Dr. Martin Shively, who is affectionately remembered, for the solid building he did among them.

The expectation for this meeting, I noted was very high. Last year, they had had a great ingathering, and I believe that some thought it could be repeated—a thing hardly to be expected, since it does not often happen. Yet, the "prospects" were there; the main difficulty being that many of them have been there for a long time and have been prayed for and solicited so often that they have become adepts at resistance. I sensed at once that the main work of this meeting was to be, "establishing all the disciples" (Acts 18:23). So, I hammered at sin in the church and out, and tried to hold up the heroism of our forbears and the ideals of our Lord for his disciples, and to some it sounded harsh; to others, good; and to others, still, alas! unnecessary. To encourage us, some began to accept the gospel from the start and others decided to return from the far country of sin. The crowds continued and the church remained loyal and prayerful. A number of new families were reached, a number of young men and women and more children came and at the end, we were satisfied that the work had been blest of the Lord. Masontown needs more room. Their accommodations are such as no member would want to accept for his home or his business. The Sunday school soared above the 300 mark during our meeting and the best work could not, and can not be done until they have better rooms for classes. A big Teacher-Training class, a number of Bible study classes, a large group of young families all give great hopes for the future of this place in Brethren growth. The one next thing to get is an enlarged plant to make use of their opportunity and fulfill their task under God.

Their arrangements for my comfort were almost perfect. Noon meals out; home with Herman and Myra (the pastor and wife), suppers (very light) at the restaurant, kept me in trim for the hardest and swiftest game of evangelism I have had



for many moons. It was a pleasant side-trip on the journey of life which will remain a happy memory. The faithfulness of the prayer-group and the pianist, Mrs. Sally Dugan, nee Griffith, capable pianist are not forgotten.

CHARLES A. BAME.

## SIGNS OF THE TIMES

(Continued from page 2)

be, in terms of "stunted growth" for the race, will be known better in fifty years from now. The human organism resists abuse in a remarkable way. Only years of mistreatment will break down its resistance. But the "harvest" will come at last, in spite of the glib assurances of "journalistic doctors."

The most serious thing about Dr. Wadsworth's article is the possible influence of her expressed views on smoking by "adolescents." She thinks parents should be "tolerant" in the matter, and discourages the policy of "complete prohibition." There is only one absolute rule, she says,—adolescents should not smoke before meals! And earlier in the article she sets the adolescent age as between eight and twelve!

Here, then, is some more of our twentieth-century "progress." A supposedly reputable physician, writing for a supposedly respectable magazine whose circulation reaches almost two million copies every week, gravely teaches that only one rule should be imposed upon child smokers between the ages of eight and twelve, and that rule is: no smoking before meals!

It is sufficiently startling that a doctor should express such views, but the most amazing aspect of the matter is that a nationally read magazine could feel safe in passing on these views to its millions of readers. Magazines are not philanthropic affairs; they do not as a rule print what may injure their subscription lists. The ultimate blame, therefore, rests upon the reading public.

The world is not improving in some ways, at least.

## IN THE SHADOW

**ANDERSON**—Matilda Anderson was born in Stockholm, Sweden, January 27, 1857, and died in Fort Scott, Kansas, March 2, 1929 at the age of 72 years, 1 month and 5 days. She was married to John Anderson in Fort Scott, over 50 years ago. She had resided in the same home here for more than 50 years. She is survived by her husband and one son, by a former marriage, Philip Shuley of Kansas City, Missouri, one grandson, Philbert Shuley, and one daughter, deceased. She was a kind and loving wife and mother and esteemed by her many friends and neighbors. Funeral was conducted by the writer at the Undertaker's parlors and burial was made in the Evergreen cemetery. L. G. WOOD.

**ENDICOTT**—Vada Loretta, infant daughter of Mr. and Mrs. Thomas M. Endicott, died at the Endicott home south of Fort Scott, Kansas, March 9th, 1929. She is survived by her parents and five brothers and sisters. The funeral was conducted by the writer from the Large schoolhouse, March 10th. Burial was made in the family lot in Pleasant View Cemetery. L. G. WOOD.

**CUNNINGHAM**—Ben F. Cunningham was born at Van Buren, Arkansas, August 10, 1890, and died at the tuberculosis sanatorium of Norton, Kansas, March 11th, 1929, at the age of 38 years, 6 months and one day. He had been in the state sanatorium for treatment since Sept. 1st, last. Mr. Cunningham was a steam shovel engineer and had worked at several mines in Crawford and Bourbon counties. He was a member of the Miners' Union. He was married to Miss Iva Lantier of Fort Scott, Kan., on October 11st, 1910. He is survived by his wife, Mrs. Iva Cunningham, and one daughter, Maxine, 10 years old, who is now in the sanatorium for treatment; also by his father, John Cunningham of Memphis, Ark., and one brother of Fort Smith, Ark.; and two sisters, Mrs. Emma Knight of Van Buren, Ark. and Mrs. W. A. Jones of Potter, Ark. He was a kind husband and father and of a very likeable disposition to all who knew him.

The funeral was conducted from the Brethren church at Fort Scott, in the presence of a large concourse of sym-

pathizing friends. Many beautiful floral offerings attested to the high esteem in which he was held. Service was conducted by the writer. L. G. WOOD.

**TAYLOR**—Mrs. Cora Taylor was born at Coffeyville, Kans., February 1, 1872, and departed this life at Uniontown, Kansas, March 12, 1929 at the age of 57 years, one month and 12 days. She had resided in this vicinity for 16 years. She is survived by two daughters, Mrs. Anna Hurst, of Kansas City, Mo., and Mrs. Alford Milburn, of Fort Scott, Kans.; by one sister, Mrs. Aubrey Taylor of Burlington, Kans., and three brothers, Ralph and Ed Deshaizer, of Kansas City, Mo., and Lewis Deshaizer of Coffeyville, Kansas. Funeral service was conducted from the Cheney undertaking parlors of Fort Scott, Kansas, by the writer. Burial was made in the Oak Grove cemetery. L. G. WOOD.

**McGOY**—On February 27th, 1929, Brother William C. McCoy passed to his eternal rest at Woodville Hospital. He was in his 77th year. During his earlier years he was an active member of the First Brethren church in Pittsburgh. He served as Financial Secretary until failing health caused his moving into the country. He also taught a Sunday school class as long as he was able.

He leaves his widow, a son, a daughter and a sister to mourn his loss. Funeral services in Samson's Chapel, Pittsburgh, by the writer and interment in Allegheny Cemetery. W. G. GANS.

**GOUGHNOUR**—Mrs. Anna Marie Goughnour, wife of W. B. Goughnour, died at her home in Coenamah Pa., Sunday morning, Feb. 24, aged 45 years.

She leaves to mourn her departure, her husband, a son—John, a sister—Mrs. T. S. McCormick of Coenamah and a host of other relatives and friends. The beautiful floral decorations and the large crowd that gathered to pay their last tribute to the departed, gave evidence that she was highly esteemed by all who knew her.

Funeral services were conducted by the undersigned, and the body was laid to rest in the Aldrich cemetery. May the Lord keep and comfort those that mourn. AUSTIN R. STALEY.

**SHIERY**—William Edward Shiery of Dallas Center, Ia., very suddenly departed this life on March 1, 1929, at the age of 48 years. While he was known as having considerable difficulty with his heart, he was out and around and was happy in his reports of feeling much better than usual. He collapsed while waiting for change after making a purchase in a local business establishment.

He united with the Brethren church as a young man and remained faithful to the church throughout the years of his life. He leaves to mourn his sad departure, a devoted companion, five sons, the eldest of whom is Floyd, a student in the Seminary at Ashland, and two daughters. Two brothers and two sisters also survive. Funeral services were conducted by the pastor in the presence of a great congregation of friends and neighbors on March 4.

A. D. CASHMAN.

**KYLER**—Mrs. Margaret Kyler, daughter of George and Hannah Fuderbough, was born Aug. 14, 1857 at Martinsburg, Pa., and departed this life at Oak Park, Ill., Feb. 22, 1929. Until five years ago she resided at Martinsburg. She was a lifelong member and a devoted worker in the church.

Surviving her are two children—Mrs. J. D. Hagey, Detroit, Mich., and T. H. Kyler, Johnston, Pa., two brothers and two sisters, Mr. D. C. Fuderbough, Anna C. Harvat, Mr. Edwin Fuderbough and Miss Laura Fuderbough. The body was brought to Martinsburg for burial. Services were conducted by the pastor. J. S. COOK.

**SNOWBERGER**—Mr. Daniel Snowberger was born at New Enterprise, January 12, 1856, where he departed this life on Feb. 25, 1929. He was not only one of the oldest members of the church, but he had proven himself to be the most earnest and faithful worker. On September 8, 1878 he was united in marriage to Miss Amanda Replogle. To this union were born two sons—Clyde L. and David R. Mrs. Amanda Snowberger departed this life January 16, 1896. On Dec. 23, 1897, he was married to Miss Harriet Boyer. He is survived by Mrs. Harriet Snowberger, his wife, and the two sons. Service was in charge of the writer, assisted by the pastor, Rev. Elmer Keck. JAS. S. COOK.

## MORE WISDOM

"The teeth should not be brushed across or up and down both ways, as is usually done."—Another health hint, from a lecture in London.)

My child, if you would shine today,  
Attend with care to what I say.

The modern rule for health and bliss  
May briefly be described as this:

Whatever you have ever done  
Assume that it is wrong, my son;

Whatever you have done before,  
You must not do it any more.

Don't brush your teeth across or down,  
Or up, it makes the expert frown.

(To keep them fit as any fiddle,  
Brush back and part them in the middle.)

Rich foods internal ills provoke;  
Lunch lightly off some well-boiled coke.

Avoid the soap-and-water trick;  
Just scrub yourself with powdered brick.

An upright posture strains the head;  
Try walking on the hands instead.

When influenza reappears  
Try breathing deeply through the ears.

Thus every day and every way  
Give modern methods fuller play.

Try writing letters with your toes  
And hearing through your eyes and nose.

But, more important far than that,  
Oh, keep on talking through your hat!

—Lucio, in the "Manchester Guardian."

## CRITICISM AND HELPS

There are two kinds of criticism. The first is the kind that helps and the second is the kind that does not help.

I feel like quoting a letter of criticism recently received. I have received a number of such letters from the individual about to be quoted, and I wish that many others would write as he does,—always in a kindly spirit, pointing out the things which are particularly worth while, in order that the editor may know how to write most helpfully in the future. My critic emphasizes the things which he likes rather than the things which he does not like. Do you not realize that such criticism accomplishes more than the other kind? Try it on your pastor and friends.

The letter follows:

Dear Brother Lyon:

Again I would like to write to you concerning a Sunday school lesson. This time March 10.

I want to say that I am glad for your POSITIVE stand. It is true that we are saved by faith in the blood of Christ and we must accept that individually. Baptism symbolizes the burial of the old man and the resurrection of the new.

I also feel as you do—By their fruits you shall know them—people in other denominations have the "fruits" just as well as those in our own. However I do feel that an unprejudiced mind could not help seeing immersion—but there are MANY commands in the Bible and we come short as well as others. I am glad for the statement "The symbol of baptism emphasizes the sharp cleavage which should exist between the old life and the new."

May the Lord mightily bless you,

Sincerely,

R. I. H.

In order to conform with my own ideals of criticism I shall refrain from criticizing other types of critics, and merely commend this one.

When I entered the editorial office at Ashland I expected criticism. No man can escape it if he holds a position of any notice. My expectations have been realized, I assure you. But all that a man can do is his best, and then he can hope that his critics will have the true constructive Christian spirit, such as is displayed in the letter which I have quoted. I do get letters like this occasionally. I wish that they all might be like it.

QUINTER M. LYON,  
Sunday School Editor.

## Business Manager's Corner

"In Honor Preferring One Another"

For a number of weeks we have been waiting a proper opportunity to occupy our

"corner" once again and to present a couple of interesting reports; but we learned long ago that to render the most satisfactory service it is necessary to submerge our own interests in promoting the interests of others. So for years we have been pushing and promoting the work of the College, of Home Missions and of Foreign Missions, content to hold in check our own plans for the sake of these other interests that necessarily must make strong and urgent appeals to the brotherhood for financial support.

For the last month we have given over this page of the Evangelist to the Foreign Missionary Society to enable it to adequately present its appeal to the church for the annual Easter offering, but now that this is out of the way we wish to occupy the page in reporting our own work, and first of all we will make a report of such funds as have been received from the

#### Publication Day Offering

Edward Nininger .....	\$ 50.00
Mary A. Snyder .....	5.00
W. H. Miller .....	1.00
Daniel Crofford .....	6.80
Mrs. Seltha Dawson .....	3.00
Mrs. Etta Studebaker .....	1.00
Mr. & Mrs. J. S. Hazen .....	5.00
Minnie Neff .....	8.00
Mrs. Retta Fortney .....	5.00
Ashland Brethren church .....	50.34
Mrs. C. A. Will .....	3.00
South Bend Brethren church .....	11.68
Mr. & Mrs. W. W. Heltman .....	5.00
Hamlin Brethren church .....	19.00
Mrs. Ordella Sloan .....	2.00
New Lebanon Brethren church .....	10.00
The Spiggles .....	2.00
Mexico Brethren church .....	20.00
Portis Brethren church .....	5.95
Uniontown Brethren church .....	11.19
Sarah C. Yoder .....	1.00
Aaron Showalter .....	4.00
Mrs. E. C. Goode .....	2.00
Albert G. Hann .....	2.50
Lathrop Brethren church .....	15.00
Nell Zetty .....	1.00
Mr. & Mrs. H. H. Merritt .....	2.00
Mrs. Nancy Housley .....	5.00
Johnstown, 2nd Brethren church .....	20.00
Wm. Fenzel .....	1.00
Burlington Brethren Sunday school .....	10.00
Louisville Brethren church .....	10.37
Martinsburg Brethren church .....	8.90
G. C. Brumbaugh .....	3.00
Gratis Brethren church .....	4.65
Muncie Brethren church .....	30.00
New Paris Brethren Sunday school .....	12.20
Carleton Brethren church .....	11.70
Mrs. J. M. Weiner .....	6.00
Scott Richael .....	5.00
Berlin Brethren church .....	35.55
Canton Brethren church .....	9.66
Roann Brethren church .....	21.41
Waynesboro Brethren church .....	19.15
Conemaugh Brethren church .....	19.35
Huntington Brethren Sunday school .....	3.29
New Enterprise Brethren church .....	7.51
Smithville-Sterling Circuit .....	17.43
Rittman Brethren church .....	1.50
Meyersdale Brethren church .....	58.00
Gretna Brethren church .....	18.50
Roanoke, Ind. Brethren Sunday Sch. .....	2.50
Katharyn Miller .....	2.00
Armored Brethren church .....	10.00
Clay City Brethren church .....	5.50
Raystown Brethren church .....	5.75
Warsaw Brethren church .....	2.25
Masontown Brethren church .....	10.00
Wooster W. M. S. .....	5.00
Dallas Center Brethren church .....	8.00
Mulvane Kans. Brethren church .....	2.80

Campbell Brethren church .....	6.55
Hackett-Weber family .....	2.50
Highland Brethren church .....	6.00
Mrs. H. W. Robertson .....	1.00

A careful checking over of this report will reveal that there are a goodly number of churches that have not yet sent in their offerings. We are perfectly willing that the churches take their own time about making their remittances, just so they MAKE them. Another examination of the report reveals a goodly number of individual offerings which indicates that the members of the church want to contribute to this fund, though many of them are isolated from their home congregations, or that their home church failed to make the offering on the set day and these people desire to make a personal contribution to the work.

#### The Brethren Evangelist

It has been just two months since we published the Honor Roll for the Brethren Evangelist, but you will remember we publish this Honor Roll only when a new church has won a place of honor by meeting the conditions necessary to be enrolled with this group, but this time we are glad to report two additions to this distinguished company. There is special occasion for rejoicing in this instance, because like the parable of the lost sheep in Luke 15th chapter, "there is great rejoicing over one sinner that repenteth than over ninety and nine just persons that need no repentance." These two churches were on the Honor Roll a number of years ago, but they had strayed away into the mountains and were lost to the Honor Roll, we know not for how many years; but their present shepherds, aided by their faithful helpers have succeeded in bringing them back into the fold. These churches are New Enterprise, Pennsylvania, with E. M. Keck, pastor, and Louisville, Ohio, with A. E. Whitted, pastor.

In addition to this we are glad to report the following SIXTEEN churches have renewed their subscriptions and have become members of the Honor Roll for another year—Allentown, Pennsylvania, 10th year, S. E. Christiansen, pastor; Buckeye City, Ohio, 9th year, Delbert Flora, pastor; Fairhaven, Ohio, 11th year, George Pontius, pastor; Gratis, Ohio, 5th year, O. C. Starn, pastor; Hagerstown, Maryland, 9th year, Geo. C. Carpenter, pastor; Howe, Indiana, 7th year, C. D. Whitmer, pastor; Mexico, Indiana, 10th year, C. A. Stewart, pastor; Smithville-Sterling, Ohio, 9th year, G. E. McDonald, pastor; Summit Mills, Pennsylvania, 3rd year, W. E. Ronk, pastor; Sunnyside, Washington, 3rd year, C. C. Grisso, pastor; Waynesboro, Pennsylvania, 6th year, W. C. Benshoff, pastor; Washington, D. C., 4th year, Homer Kent, pastor; Yellow Creek, Pennsylvania, 4th year, E. M. Keck, pastor; and Rittman, Ohio, 2nd year, Floyd Sibert, pastor.

These churches that make up the Honor Roll constitute the backbone of the subscription list of the Evangelist, and we want to again express our appreciation of their loyalty and steadfastness. Pastors come and go with some of them, but the churches keep right on in their good work. As changes of pastors are made it is possible for us to fail to make the proper corrections on the Honor Roll, so if there should be any errors as the Roll appears this week we ask your forgiveness and promise you to make any corrections that are necessary as soon as they are pointed out to us.

#### The Evangelist Honor Roll

Allentown, Pa. (10th Yr.) S. E. Christiansen	
Ashland, Ohio (11th yr.) .... C. A. Bame	
Beaver City, Nebr. (10th yr.) E. S. Flora	
Berne, Ind. (9th yr.) ..... John Parr	
Buckeye City, O. (9th yr.) .. Delbert Flora	
Center Chapel, Ind. (3rd yr.) Geo. Swihart	
Cedar Rapids, Ia. (1st yr.) ... (Vacant)	
Corinth, Ind. (3rd yr.) ..... H. C. Hahn	
Dallas Center, Ia. (2d yr.)...A. D. Cashman	
Ellet, Ohio, (1st yr.) ..... Floyd Sibert	
Elkhart, Ind. (8th yr.) ..... W. I. Duker	
Fairhaven, O. (11th yr.) .... Geo. Pontius	
Gratis, O. (5th yr.) ..... O. C. Starn	
Gretna, O. (11th yr.) ..... Conard Sandy	
Hagerstown, Md. (9th yr.) G. C. Carpenter	
Howe, Ind. (7th yr.) ..... C. D. Whitmer	
Hudson, Ia. (6th yr.) ..... E. F. Byers	
Johnstown, Pa. 3rd Ch. (7th yr.) Gingrich	
Lathrop, Calif. (5th yr.) ..... (Vacant)	
Leon, Ia. (3rd yr.) ... Claud Studebaker	
Long Beach, Cal. (11th yr.)...L. S. Bauman	
Los Angeles, Cal., 2nd Ch. (1st yr.)	

A. V. Kimmell

Louisville, O. (1st yr.) .... A. E. Whitted	
Martinsburg, Pa. (7th yr.) .... J. S. Cook	
Mexico, Ind. (10th yr.) ... C. A. Stewart	
Morrill, Kans. (10th yr.) ... L. A. Myers	
Mt. Pleasant, Pa. (4th yr.) W. A. Crofford	
Nappanee, Ind. (10th yr.) S. M. Whetstone	
New Enterprise, Ind. (2 yr.) D. A. C. Teeter	
New Enterprise, Pa. (1st yr.) .. E. M. Keck	
New Paris, Ind. (7th yr.) .... B. H. Flora	
N. Liberty, Ind. (9th yr.) ... J. W. Clark	
Oakville, Ind. (10th yr.) ... S. C. Henderson	
Peru, Ind. (8th yr.) ..... F. C. Vanator	
Phila., Pa., 1st Ch. (9th yr.) .. R. P. Miller	
Pleasant Grove, Ia. (5th yr.) ... (Vacant)	
Raystown, Pa. (4th yr.) .... E. M. Keck	
Rittman, O. (2nd yr.) ..... Floyd Sibert	
Roann, Ind. (10th yr.) ..... G. L. Maus	
Smithville, O. (9th yr.) ... G. E. McDonald	
Sterling, O. (9th yr.) .. G. E. McDonald	
Summit Mills, Pa. (3rd yr.) ... W. E. Ronk	
Sunnyside, Wash. (3rd yr.) ... C. C. Grisso	
Harrah, Wash. (2nd yr.) ..... (Vacant)	
Tiosa, Ind. (9th yr.) ..... J. W. Clark	
Waterloo, Ia. (11th yr.) Ed Boardman, Jr.	
Waynesboro, Pa., (6th yr.) W. C. Benshoff	
Washington, D. C. (4th yr.) Homer Kent	
Yellow Creek, Pa. (4th yr.) .. E. M. Keck	

#### Conference Minutes

A goodly number of pastors to whom copies of Conference Minutes were sent for distribution made prompt remittance for them and a number of them ordered extra copies, expressing great satisfaction with the publication as it was made up the last time. One leading pastor wrote that he thought it was the best arranged Conference Report that had ever been put out.

However, there are some over fifty pastors who have not yet made remittance for the copies sent them, and we would appreciate it very much if they would give this matter their early attention.

#### Business in General

We can say for the general business of the Publishing House, that it has not been better at any time during the past fourteen years than it has been since the meeting of our General Conference in August. We have been operating our present force to its full capacity during this time and have had to secure extra temporary workers at times to keep up with our work.

We have never been so busy with commercial and job printing as during the past winter. Our aim is to continue the development of this department of the work just as much as possible.

R. R. TEETER,  
Business Manager.

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# THE BRETHREN EVANGELIST

## Heart Throbs of Our Church Leaders

VIII. "Back to the Bible"

By C. C. Grisso

We believe the Bible to be the Word of God. It must be accepted as the one all-sufficient guide. We dare not substitute for it. Neither can we accept a part here and reject a part there. *"All Scripture is given by inspiration--and is profitable."*

When the writer was ordained to the Gospel ministry, he was given this commission, "Preach the word." The charge in part was, "As a minister of Jesus Christ you will look to God's Word as your sufficient guide in all things. This is the only rule of Faith and Practice of the Brethren Church." This was twenty-five years ago. Today it is different. We hear strange sounds coming from various quarters that so much of the Bible is "not for us." Especially are they attacking the four Gospels and the Sermon on the Mount in particular, until one feels much like one of old when they said, "They have taken away my Lord and I know not where they have laid him."

The position of the Brethren Church has always been that of loy-



alty to God's Word, yet I believe we are passing through a testing time. A time which shall prove to be as a refiner's fire. And if in this time we are among those who are loyal in Word and in Life to the Great Head of the Church; if we proclaim the unerring, infallible Word and its Christ; this that now seems a dark hour for the Church will be the dawn of a better day.

Our fathers gave us a noble heritage. They suffered and died for the cause that was dear to them. Shall we stand by and allow that for which they gave their lives to be made a hissing and a fable? God forbid. The fires of devotion and loyalty to the Faith have been quenched by much misapplied learning. But God has always had a people, and he always will. If we prove faithless he will raise up another, even a people that will honor his Word and obey him. This then is our plea, Back to the Bible. "Preach the Word." "Teaching them to observe *all things whatsoever I have commanded you.*"  
Sunnyside, Washington.

## Signs of the Times

by  
Alva J. McClain

### A PRE-VIEW of Hell

After a bitter legal battle, Asa Keyes, former district attorney of Los Angeles, has been convicted of bribery and conspiracy to obstruct the ends of justice, and is sentenced to serve a term in San Quentin prison.

When the news of Keyes' conviction and sentence reached the prison, it is reported that the prisoners laughed long and "sardonically." The explanation of this sardonic laughter is that some two thousand convicts are in San Quentin because they were persecuted by Mr. Keyes during his long term as district attorney.

The warden at San Quentin plans to put Mr. Keyes in a cell separated from all the other prisoners. He will not be allowed to mingle with them, and for exercise he will be taken into a separate ward. All this special care is for the purpose of keeping the other convicts from killing him.

Hell will be something like this. I mean in respect to the feeling of its occupants toward one another. Imagine, if you can, the arrival in that eternal prison-house of some "great" man who while upon earth by his teachings caused hundreds of human souls to be sent to the same place in advance of himself. It is not pleasant to think about. We do not know whether there will be "sardonic laughter" in hell, but we do know there will be the "gnashing of teeth." For this we have the word of the Lord.

### A SYMPATHETIC Prince

The Prince of Wales, some time ago, did a very commendable thing in paying a personal visit to the poverty stricken coal-mining region of England. The situation he found there the Prince himself described as "ghastly." He found men blinded by accidents, large families living in a couple of cold barren rooms, people sleeping upon bundles of rags without blankets, hungry children and men without work.

In one home the Prince picked up a little two year old baby and amused her by tossing her toward the ceiling. Then the Prince went on, leaving the family with an unforgettable memory—a visit from the future King of the realm.

No true Christian will sneer at this evidence of sympathy on the part of the Prince for the poor of his realm. And yet, how little the human rules does, or can do, in the face of human need. After all has been done that is humanly possible for the poor, the Christian will pray for the coming of another "Prince" whose sympathy and power to relieve suffering are infinite.

"For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence, and precious shall their blood be in his sight" (Psa. 72:12-14).

### SURGERY is not enough

Three years ago a man in Los Angeles, with a mania for stealing automobiles, un-

derwent an operation on his brain which it was thought might cure him of his foolishness. He has just been arrested for stealing another automobile. It takes more than a surgeon's knife to get rid of man's sinful propensities. The trouble goes deeper than the "brain." Man needs a new heart, and only God can give him this.

## Questions and Answers

Conducted by

J. Allen Miller

Readers are invited to send in suitable questions, which will receive consideration as space permits.

21. For every one shall be salted with fire. Mark 9:49. Is this to be taken as a figure? Please note it says "everyone."

This is a difficult passage to explain in a satisfactory manner. One can only give what he believes to be the best explanation and does not dare be dogmatic in his opinion. On any of these hard passages I would welcome light. Let it be noted then, that this verse is an integral part of the section beginning with verse 43 and must be interpreted in harmony with the whole section, verses 43-50. The subject under discussion is discipline; discipline involving sacrifice and consecration. The Greek verb translated "shall be salted" is evidently a metaphor taken from the custom of using salt with the sacrifices. See. Lev. 2:13.—"And every oblation of thy meal offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meal offering: with all thine oblations thou shalt offer salt." Moffatt translates this verse as follows: "Every one has to be consecrated by the fire of discipline." The "everyone" is to be restricted to the circle of the disciples. This "salting" with "fire" is somehow a purifying process; it is disciplinary in its effects; it is like the "refiner's fire" of Malachi 3:2.

22. "Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it." Again, notice the "Whosoever." Is it probable or even possible for a normal mind to have such faith in material matters?

This is from the same inquirer as the preceding question. This same teaching is to be found in Matthew 17:20 and in Luke 17:6 with but slight variations in the reading. Matthew adds "and nothing shall be impossible unto you."

Let it be noted that Jesus does not say that the disciples have no faith. They had faith. Yet he exhorts them to "have faith." I believe the faith which he speaks of here is what we might call "miracle faith." This perhaps they did not have. Such a kind of faith is spoken of by Paul in his enumeration of the spiritual gifts in 1 Cor. 12:9 and 13:2. These gifts of the Spirit of which Paul speaks were distinctly supernatural bestowals according to the will of God. So it is not a lack of faith that saves when we do not possess the faith that can remove mountains. We should remember too that faith can and does become a veritable "up-rooter of mountains." James

says, "The supplication of a righteous man availeth much in its working."

## THE VICTORY

### Cut from the Loaf

Now is Christ risen from the dead and become the first fruits of them that slept. ... O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.—1 Corinthians 15:20, 55-57.

She had come from Indianapolis and was a student at the Moody Bible Institute. It was Christmas night in a Chicago Hospital. Several times during the day she had said that she knew she was going and that she would be glad to go.

"I have been studying to know the Word," she said, "and now I am going to see the WORD."

She was never delirious, but conscious to the last.

Just before death came her face brightened, and she said,

"Why, there's Mother!"

In a moment, she added,

"And Grandmother, and Minnie!" (Her sisters said that she had never seen either of them in life).

She named one after another who had passed away, and then she seemed to see others whom she could not name, adding,

"I wonder who those boys are? I don't know them."

And she was gone.

What is it that can explain a beautiful death-bed experience like the above? There is nothing of which we know other than the glorious truth resting on that historic fact revealed to us in that Holy Scripture quoted from Paul's First Epistle to the Corinthians.

Thanks be to God who giveth us the victory!—From the Moody Bible Institute Monthly.

Some are complaining about the high cost of education in America, and are objecting to further expenditures for educational purposes. They do not realize that "the greatest tax of all times has been the tax of ignorance," as a leading educator puts it in one of his books. Ignorance lays heavy burdens upon society: all sorts of institutions have to be supported so that those who have done injury to themselves or to others through ignorance may be taken care of. Cutting down expenditures for a legitimate educational advance is poor economy.

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# THE BRETHREN EVANGELIST

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## A Much Neglected Note

One of the much neglected notes of Gospel truth these days is that which calls the Christian to a life of separation from the world, or to use a perfectly good Dunker term, as well as Scriptural, the doctrine of Non-conformity. There is a reason for it, no doubt. It is very unpopular. The rank and file of Christians do not believe the doctrine, nor will they listen to pronouncements upon it with any degree of pleasure or approval. They do not accept the theory that the church is a "called out" body, a peculiar people, zealous of righteousness, that it is to be separated from the world, that it is composed of men and women who are dedicated to God and are under obligation to avoid the very appearance of evil. Oh, they might, many of them, give assent to the theory if questioned personally about it, but most of them deny it in practice, and their attitude toward the preaching of such truth is one of annoyance and displeasure.

And not a few preachers are falling, whether consciously or unconsciously, into much the same attitude. It seems to them a very small matter, not worthy of their time, to concern themselves with the amusements their members seek, the way they pass their time at social functions, the character of their games, the pleasures they pursue, the fashions they follow and various other ways that might be itemized by which Christian people are so constantly partaking of the worldliness of the world. It seems more fitting for him "to preach the Gospel" and let such personal matters as card playing, and dancing and cigarette smoking and immodest dressing to the conscience of the individual. And it is true that it must be left ultimately to the conscience of the individual, but some one is responsible for stirring up the consciences of men and women on these matters. And we must not forget that while we properly conceive it our duty and our chief concern to lay upon the hearts of people certain great Christian principles by which they may govern their lives, that the principle of Non-conformity to the world is one of the most fundamental and vital to the life and power of the individual Christian and of the church, and also that when one has set forth general principles it is the part of wisdom to make the truth clear and practical by pointing out specific instances illustrating the truth.

Here is where we oftentimes are lame, we fail to specify instances by which our people are conforming to the spirit and ways of the world. We avoid naming the evils in which they are indulging and content ourselves with talking in generalities. And some of us are inclined to defend ourselves in it. We claim we can accomplish more by so doing, that if we speak too plainly we offend some and thus lose our chance of helping them. There are three things to be said on that point. First, before a preacher decides to keep silent about and apparently ignore a specific evil, or worldly influence that is affecting the lives of his parishioners, he would do well to study the attitude of Christ and of his noblest apostle, Paul, toward those things that interfere with an individual's spiritual vitality. Second, he should bear in mind that a man's conduct tends to determine his character; that what he does, his amusements, pleasure seeking, personal habits and all, influence the quality of his life; and as one whose business it is to encourage the development of the highest spirituality of his members he cannot be indifferent to those things that thwart his purpose. Third, before he attempts to speak of the de-spiritualizing influences playing upon the lives of his people, he should ask God to give him a deep and sincere love for the souls of those who are walking in worldly ways and a spirit of genuine kindness and consideration for their feelings. Then he will approach these matters both in sermon and in personal conversation in a manner that will not give offense, but will win the respect of those thus admonished. There is no virtue in speaking against the sins of one's parishioners in a vicious, blustering, raw, inconsiderate way, or in the spirit of one who would win popularity by demonstrating

to the community that he has "the courage of his convictions." That one should have such courage is not to be gainsaid, but that he should use his courage in such a manner as to win the applause of the galleries is certainly very much to be questioned and is of very doubtful service. But it is worth while to keep men's consciences prodded about indulgence in the common, seducing affairs of the world.

## An Answer to Atheists

Atheists are making a great stir these days and doing their utmost to spread their destructive teachings far and wide. We do well to do what we can to fortify our people, and especially our young people, against the insidious propaganda of these blind guides. But it is not always wise, however to give publicity to all their various fallacious arguments in order to combat them. It is our opinion that the young lives under our care can be more effectively safe-guarded by constructive teaching and godly example. There is very great wisdom in thoroughly indoctrinating our people in the Word of God and then pointing out how those teachings are filled full of meaning by the men and agencies in the service of the Master throughout the world, but the holding of public debates with godless men who are seeking publicity is of doubtful worth. There is a method and a spirit of combatting atheism which reacts favorably to the enemies of Christianity rather than against them.

We were impressed with an editorial recently published in the *Religious Telescope*, as being an excellent sample of the kind of argument which infidels and skeptics find it difficult to refute, and which tends to reassure the friends of Christianity as little else can. Our contemporary says:

An atheist, in an article in the "World's Work," says: "There is no single helpful thing that the Church does that a body of Free-thinkers cannot do." Perhaps so, but the trouble with the Free-thinkers is that their "helpful" things are all yet to be done. If they had a few "helpful" achievements to their credit, it would go a long way toward backing up their track. Let them transform a few thousand blasted lives, as the Church has been doing all along; let them gain a reputation for comforting the bereaved and the dying; let them send a few of their choice representatives to burn out their lives in Africa and China or some other non-Christian land for the saving of benighted natives from ignorance and wretchedness; let them supply a few orphanages and hospitals and other institutions of mercy and charity; let them build temples where the people may go and find spiritual refreshment, encouragement for their life struggles, inspirations for their tasks, and healing for their souls—let them actually do a few of the things the Church is doing, and we will be more willing to listen to what they have to say.

Amid the distractions and confusion resulting from theological disputations, it is reassuring and comforting to think of Christ simply as our Divine Evangel, the One come down from heaven to save his people from their sins.

"In the beginning God made the heavens and the earth,"—so also God ought to be in the beginning of the life of every child. And not in the beginning only,—he ought to be growing up with the feeling that God is as indispensable to his life at all times as food is to the body.

Well may we pause to ask what are the meanings of Easter, for they are great and wonderful, and they would shame the world in its frivolous celebrations.

The question that troubled Pilate must be faced by every human soul, and how we dispose of it is a serious matter. For what we do with Jesus will determine what he will do with us.

## EDITORIAL REVIEW

Brother A. V. Kimmell records the passing of another Elder from the membership of his church—in the person of Brother Basil R. Gerhart.

Many of our church schools will soon be planning for their Daily Vacation Bible Schools. It is not too early now to begin thinking about it. Prof. Stuckey's page gives some suggestions this week.

As the "dead-line" hour for copy arrived the following announcement came to our hand and we enclose it here: "The Saint James Brethren church near Lydia, Maryland, will celebrate the Holy Communion on Sunday evening, April 21, at seven o'clock. Neighboring Brethren are invited. W. S. Baker, Pastor."

Shipshewana is a going concern. That is evident from Brother A. T. Wirick's communication this week. The equipment described is such that the leaders do not hesitate to urge a large attendance and to press their invitation beyond the borders of Indiana. He also appeals for added financial support in the development of the institution.

From Carleton, Nebraska, comes a report of progress under the pastoral leadership of Brother W. R. Deeter. The revival conducted by the pastor, with the assistance of his wife as song leader, resulted in twelve confessions, and seven additions to the church. The attendance was good and continuous notwithstanding the severe weather during the meeting. The various departments are mentioned as being active and going forward.

A report of the receipts of the offerings for the Brethren Home at Flora, Indiana, is given this week by Brother Henry Rinehart, the treasurer of the Home Board. The offerings reported indicate that the commendable interest that was built up through the vigorous propaganda efforts on the part of our lamented Brother Orion E. Bowman, has been well sustained. Of course the churches reported do not represent the limit of interest. Many others doubtless have delayed the offering they fully intend to send in.

Dr. J. L. Gillin's interpretation of the present-day condition of France and the spirit of the French people in this week's installment of his travelogues is very enlightening and should make for a more sympathetic attitude toward France on the part of those who read it. Also, in France is to be seen, so it appears from this description and from the report of every other responsible visitor of the French people with whom we have come in contact, the awful fruitage of war, both in the destruction of the material and spiritual values, as it is nowhere else in the world.

Brother D. F. Eikenberry reports for the church at Canton, Ohio, a very much enjoyed revival meeting conducted by the pastor, Dr. J. C. Beal. The attendance was large and the interest keen in the Bible instruction. While there were no conversions, yet the membership came out of the meetings with convictions intensified and consecration deepened. The church is rallying to Brother Beal's inspiring leadership in a splendid way. Two new deacons were recently elected, who will doubtless prove worthy assistants to the pastor in spiritual things.

Dr. W. S. Bell, Endowment Campaign Secretary, found reason for encouragement from his visit to the church at Falls City, Nebraska, where his recent canvass resulted in a gift of \$3,002.00, which added to the amount previously reported from this church, makes their total gift \$5,002.00, and brings the Endowment Fund up to \$205,880.20. This splendid church has a history of loyalty to the interests of the brotherhood, and in this case they lived up to their reputation. Brother and Sister Herbert Rowsey are also enthusiastic boosters for Ashland College. We congratulate the church and the pastor on their excellent showing.

A "victory revival" is reported from the First church of Johnstown, Pennsylvania, where thirty souls were added to the Lord during a campaign under the evangelistic leadership of Brother F. G. Coleman and Brother C. H. Ashman, the pastor. Aside from the conversions reported, it is said that the spiritual influence on the membership was marked, nearly a hundred having taken a stand indicating consecration or reconsecration. A unique feature

of the revival was the service rendered the boys and girls of an orphanage, twenty of whom made confession of Christ. It is needless to say that Brethren Coleman and Ashman proved congenial workmen, as their letters indicate.

One of the most remarkable victories of the Gospel in mission lands that has come to our attention lately is the one reported this week by Dr. C. F. Yoder. Eight years ago the town of Realico, Argentina was so bitterly hostile to Christianity that in three days' efforts our missionaries were able to sell only one New Testament and one Gospel portion, and now the temper of the people has been so transformed by the constant and consistent effort of our workers that more than two hundred now crowd into the small hall to hear the Gospel preached and the whole town is sympathetic toward the work. Their first impression of Christianity was gained from the disreputable Roman priests. The pure Gospel in the hands of consecrated evangelists will win anywhere. But an ignorant, depraved, spiritually-blinded priesthood will lead their followers "into the ditch" of a bitter atheism.

If there is one organization in the church that has done more than another for the comfort and convenience of our missionaries and their labors on the foreign field, that organization is the Woman's Missionary Society. That group of women, along with the Sisterhood of Mary and Martha, has been especially busy making bandages for medical work in Africa. This word of instruction about the work comes from Miss Tyson on the African field through Miss Longaker of the Foreign Board's office, that no bandages should be made shorter than six or seven yards. The statement says: "In bandaging ulcers or burns, it is not only trying to the patient, but really dangerous to the patient and the workers to have to stop in the middle of an operation to sew together two short pieces of bandages." Of course a hint to these good women is sufficient.

Prof. Charles L. Anspach, dean of Ashland College, left on Tuesday of this week for a sojourn of five weeks at Ann Arbor, Michigan, where he will complete the writing of his dissertation for his Doctor of Philosophy degree. He has completed every requirement for this highest of scholastic degrees except the finishing of his thesis, which he has found difficult to do at Ashland with such a heavy and constant demand on his time. We take this opportunity of congratulating Brother Anspach on this attainment, and upon the very honorable record he made at the University of Michigan. The brotherhood is to be congratulated on having in its service young men of such ability and training, and has need to be appreciative of the loyalty of such men, who have resisted at great financial sacrifice most alluring offers from other educational institutions. And Ashland College has other young men of splendid parts and training, as well as those educational leaders of many years' experience, whose continued service is cause for gratitude.

The First church of Pittsburgh, through without a pastor, is keeping alive and active under the direction of their splendid local leadership. We received a copy of an invitation mailed out by the acting superintendent, Brother G. M. Garland, of the Sunday school to a special Easter program, and carrying the information that an Easter message was to be delivered by Rev. Edwin F. Shumaker, of the Church of the Brethren.

It is quite possible that if we had perfect information on the matter, we would be able to name practically every church and Sunday school in the brotherhood as having special Easter activities. Some of our church leaders have forwarded copies of their special notices to the Evangelist office, and one feature of special interest is the frequent announcement of a sunrise Easter service. One cannot engage sincerely in such a service without receiving special blessings. A unique "reminder" of such a service is at hand from the church at Falls City, Nebraska, where Brother Rowsey is the pastor. The Ashland church made no announcement of such a nature, but it had special Easter services, having a merged program in the morning and a splendid Easter sermon in the evening by the pastor. The offering for Foreign Missions, we understand, was about three hundred dollars. It may be more till it is all in. The indications are that the brotherhood will make a very creditable showing in behalf of this vital interest. If it keeps up to the highest previous offering, it will be commendable in view of the strained financial situation.



## A Sublime Scripture. IV.

By Dr. G. W. Rench

Our last study brought us to the clause, "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. 1:3). Our great Prophet was not only all claimed for him, but the writer claims he was "the express image of his person." The marginal reading in the Revised has, "the impress of his substance." We are told that the Greek implies that Jesus is the die which stamps the entire being of God, the Father, including his revealed Will to a dying world. But little wonder, then, that John says, "If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him" (John 14:7). Yes, "For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power" (Col. 2:9, 10). These used to be telling passages for our people when we were denying the right of some men to throw people out of the church for the violation of nothing but manmade rules. And I hate human pronouncements unto this day. A great writer says, "It is Pauls' thought when he says the destiny which God's plan has for man is that he 'should be conformed to the image of his Son,' and the Son is 'the express image of the Father.'"

"And upholding all things by the word of his power." Sublime statement, this, setting forth once more the great fact that Jesus is that Prophet. "Upholding all things by the word of his power." And yet there are men with a smattering of lopsided knowledge who talk long and loud of "the law of the universe," who have never recognized the Power back of all law. Thank God for the great army of scholars who not only recognize effects from which laws are formulated, but they look back of the effects and SEE CAUSES. Some people tell us that the universe is under the control of the laws of nature. They stop there, as though there was nothing else worth thinking about. But what is a law of nature? It is but an OBSERVED UNIFORMITY in the operation of nature. But a law has no power. I was teacher in the public schools. I announced: I have made a law. I will write it on the wall. "No whispering permitted." The pupils could all see it; they could read it. Did that stop

whispering? Did it? O joy! if it only would. BUT A LAW HAS NO POWER. Some people imagined that if the eighteenth amendment could be made a part of the national Constitution, then the victory over intoxicating liquors would be won. We are all glad for that amendment is a part of our federal law. But we have learned that a law has no inherent power. The power inheres in the administrative department of the country; in the people who stand back of the law and enforce it. The law is one thing; the strong arm of the government is quite another. The religious press will have to do more than "line up" every four years. A lot of laymen will not be heard from on this question again for about four years.

The astronomer tells us of worlds and systems each proceeding in its exact course through space without deviating a fraction, year in and year out, and how the slightest variation in their course would result in a wreck of worlds. We have all asked what prevents such a wreck. "What makes these planets stay in their places," we cry out in our haste. The astronomer replies, "I trace these worlds in their unerring track, I note the laws which obtain. But the power that holds these worlds in their places is the mystery of nature, the riddle of the universe." But the author of our sublime scripture says I know what guides these worlds in their exact course; I can answer your question. It is this: Jesus "upholding all things by the word of his power." Yes, God said in the beginning, "Let there be light. And there was light." God not only created the world, but he is still in his world controlling and directing it. "Thou art worthy, O Lord, to receive honor and power: for thou hast created all things, and for thy pleasure they are and were created" (Rev. 4:11). "And he is before all things, and by him all things consist" (Col. 1:17). "He was in the world, and the world was made by him, and the world knew him not" (John 1:10). Yes, sir; the author of the Hebrew letter meets the issue squarely. The first decisive battleground between materialism and Christianity is clearly defined. "God has spoken," says the writer to the Hebrews. "God has not spoken," says the materialist. A great writer said concerning the battle of wits at Dayton, Tennessee, where Bryan laid down his life, "It is the age-old struggle between those who hold to a revelation, and

## Life a Poem

By C. F. Yoder

How oft I have longed to be writing and turning my thoughts into song,  
When here come the beggars and peddlers interrupting me all the day long.  
And here are the letters, and business, and visits and chores to be done.  
I feel like a bird that is fettered and hidden away from the sun.

But the Spirit hath shown me that all things are working together for good,  
He says, "You are writing your poem by doing the things that you should.  
For life in itself is a poem, the great Master Poet is God.  
The duties you do are the colors you add as you faithfully plod.

That moment you gave to the beggar adds a pleasing detail to the scene.  
And the time that to business was given is a background of brown to the green.  
Yes, even the shadows are needed, and valleys as well as the heights,  
For life needs the trials and troubles, and sorrows as well as delights.

More eloquent far are your actions than words that can flow from your pen.  
More beautiful far than your phrases is love in your dealing with men.  
You are writing a poem immortal, expressed by your life, and at last  
All shall read it, when, changed to his likeness, this imperfect earth life is past."  
Rio Cuarto, Argentina.

those who exalt the human faculties as the only approach to truth." Modernism has so many ways of striking at the declaration, "God hath spoken in his Son." Sometimes the fist is gloved so softly that you scarcely perceive the blow. Sometimes the effort is nothing but a straddle. Sometimes the effort is to compromise. By keeping the issue in the background, the church door is opened wide so that Jews, Mormons, Unitarians, Christian Scientists, and the out and out disobedient to the Great Commission of Christ are invited to feel perfectly at home among us. This is not essential, and that is not essential, the cry goes; never once measuring the attitude by the plumb-line: "God hath spoken in his Son."

In browsing the other day among my tests on Physical Science I came across the following: "The forces of Nature are strangely linked with our lives. Everywhere a Divine Hand is developing ideas tenderly and wondrously related to human needs. To the thoughtful mind all phenomena have a hidden meaning."

"To matter or to force  
The all is not confined;  
Beside the law of things  
Is set the law of mind;  
One speaks in rock and star,  
And one within the brain,  
In unison at times,  
And then apart again.  
And both in one have brought us hither,  
That we may know our whence and whither.

"The sequence of law  
We learn through mind alone;  
We see but outward forms,  
The soul the one thing known;  
If she speak truth at all,  
The voices must be true  
That give these visible things,  
These laws, their honor due,  
But tells of One who brought us hither,  
And holds the keys of whence and whither.

"He in his science plans  
What no known laws foretell;  
The wandering fires and fixed  
Alike are miracle:  
The common death of all,  
The life renewed above,  
Are both within the scheme  
Of that all-circling love.  
The seeming chance that cast us hither  
Accomplishes his whence and whither."

Shipsewana Lake, Indiana.

## The Christian Outlook

By N. V. Leatherman

In II Corinthians four, eighteen we have the text that suggests something of the thinking embodied in this sermon: "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." It takes a Christian to understand and at the same time appreciate a text like that. Even today a preacher runs grave danger of losing at least a part of his audience by dwelling upon such themes as contained in the text. The natural man is very reluctant to look at, or consider the unseen. But it is with the unseen in mind that we ask, What is the Christian outlook? By this question we do not wish merely to raise the issue of a Christian's salvation and rewards, interesting though this may prove to be. We do not have reference mainly to his viewpoint as a member of a Lookout Committee; yet that is most certainly involved.

We mean first of all, he is to look out; look out of and away from self. There is no religion or philosophy that

so leads a man out of and away from himself as does the Christian religion. Neither is there any need so necessary for the good of man, as the outward look. There is nothing that so enlarges self, paradoxical though it may seem, as for a man to lose himself. That was Jesus' way of expressing it. The story has often been told of the lady whose eyes were failing, who upon search for a cure was advised by her doctor to assume some position where she could watch the distant hills and the beauties of the far off horizon. This she did and her feeble sight became strong again. She looked out and away from herself. The McGuffey-ites will recall the story of the little girl who was troubled about the writing of her first essay. But when instructed by her mother to seat herself by a window in her home, look out and write about the beautiful things which she saw, she did so and upon reading what she had written to her mother was told she had a very splendid essay. Yes, there are powers and abilities within that never develop because of the self complex. We look too much at the things which are seen and not enough at the things which are not seen. The religious leaders of Christ's day, never saw the Christ in him, because they were too filled with the things that to them were perfectly visible. They saw him eating and drinking with publicans and sinners. They never saw him transfigured nor in any degree approaching that glory. They saw the woman wash his feet with her tears and dry them with her tresses. They never saw him as the Virgin born, the ONLY begotten Son of God. And for that matter there are many even today whose eyes are growing more and more feeble towards such a sight of him. They saw him overturn the money changers' tables, drive the sheep and oxen from their temple. They saw him not as their Prophet, as their Priest nor as their King. They saw the same Jesus that Peter, James and John saw; yet these three and other disciples saw the unseen while the religious leaders in their midst saw only the things which are seen. The one saw Christ the Son of God. The other saw him the imposter. The unseen Christ was right before them, yet they never saw him. But that is gospel history. The ubiquitous Jew makes striking the truth here. But all too often I find I am the present application of it. The Jew looked within himself and sought to interpret self, doctrine, philosophy and religion from that viewpoint. We have our stock in trade ideas and ideals of doctrines, philosophy and religion, to all of which we too many times not only ask others to subscribe, but even ask the Bible and God Almighty to conform to them. Why? Because we have the inward look instead of the outward look.

To see the unseen we must look out and up. That is doubtless what Jesus means when he said, "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." THINGS. "For the things which are seen are temporal." "Your heavenly Father knoweth that ye have need of all these things before ye ask him." Why worry and be troubled about things which are seen? Look out and up to the things which are not seen, and be lifted out of yourself and up. All our petty quarrels and difficulties are due to the fact that we are living too close to self, living too much with the things that are seen.

Then again in Philipians two, four Paul says, "Look not every man on his own things, but every man also on the things of others." These United States of America have made their Declaration of Independence. We have no thought of criticizing that treasured article but we wish to utter a contrasting statement that particularly applies to us Christian people; we do need to make our

Declaration of Dependence. We heed all too carefully that trite retort, "You mind your own business and I'll attend to mine." This looking at the things which are not seen will lead us out of ourselves and cause us to be interested in others. A number of years ago General Booth, in sending greetings to his many captains over the world that would be fitting for the Christmas season, hurled this one word over telegram and cablegram, OTHERS. This interest in others will help us to lose ourselves that we might find life. We like to read Van Dyke's "The Other Wise Man," because this Other Wise Man was interested in others. One of the very fine things about the modern missionary movement is its unselfish endeavor to help others to the light of Christ. There may be some missionaries who take up the work from motives not unmixed with selfishness. Yet we are almost ashamed, in the light of their sacrifices to think such a thing. As it has been our privilege to come in contact with our own beloved workers on the field we believe we can truthfully say, that if ever there was an ulterior motive wedged in along with other motives, that dross has been burned away in their fire and zeal for serving others. We remember a criticism made a number of years ago by a young student, saying that our South American missionaries are making no sacrifice. This young man was unwilling to try it. He graduated, took up a pastorate, and then let a young girl break up his home, destroy his ministry in his pastorate and place him forever on the shelf so far as his work in the church is concerned. Today our South American missionaries are sacrificing as they have always been compelled to do in order that the work might prosper. And it is prospering. The critic was motivated by the inward look. Our missionaries have the far away and outward look.

The circumference of our best interests is out. Let us put Christ in the center. Then can we see the unseen. The things which are eternal. Then can we be assured, and then only that we will not be moved along despite ourselves to be swept out with the THINGS that are ephemeral, fleeting, temporal.

South Bend, Indiana.

## On Vows Made in Distress

By H. H. Smith

Vows made in distress are seldom kept. It seems that this has been a fault of human nature from time immemorial. The Greek sailor of old, deeply distressed and frightened during a severe storm, prayed: "O Neptune, save me from shipwreck and death, and when I land safely I will sacrifice a hetacomb (about 100 oxen)." In a little while the storm appeared to be passing and the peril not so imminent, then he prayed: "O Neptune, save me and when safely landed I will sacrifice ten sheep." The storm grew less severe, with its violence apparently spent, and then he prayed: "O Neptune, save me, and I will sacrifice many pounds of dates." He safely landed—but failed to offer any sacrifice whatever.

Several years ago, one of our church papers told the story of an old colored man frantically calling his wife one night: "Mandy, Mandy, get up, judgment day is come, and Gabriel is out here by the straw-stacks—I see him flapping his wings." (What he really saw was his neighbor's mule, with a blanket that was moved up and down by the wind. Under the light of a dim moon it presented a weird sight). His wife said: "Hezekiah, ain't you been praying for Gabriel to come and take you home? What you skeered 'bout?" "De trouble is," said the old darkey,

"dat I'se got jedge Jones' pig in my pen, and I don't know how Gabriel will reconcile dat discrepancy. But if de Lord spar me, I'll surely pay jedge Jones for dat pig de fust thing in de mornin', I shorely will." Just then he looked again, and said: "Oh, shucks! 'taint nothin' but Josh's old mule. But I is gwine to pay jedge Jones for dat pig next year, if de craps are good."

Almost every pastor has known some person, who under great distress of illness or other affliction, has vowed to reform and become a Christian if the Lord would deliver him out of his distress; but when the crisis was safely passed, the vow was wholly ignored. During my early ministry, a reckless young man, who was very ill, said, "Please pray for me, Mr. Smith, that the Lord may spare my life." I replied: "I will pray for you, John, but I don't see how I can consistently pray that the Lord will spare you that you may continue to sin against him as in the past. Decide to give your heart to God now, and I can then pray with a greater faith—that the Lord may spare you that you may glorify him with your life." He recovered, but continued to live as before. Vows made in distress are seldom kept because they are usually inspired by fear and lack that moral quality necessary for high moral conduct. This should teach us that, while a most merciful God will save all who turn to him with hearty repentance and true faith, we should not put too much confidence in death-bed repentance.

Major Stiles, in his interesting volume, "Four Years Under Mars Robert," gives us a fine story of how a soldier made vows when death seemed imminent, only to forget them when the battle-smoke cleared away. He relates it in connection with his account of the great revival at Fredericksburg during the winter of 1862-63, when it is said that more than 500 men professed conversion. "Experience meetings" were often held just preceding the regular service, and these were anything but "dry" affairs. After telling of several impressive "talks" by the soldiers, Major Stiles gives this spicy account of a most unusual "experience":

"And still another—a great, broad-shouldered, double-jointed son of Anak, with a head like the Farnese Jove and a face and frame indicative of tremendous power, alike of character and of muscle—delivered himself of his 'experience' in one of the most graphic and moving talks I ever listened to. He said in substance:

"'Brethren, I want you to know what a merciful, forgiving being the Lord is, and to do that I've got to tell you what a mean-spirited liar I am. You remember that tight place the brigade got into, down yonder at ———, and you know the life I lived up to that time. Well, as soon as ever the Minies began a-singing and the shell-a-bursting around me, I up and told the Lord that I was sorry and ashamed of myself, and if he'd cover my head this time we'd settle the thing as soon as I got out. Then I got to fighting and forgot all about it, and never thought of my promise no more at all until we got into that other place, up yonder at ———; you remember it, tighter than the first one. Then, when the bullets began a hissing like rain and the shell was fairly tearing the woods to pieces, my broken promise come back to me. Brethren, my coward heart stopped beating and I pretty nigh fainted. I tried to pray and at first I couldn't; but I just said, "Look here, Lord, if you will look, I feel I have lied to you and that you won't believe me again, and maybe you oughtn't to; but I don't want to go to hell, and I'm serious and honest this time, and if you do hear me now, we'll meet just as soon as I get out safe, and we certainly will settle things."

"Well, brethren, he did all I asked of him, the Lord

did, and what did I do? Brethren, I'm ashamed to say it, but I lied again, and never thought one thing at all about it till one day we was shoved into the very worst place any of us ever was in. Hell gaped for me, and here come the two lies I had told and sat right down upon my heart and my tongue. Of course, I couldn't pray, but at last I managed to say, Lord! Lord! I deserve it all if I do go there right now, and I can't pray and I won't lie any more. You can do as you please, Lord; but if you do— But, no, I won't lie any more, and I won't promise, for fear I should lie. It's all in your hands, Lord,—hell or mercy. I've got no time to talk any more about it. I've got to go to killing Yankees. But, oh Lord!—no, I daresn't, I daresn't; for I won't lie any more; I won't go down there with a fresh lie on my lips; but oh Lord, oh Lord!

"And so it was, brethren all through that dreadful day; fighting, fighting, and not daring to pray.

"But, brethren, he did it, he did it; and the moment the thing was over I wouldn't give myself time to lie again, so I just took out and ran as hard as ever I could into the deep, dark woods, where God and me was alone together, and I threw my musket down on the ground, and I went right down myself, too, on my knees, and cried out, 'Thank you, Lord! thank you, Lord! but I'm not going to get up off my knees until everything is settled between us;' and neither I didn't, brethren. The Lord never held it over me at all, and we settled it right there."

Ashland, Virginia.

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## SIGNIFICANT NEWS AND VIEWS

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### WASHINGTON'S WORRIED WETS

Evidence is rapidly accumulating that the nation's capital "ain't what she used to be." At least for bootleggers and their patrons. Weeks ago the portent of Mr. Hoover in the White House loomed ominously ahead of the liquor crowd. Today, with Mr. Hoover there, their worst fears are being realized.

First, there is the Hoover inaugural. Not in the Administrations of Presidents Wilson, Harding or Coolidge was there any Presidential statement so unequivocally dry as that in Mr. Hoover's inaugural. Moreover, knowing Mr. Hoover, the wets were sure that his policy would not be encompassed with a declaration. Already the machinery is in process of erection which shall have for its purpose the tightening up of enforcement.

Second, there is the Hoover personal attitude. He not only is dry. He expects his associates to be dry. This, evidently, is an attitude that has already had far-reaching results. Mrs. Charles Sabin, Republican National Committeewoman from New York has resigned her post, for the rumored reason that she, as an active anti-Prohibitionist, could not support Mr. Hoover's policy. Mr. Robert P. Lamont, the Hoover Secretary of Commerce has summarily announced his resignation from the Board of Directors of the Association Against the Prohibition Amendment, stating that he proposed "to play the game with the Administration."

Third, there is the Jones Bill which increases the penalties upon those dealing in or possessing liquor.

The result of this combination of dry events has been to send the price of liquor in Washington soaring to unheard-of high levels. An unprecedented number of bootlegging patrons have determined to "go on the wagon." Drinking is ceasing to be a social necessity.

If two weeks of Mr. Hoover can accomplish that, we

look forward confidently to what four years can do.—Christian Herald.

### AMERICA HAD 50,000,000 INDIANS IN 1200 A. D.

The peak of America's native population, before the white man's coming, was reached about 1200 A. D., when there may have been as many as 50,000,000 or even 75,000,000 Indians in the new world. This is the conclusion of Dr. H. J. Spinden, of Harvard University, reported in the Geographical Review.

Dr. Spinden's estimates of the people in prehistoric America take into account the Maya, Aztecs, Incas, Mound Builders, Pueblos, and other races scattered over the western world. At present, the Indian population of North and South America amounts to 26,000,000. About 350,000 of these are in North America north of Mexico.

Epidemic disease brought by the white man has been the chief factor in cutting down the Indians. Dr. Spinden says:

"Europeans unloaded upon American Indians a tremendous burden of new infections for which the latter had not the slightest immunity. Perhaps smallpox comes first as an introduced plague and measles second, this latter malady being deadly for the red man. But in the tropics the debilitation and mortality resulting from the introduction of malaria in three types and hookworm in two are heavy factors. There have been great epidemics of several other diseases, including Asiatic cholera. In recent years trachoma has been a burden among many tribes. High mortality among the aborigines has generally followed the opening up of new territories by the white man."

There were few serious disease forms in America when the Indians lived here undisturbed. Dr. Spinden explains this as partly due to the thin scattering stream of immigration from Siberia into Alaska, as contrasted with the thicker settlements of the Old World, and partly due to the fact that the early Americans brought very few animals under domestication to become new sources of infection.—The Christian Evangelist.

### SALVATION ARMY DOES AWAY WITH ONE MAN RULE

Upon his election as the head of the Salvation Army, to succeed General Bramwell Booth, who was relieved of his command because of incapacity due to ill health, General Edward J. Higgins announces that one man control of the Army is doomed. In his announcement he also said:

"At present I have no salary at all. I will be paid a sum which the six oldest commissioners will determine from the trust fund founded about twelve years ago, which now amounts to about \$70,000. Gen. Booth received his salary from another trust fund set up for the specific purpose of providing him with an income. So far as I know, he will continue to receive that payment."

Miss Evangeline Booth, sister of the deposed commander and daughter of the founder of the Army, who herself had also been prominently mentioned for the command, said, following the election of General Higgins:

"The Salvation Army has passed through the most severe crisis in its history. It has emerged united and more than ever devoted to the international ideals of my father, its founder.

"With the election of our new general, we have resolutely put the past behind us. Now we are seeking only to discover how better we can serve the nations of the world and bring them to the saving knowledge of our Lord Jesus Christ.

"We know no divisions and I am almost intoxicated

with joy because I am returning to my beloved American people and public, who have ever been most generous and warm hearted in their appreciation of my past efforts. I shall endeavor to serve them more fully than before, secure in the knowledge of their increased love and affection, assurances of which are pouring in upon me every hour by mail and cable."—The Evangelical-Messenger.

### SALVATION ARMY REORGANIZED

The Salvation Army, after a stormy period in which it dealt with the old commander, has succeeded in electing a new general, namely Edward J. Higgins, as new commander of the organization. Miss Evangeline Booth is commander in the United States and its possessions. These two have issued messages of friendship and assurance to their forces throughout the world. Bramwell Booth, aged and infirm, put up a strong fight to maintain himself longer as commander of the army. He was a great leader, organizer, executive, and administrator. However, when infirmities had weakened him, he fought to maintain his place and to continue his authority almost to the bitter end. This organization has its place in our religious life. The new leadership will doubtless support its claims as a providentially guided organization.—Western Christian Advocate.

### IMPOSSIBLE BEING ASKED OF MINISTER, SAYS NOTED EDUCATOR

Says Glenn Frank, President of Wisconsin University, "I believe that our modern churches are asking the impossible of the minister." Then, enumerating that he is asked to be a priest, a prophet, a pastor, and a president, he concludes, after explaining each of the above points:

"We have so organized our churches that the ministry calls for a sort of synthetic man, into the making of whom have gone a medieval saint, a carelessly courageous agitator, an expert in mental hygiene, and the hustling head of a business corporation. It can't be done. None save an ecclesiastical Leonardo da Vinci, with a genius for versatility, could fill such a bill. I commend to trustees and to vestrymen St. Paul's assertion of the principle of a division of labor in the tasks of spiritual leadership. 'And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.'"—The Evangelical-Messenger.

### CHURCH WORK BECOMING PROFESSIONALIZED

Says the Northwestern Christian Advocate:

"The decadence of lay activity in the Methodist Episcopal church is a matter of history. As our civilization becomes more complex we are demanding professional service in all departments of the church. We no longer have local preachers nor exhorters nor class leaders in any considerable numbers. We are calling in directors of religious education to superintend our Sunday schools, deaconesses to do our calling, professional musicians to do our singing, and, often as not, we are hiring a retired minister to solicit funds to carry the mounting cost of this professional service. All this is doubtless necessary, but the professionalizing of the church activities is placing the layman in a place of isolation. Our boasted connectionalism is a wonderful inspiration to the preachers, but fails to reach the average layman. When the professional religionist presents the great causes of the church it is hard for him to realize that many of his hearers, including those who no longer read the church papers, do not know what he is talking about, but this is the fact."

And this is true of others besides Methodists. Consider your own church. Is it becoming too much professionalized? Is the layman quitting the job?

"People have acquired power and possession faster than they have developed spiritual power properly to use and enjoy them."—Roger W. Babson.

## Our Worship Program

### Daily Readings and Comments

#### MONDAY

The Holy Spirit—Read Ezek. 2, entire chapter. Note especially v. 2: "And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me." The voice of God had been heard, but until the Spirit entered, Ezekiel was powerless. The voice of God has called many times to every man, but until the Spirit enters, we are unable to heed; We have no life in ourselves, but are as one dead. It is an awe-inspiring thought, that man is able to resist the entrance of the Holy Spirit; that there are things in our lives which, if persisted in, will keep him out, or limit his power within us. May we, O Father, be ever yielded to the enlivening influences of thy indwelling Holy Spirit!

#### TUESDAY

The Source of Life—v. 2; read Eph. 2:1-10. "And you hath HE quickened;" "not of yourselves;" "the gift of God." It was the Spirit that set Ezekiel upon his feet. The whole world lies helpless before God, and no power but the Spirit of God can enter into it, give it life, and cause it to stand upon its feet. May that Day soon come! Rev. 22:20.

#### WEDNESDAY

Chaos or the Spirit—Gen. 1:1-5. God spoke, and his Spirit brought order, light, and life, out of chaos and darkness. The same thing happens in the life of every believer. Also, when men deliberately reject the work of the Spirit, whatever of order or life they may previously have possessed reverts to chaos. This is exemplified, on a national scale, in the recent history of the God-hating, Spirit-rejecting Soviet republics. God preserve our own country, both as individuals and as a nation, from a like fate! Read Rom. 1:28, 32.

#### THURSDAY

The Spirit and the Word—v. 2; read John 16:1-15. When the man of the world does read God's word, it is, for the most part, a meaningless jargon; but when the Spirit enters, we can both hear and understand the word. Compare John 16:14, and 1 Cor. 2:14. There are those who think the Spirit is to be sought after as an end in itself; let us, rather, pray that he will show us the hidden things of God's word!

#### FRIDAY

The Work of the Spirit—vs. 3, 4; read Matt. 9:1-13. Rebellious, transgressed, impudent, stiffhearted—these are some of the words God used to describe the children of Israel; yet to such people as that God sent his messenger, with a, "Thus saith the Lord God." Praise God for his "so great" salvation. Read Hebrews 8:10-12.

#### SATURDAY

Sent of God—vs. 5-7; cf. John 1:6, 7. It is true that God commissions some in a special way to bear witness of him; nevertheless, every Christian has been commissioned to do that very thing. The whole history of the apostolic church bears witness to the fact that the Great Commission was not for the apostles only, but for every believer. This commission did not promise either success or prosperity; rather, it definitely promised misunderstandings and hardship. But through it all there was to be the blessed sense of being God's messenger, with the assurance of his constant presence—"Lo I am with you always!"

#### SUNDAY

Partaking of the Word—v. 8; compare John 1:14, and John 6:51-53, partaking of the living Word. The truths of God must not merely be understood with the intellect; they must actually be assimilated and become a real part of our spiritual selves, providing life, and strength. Referring to Christ, the living Word, let us on this, his day, partake of him, that we may have life, and have it more abundantly. This day, and every day, may thy Holy Spirit enter in, in his fullness, and set us upon our feet, enabling us to do thy bidding, according to the fullness of thy will, that we may ever have the assurance of thy presence. Amen.—T. C. Lyon.

W. I. OUKER  
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Goshen, Indiana

E. L. MILLER,  
Vice-President  
Maurertown, Virginia

# NATIONAL SUNDAY SCHOOL ASS'N

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## The Cradle Roll

How Even the Weakest Church Can Have and Efficiently Operate a Successful Cradle Roll

By Phebe A. Curtiss

(Continued from last week)

### The Records

A permanent record should be kept, also, of the baby's name, the date of birth, residence, parents' names, date of promotion to Beginners department (when four years old) or the removal. This record may be kept in a loose-leaf book, in an indexed card-box, which are both in the market, or the one in charge may contrive some plan of her own, but the permanent record of some sort is a necessity.

When the child is promoted to the Beginners department, a Certificate of Promotion should be given.

The Standard Publishing Company has a fine assortment of the certificates and cards, and all other supplies that may be needed. This company puts out a number of different kinds of certificates. There are several sets of the birthday cards, suited to the child at one year of age, two years and three, and appropriate for boys or for girls. Then, there is a set of birthday post-cards and some greetings, which are more elaborate. This company has one wall-roll lithographed in gold and colors, with little cards ready to paste on, for holding the names. Another roll is in the form of a cradle, with the cards to be attached in the same form. One other is called the "Perfect Motherhood Roll," and is very artistic indeed. Different styles of record cards, enrollment blanks, messages for different occasions, transfer cards, offering-envelopes, money-boxes, and, indeed, everything that can be thought of by which to further the work can be purchased from them.

Other church supply publishing houses pursue the same method, and present for use in their schools all sorts of attractive supplies for this interesting department.

### Cradle Roll Children in School

It used to be thought quite a wonderful thing when a child started going regularly to Bible school at four years of age, but, since the Cradle Roll has been playing its part, the children start much earlier. It is no uncommon thing in any school today to find a group of tiny boys and girls, only two or two and a half years old, who come, with a degree of regularity, to the session of the school. These children are really too young to be under even the slight restraint necessary in the Beginners department, and too young to be interested in the lessons used there, simple and beautiful as they are.

To meet these conditions, the modern school plans to keep these littlest ones in a group by themselves, even though there be very few of them. By doing this, they may be dealt with much as they would be in their own homes. A set of lessons to extend through one year—"Object Lessons for the Cradle Roll,"—has been skillfully

prepared by Mrs. Frances W. Danielson, and published by the Pilgrim Press, Boston, Massachusetts. These lessons are about the every-day supplies and comforts which enter into the life of the child, but each one is traced to God. The supplies prepared for use with this book in the Cradle Roll class are as follows:

The book—"Object Lessons for the Cradle Roll."

"Programs for the Cradle Roll Class" (pamphlet).

Nest of blocks, with pictures to illustrate lessons.

Objects—a box containing a cotton boll, a head of wheat, flax, wool and a cocoon.

"Home Stories"—Fifty-two (four-page) leaflets, punched for binding, containing the stories and pictures, with suggestions to the mothers for home teaching and occupations to correspond.

Covers for these "Home Stories" on heavy paper, punched for binding, so that the stories may be preserved in permanent form.

These are all prepared by the Pilgrim Press, but they are also for sale by all denominational publishing houses and by all firms who deal in Sunday school supplies.

## The Vacation Bible School

Published by the Standard Bible School Forces

The Vacation Bible School is no longer an experiment. It has come to stay. By actual experience we have come to know what is needed and how the needs may best be met.

### When the School Meets

The Vacation Bible School meets five days each week, from 9 to 11:30 A. M., usually beginning the first Monday after the Fourth of July and continuing five weeks.

### Teachers and Organization

Sometimes the teachers are paid, sometimes not, and necessary moneys are raised in such ways as seem best in the light of local conditions.

The school is organized in three groups, with a teacher for each group. For the handbook it is desirable to have an extra teacher, preferably a man for the boys.

1. The Kindergarten group (ages four and five).

2. The Primary group (ages six, seven and eight).

3. The Junior group (ages nine and over; limit to be determined by teachers).

The teachers may be the minister, his assistants, Bible school teachers, public school teachers, teachers from local or neighboring colleges, college students, or other persons who may be available.

### Books on the Cradle Roll

Several books have been written to give suggestions for carrying on the Cradle Roll work; some of them are as follows:

**Cradle Roll Manual.** By Katherine Williams. A discussion of Cradle Roll work, the superintendent and her duties, the organization and care of this department, and a program for Promotion Day. Published by The Standard Publishing Company.

**The Cradle Roll Department.** By Elizabeth Sudlow. An exhaustive consideration of the Cradle Roll work in all of its phases, with practical plans and suggestions for making it an effective department. The Westminster Press.

**How to Conduct a Cradle Roll.** By Mrs. Phebe A. Curtiss. Treats of the organization, equipment and management of the Cradle Roll department, and gives practical suggestions for special days—Cradle Roll Day, parties, mothers' meetings, etc. Published by The Standard Publishing Company.

**The Cradle Roll of the Church School.** By Lucy Stock Chapin. Chapter headings: "The Baby and its Mother;" "Cradle Roll Standard;" "Organization;" "Equipment;" "Ways of Working;" "Lessons for the Cradle Roll;" "Special Days;" "Cradle Roll and Missions;" "Helping the Mothers;" "Children's Week." Published by the Pilgrim Press.

**Ways of Working in Cradle Roll Department.** By Daisy D. Stevenson. This is in pamphlet form and contains suggestions for personal work, programs for special days, birthday services and party plans. In this publication is found a plan for a party which will fit into each month of the year with appropriateness. It also presents some patterns for souvenirs and invitations for such parties. Published by the Christian Board of Publication.—From The Standard Bible School Worker.

### The Purpose of the Vacation School

There are many children in most communities that receive no religious instruction whatever, and there are many others that do not receive enough. The purpose of the Vacation school is to add to the religious training of all the community's children by presenting Bible stories and teachings and related subjects so attractively that the children would rather attend the school than not. The school may be conducted by any one religious body, or by all the Protestant people of a community cooperating.

### How the Standard Vacation School Text-books are Unique

1. All book materials necessary for the work of each teacher are to be found in the one book provided for that teacher.

For instance, the teacher of the Kindergarten group has in her first-year book everything she needs in conducting each day's entire program in detail. Music, Bible stories, plans for Bible expressional work, games, handwork patterns—in fact, everything. The teacher of the Primary group is also thus completely equipped in one book, and so likewise the teacher of the Junior group.

2. The work provided in each book is closely related to the Bible, and all expres-



sional activities are made to enhance Bible knowledge, rather than attract attention away from the Bible.

3. The mechanical make-up of each book, the large pages, the large, clear type, the illustrations, programs and songs add to the uniqueness of features already described.

(To be continued)

## Editor's Select Notes on the Sunday School Lesson

(Lesson for April 14)

### II. Hezekiah Leads his People Back to God

Scripture Lesson—2 Chron. 30:1-27.

Printed Text—2 Chron. 30:1-9, 25-27.

Devotional Reading—Psalm 145:8-17.

Golden Text—Jehovah your God is gracious and merciful.—2 Chron. 30:9.

#### Introductory Note

Hezekiah, whose name means "strength of Jehovah," was the good son of a bad father. His wife's name was Hephzibah, "the delightful." Is. 62:4. The inspired epitaph of this God-honoring king is given in 2 Ki. 18:5. He was true to God, so God was true to him, 2 Ch. 31:21. Hezekiah came to the throne in sad times. His father Ahaz had wrecked the nation spiritually and politically. The neighboring kingdom of Israel was so morally rotten that the Lord suffered it to exist for only six years after Hezekiah began to reign over Judah. Judah was also given to gross idolatry, and seemed likewise about to perish in the midst of enemies. A pathetic picture of the times is given in Is. 1:7-9. To gather the entire record of what Hezekiah effected in bringing back the kingdom to God and prosperity, read 2 Ki. chaps. 18-20; 2 Ch. 29-32; Is. 36-38.—Needham.

In the very 1st month of his reign Hezekiah. In the very first month of his reign Hezekiah was old. He frankly told the priests and Levites that in his opinion all their national woes had come from their neglect of Jehovah.

The reform began with the purification of the priests and Levites themselves. Then came the cleansing of the temple, which was filled with dust and dirt from the long neglect it had suffered. This took two weeks of hard labor. After this the chief men of Jerusalem with the king offered the sacrifices of atonement for themselves, the city and the nation, and also for Israel, and resumed the regular ceremonies. And lastly the whole people brought in their sacrifices and thank-offerings amidst great rejoicing.

The time for the national passover was past before the cleansing was complete. But Hezekiah felt it right and wise to celebrate the feast in the second month. So invitations were sent by posts, or runners, through both Judah and Israel. For the most part the people of the northern kingdom laughed the messengers to scorn, yet some from at least five of the tribes accepted the invitation and went to Jerusalem (vs. 11, 12, 18), and in Judah it was accepted unanimously.—Adams.

#### The Passover and Its Time

It will be remembered that the Passover was a celebration in commemoration of Israel's escape from Egypt under the leadership of Moses. This great spring festival initiated what was known as the Feast of Weeks, or a festal season lasting until Pentecost, or a period of fifty days. The Pass-

over celebration began on the fourteenth of the month, Nisan, which was the first month of the Hebrew year, and continued for seven days. The postponement of the Passover was not a presumptuous move on the part of Hezekiah, for in certain cases the law allowed a postponement of the celebration until the second month. See Num 9:10, 11.

For those interested in a more detailed explanation of the significance of the Passover, we quote the following:

(1) It was the anniversary of the birth of the Jewish Nation. (2) It marked the divine favor and protection in preserving their firstborn from destruction. The destroying angel passed over the houses on which the blood was sprinkled, or, as some take it, the Jehovah angel passed over and stood over the door and shut out the destroying angel. (3) It commemorated their salvation from the bondage of Egypt; and therefore of deliverance from the slavery of sin. (4) The sacrifice of the lamb foreshadowed the death of Christ in atonement for our sins, a perpetual memorial of what we owe to him in love and obedience. (5) The Passover was useless unless eaten. Jesus is the bread of life to make us strong in his service. (6) It was eaten with bitter herbs, the type of bitter repentance for our sins. (7) The putting away leaven was the symbol of putting away of all sin and uncleanness from our hearts and lives and homes. (8) It was a type of the unity of the nation—one God, one Savior, one law, one world, one religion and worship, one redemption of the world, one hope of Eternal Life."

#### God's Call to the Impenitent

Hezekiah's appeal may be taken as a summary of God's call to the impenitent in all ages. (1) It is a call to turn away from everything that is not in accordance with God's will and return to glad obedience to that will. (2) It is a summons to put away pride and obstinacy and to yield to God in a humble and contrite spirit. (3) It is a command to cease from dissension, to forget quarrels, and unite with former brethren. (4) It is an urgent invitation to the services of the sanctuary, that in a common worship all hatred may be lost and the new life of obedience be entered upon with divine help.


(5) It is a solemn warning of God's fierce wrath which will fall on those who refuse the invitation. (6) And it is a promise of graciousness, of mercy, and of all blessings that will come to those who return to Jehovah.

#### Factors Influencing Hezekiah's Character

It seems strange that Hezekiah, the son of a depraved father, having grown up in a corrupt court, with evil influences on every hand, should have become the good king that he was. Of course no one has to be bad because his environment is bad. He is free to resist the evil and choose the good. On the other hand men who have in their power to help those who are tempted to resist the evil and to make them strong to resist the evil are responsible for the exercise of that influence. And in the case of Hezekiah, there were two important figures who did not fail to do their duty. They were:

1. A Pious Mother, whose name was Abijah, "(My) father is Jehovah," shortened into Abi in the Kings. She was the daughter of Zechariah, and probably her name is mentioned in explanation of his character so contrasted with that of his father.

2. The Prophet Isaiah whose counsel his father refused to accept was probably the tutor and counselor of the young Hezekiah, so say the Jewish Rabbis. These good influences would help the young king to resist the temptations around him, and to see clearly the effects of his fathers' disobedience to God and lapse into heathenism, and yet more clearly could he discern "that it was because God's people had turned their backs upon him that they had been delivered to trouble, to astonishment and to hissing. Before the hour had come that summoned him to the throne his mind was dominated by a fixed resolution to work for righteousness. Wise and fortunate are those who on reaching the threshold of manhood's responsibilities find themselves forearmed with a purpose so thoughtful and sublime." Hezekiah showed himself a wise reformer in doing constructive work as soon as possible, knowing that the seeds of true religion, springing up, would of themselves drive away the poisonous weeds of idolatry. The same principle holds true to this day.

<p>E. M. RIDDLE, President Warsaw, Indiana</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p>  <p>Young People's and Junior Topics in THE ANGELUS</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer</p> <p>2301 13th St., N. E., Canton, Ohio</p>
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## Giving away Gospels

By William H. Richie

Any person, young or old, who gives a Gospel to another who is not a Christian is sowing a seed that may bring forth a harvest of blessing for "the life which now is, and for that which is to come." The message of God's redeeming grace in Jesus Christ as recorded in the four Gospels is what Peter refers to as that which begets new life in one who believes in and trusts Christ as a personal Savior; "being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." (Read 1 Pet. 1:22-25).

The Spirit of God uses the written record

of the Gospels to bring people into a saving knowledge of the Lord Jesus Christ. When accompanied with a personal testimony as to Christ's sufficiency to save and to keep, and with prayer that this seed may find good soil, it is pretty sure to bear fruit. What better service can young people engage in than to give away Gospels to any who will read and carry them?

To encourage this sort of seed-sowing, to equip any soldier of the cross with "the sword of the Spirit, which is the word of God," the American Branch of the Scripture Gift Mission sends out from No. 119

South Fourth Street, Philadelphia, Pennsylvania, attractive little pocket Gospels. These are illustrated with four water-colored views in Bible lands; they have "The Way of Life" in the front and also four of the fine old "Gospel Hymns" which every one ought to know. On the back page is a decision-form which makes it easy for the giver to challenge the receiver with the claims of Christ as Savior.

For the past fifteen years thousands of such Gospels have been sent out each month to volunteer distributors who have sowed the good seed in hospitals and prisons, in lumber and mining camps, in homes and schools, in travel and in correspondence.

Would it not be a worthy purpose for the young people of any church or Sunday school, along with their pledge to read God's word each day, to dedicate themselves as

sowers of the seed? Not all of us are called or qualified to become preachers if the word; but if truly yielded to the lordship of Christ he will make us to "become fishers of men." This is the great need of the church today; definite testimony for Christ and a radiating interest in the spiritual welfare of our fellow men.

The Scripture Gift Mission of Philadelphia is glad to help any group of young people who will thus set themselves to work at this service. There are many who can afford to pay the cost value of such Scriptures (Gospels at two cents each; Testaments, twenty cents and twenty-five cents each). This is their privilege, but free grants of Scriptures are sent to those who cannot afford to pay for them.

Philadelphia, Pennsylvania.

a sea captain named Nathaniel Carter. Her family strongly disapproved of the match and she was kept almost a prisoner to prevent her communicating with her lover. The story goes that out in the beautiful flower garden of her home she was "armed" up and down the paths and also was "armed" to and from church on Sundays.

These preventive measures were, however, of no avail, for she succeeded one night in letting herself down from her bedroom window, either by a rope or by tying the sheets together. She then ran away with the young sea captain and they were married and crossed the ocean to Virginia, presumably on his ship. He then took her up into the mountains, perhaps to prevent her family from tracing her, and there they made their home.

At first she was very much frightened at the wildness of the forest, and the story goes that she screamed or felt like screaming when she got there.

As the years passed she became the mother of eleven children, and the worker has told me that almost every family in that community now bears the name of Carter.

It is an interesting fact that the church should have found and cared for, after so many years, the descendants of Elizabeth Fair, who had been brought up in the Church of England.

Our readers may like to know the name of the mission and the missionary. It is St. Andrew's Mission, Ada, and the missionary is the Rev. William B. Everett; his post office, Marshall, Virginia. The story was told me by his sister, Miss Everett, and she got it from a great, great granddaughter of Elizabeth Fair.—Rev. Frederick W. Neve, in in "Our Mountain Work."

#### RAPID DEVELOPMENTS IN NIGERIA

A very interesting letter has just come to hand from Mr. E. F. Rice, a former student of the Moody Bible Institute, who has been laboring in Nigeria, West Africa, for twenty-three years, in connection with the Sudan Interior Mission. A little over two years ago Mr. Rice was led to enter into the north part of Nigeria, which is under French administration. He writes from Zinder as follows:

"I am the only missionary in Colonie du Niger. I hope I will not be able to say this long. I had a companion, but he was invalided home last July. Since then I have been alone. I am working among the Hausa tribe. It is a very large tribe, numbering some seven or eight million people. A man recently visited us who is making a Hausa dictionary for the British Government, and he tells me he has over 30,000 words. You can judge from that what a very rich language this is.

The people are Moslems. I think there are about 500,000 who are real pagans, and several millions who are only Moslems in name. The Hausa is much like a Jew, making a good living wherever he goes. He travels widely and is a great trader. Since the coming of the white man he has gone south among the pagans. It is difficult to find a town north of the Niger of any size or importance where there are no Hausas. They always take their religion with them.

"Perhaps it might interest you to know how this country has been opened up. Twenty-two years ago a bicycle was quite useless. There were no railways, and it took twenty-eight days to get from the coast to Kano. Now one can travel from the coast to Kano by rail in two days. Ten years ago

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1929 East 5th St.  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
WILLIAM A. GEARHART  
Home Missionary Secretary  
1101 American Savings Bldg.,  
Dayton, Ohio

### Realico, Argentina

Realico is a flourishing town of the Pam-pa, eighteen miles south of Huinca Renanco. It has between five and six thousand inhabitants and the elements necessary to make a large town. There are good prospects of locating the Western Railway shops there, with the employment for three hundred more men. It is nicely laid out on modern lines and has a progressive people gathered in from other places.

But Realico was not founded by church people. On the contrary, when the priests came with money to build a church the people objected, and the workmen refused to build. When Brethren Sickel and Zeche visited the place with the Bible coach on its first trip eight years ago they found such a sentiment against Christianity that in three days' work they only sold one Testament and one gospel. Brother Zeche actually cried over the disdainful spirit of the people.

However, subsequent visits were made and a mission was begun nearly two years ago, in which Brother Yett also helped during his stay in Huinca Renanco; but Brother Zeche has done the most, and now may weep for joy, for a change as from night to day has come over the place. On my recent trip among the churches I spent a week in Realico and everywhere we went along the streets Brother Zeche was hailed from all sides and seems to have made friends of most of the people of the town. The hall seats 150 people but at times there are more than 200. More than that the great majority are regular attendants, many of them coming from the farms and market gardens around the town. When I gave the invitation to accept Christ about one hundred grown people stood to testify. When I spoke the next night on working for Christ they stood to signify their desire to work, and when the next night I preached on baptism they again stood to signify their desire to be baptized. We also had a series of children's meetings in the afternoons and at the last meeting there were an even hundred children present, and practically all came forward to promise to follow Jesus. Brother Zeche will now have special meetings to further indoctrinate all and prepare them for baptism as soon as

possible. Several of the well to do families of the town attend, and I believe that the believers will imitate the example of Tancacha and provide their own place of worship.

Worthy of mention is the fact that up until recently Brother Zeche had no gift for music. He could not vary his voice or sing a tune of any kind. Now the Lord has given him the gift of song so that he can lead the singing very well indeed. At the close of the meeting Brother Sickel and I ordained him as pastor of the work and this was greatly appreciated by the people. The town has learned that there is a difference between Romanism and the true Gospel and that the difference is in favor of the Gospel. The town that was once most bitterly opposed to our work is now the most promising field we have.

But as these converts are new they will need careful teaching and we ask for special prayers that Satan may not find entrance to destroy the work so nicely begun.

C. F. YODER.

#### THE ROMANCE OF A MOUNTAIN MISSION

(The following story connected with the mission work being done by the Episcopal church in the Mountain District of the South will be of interest to "Evangelist" readers, because of our own mission work in Kentucky. It gives a suggestion as to the splendid stock from which the Mountaineers are descended.—Editor).

This is the story that has come down from the grandmother of a grandmother at one of our mountain missions. It was told to one of our mountain workers by one of the women in the neighborhood.

It seems that she was told by her grandmother the story of her grandmother's first coming to the mountains and founding a family which has since grown into a community.

This first grandmother was born and brought up in England and was named Elizabeth Fair. She belonged to a family of wealth and good position and had everything that she could wish for that money could buy. She, however, fell in love with

when one left the railway at Kano it required from six to ten days traveling by horse or camel to reach Zinder, 150 miles north. Now we can cover the distance by motor in from twelve to fifteen hours. Motor roads have been constructed in every di-

rection, and special cars have crossed the Sahara Desert. An aeroplane was here about a month ago. Places are reached now by motor car in a day or so that formerly were only reached by days, weeks or a month of trekking."

but it was absolutely impossible to detect it in his attitude to the evangelist helping him. Never has anyone given us more liberty, nor could they, than Brother Ashman. He said, "Do not spare me nor my people, say whatever is on your heart."

This pastor has built up a truly great church under the most trying difficulties. I consider that he has the hardest field, from every angle, of any in our denomination. That he has been able to accomplish the fine piece of work that he has is proof that he has constantly availed himself of the Spirit's power and presence.

#### The Congregation

I do not want to think of that group (and they are in every church, especially in a church the size of Johnstown) that makes no contribution to the spiritual, moral or financial welfare of the church, but to think of that host of the finest group of people you will find anywhere. Indeed, they are "The Finest of the Wheat." Ready to pray; ready to work; ready to sacrifice. What shall we say more?

The hospitality of these people is unsurpassed in my memory. The pleasant times and sweet fellowship enjoyed in these homes will linger with us for many years.

#### Other Churches

Brother J. Gingrich brought a number of his good people repeatedly to our services. His friendship and help in our meeting was a great blessing to us.

The Christian Home (An Orphanage) under the direction of that fine Christian Matron, Miss Huston, attended every evening of the campaign. Their presence was one of the high spots of the meeting and was a joy and inspiration to pastor and evangelist as they were to the entire congregation.

On several evenings a number of Breth-

## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



## ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

### FALLS CITY, NEBRASKA

This church is well known to the readers of the Evangelist for its loyalty to the work of the church.

Several years ago I held a meeting here and on this visit I missed some of the former prominent supporters of the church who have gone to their reward. Men like Sam and John Lichty, Sam Kimmel and Brother Maust, leave a big place to be filled in the church.

One thing that is continually impressed on my mind as I go from place to place and find former stalwart men and women of God absent whom I knew in former years and learn that their earthly life is finished; is the importance of evangelism in securing new recruits to fill the ranks and take the places of these men and women who have gone. THE BRETHREN CHURCH TO SURVIVE MUST BE EVANGELISTIC AND BY ALL MEANS KEEP HER OWN CHILDREN.

The Falls City church has always been a loyal supporter of Ashland College. The pastor, Brother Herbert Rowsey, and his wife are both Ashland graduates, who with Brother Frank Lichty, a member of the Board of Trustees, gave me every encouragement and aid.

This church is not large, but willing and it is willingness that counts in the work of the church. Whenever I go to a church that is willing to give the aid it is able to give, the work is easy and the result satisfactory.

Brother Rowsey and his wife are doing good work and the members appreciate their service.

I enjoyed my work and stay here and I consider the gift of this people to the endowment commendable. It was \$5,002.00. \$2,000.00 of this was formerly reported. This report adds \$3,002.00 to the endowment dial.

W. S. BELL.

### JOHNSTOWN REVIVAL

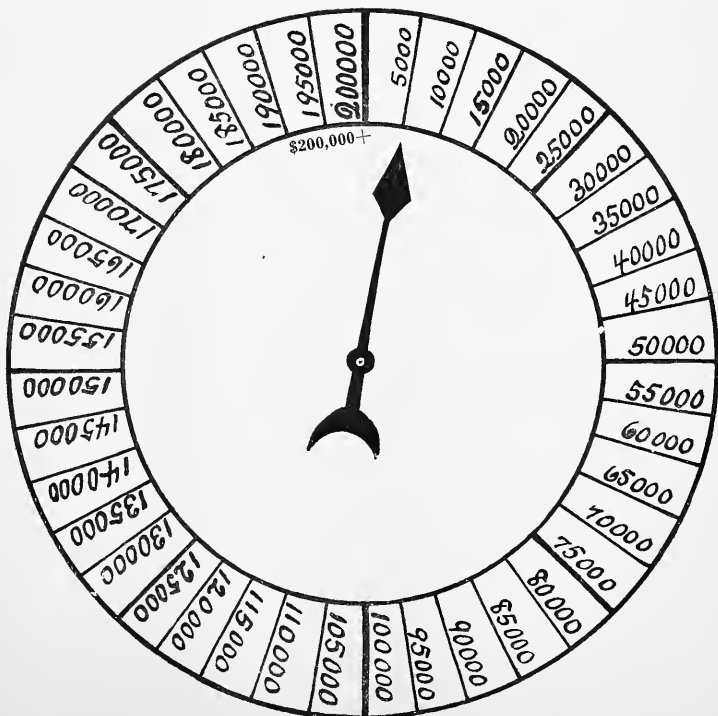
The Victory Revival at the First church, Johnstown, Pennsylvania, has passed into history, but the memory of it will linger long, and pleasantly, in the mind of the writer. We found Brother Ashman to be as efficient in preparation for a meeting as he is in the conducting of evangelistic campaigns. The work was thoroughly organized, and the corps of workers was busy, and had been for several days before our arrival. More than one hundred and fifty calls were made upon delinquent members. We worked on the assumption that a meeting to be successful must begin first with the membership.

#### The Prayer Room

A room was set apart for prayer and arrows pointed the way to this room. There was no leader, no singing or talking, folks found their way there, remained as long upon their knees in prayer as they desired, and then passed quietly into the main auditorium. Scores of people made use of this room each evening and registered the temperature of the meeting. We consider this an improvement over the old method of pre-prayer services. Folks in Johnstown can pray, and what measure of victory gained was due to this faithfulness in

#### The Pastor

We have worked with a number of pastors throughout the land but with none that gave such unselfish cooperation. Brother Ashman is an evangelist with an enviable reputation and standing in our brotherhood,



ren from Berlin drove down for the meetings. It was a delight to renew our acquaintance with these good people.

Brother Dyoll Belote, pastor at Moxham, attended several evenings and took an active part in the service.

On Monday, March 4, we left Johnstown for Uniontown, Pennsylvania, where we were to assist Brother Frank Gehman in a two weeks' meeting.

FRANK G. COLEMAN,  
Flora, Indiana.

#### VICTORY REVIVAL WITH COLEMAN

For the first time, it was our privilege to labor with Brother Coleman in a revival, which was conducted in the First church at Johnstown during the month of February. The Coleman and the Ashman worked together. We found him a most congenial and spiritual fellow-workman in the Lord. The three weeks he spent in our home were days of blessed fellowship in Christ.

##### Sermons

His sermons were mighty messages, ringing absolutely true to the Bible, lifting high standards of righteousness in living, and leading the yielders to a closer walk with Christ. Fearlessly and without partiality, he "shunned not to declare the whole counsel of God." No strings are ever put on the pulpit in the First Brethren church, either to the pastor or evangelist, as long as the messages ring true to the Word of God. Brother Coleman exercised this liberty and gave "unto saint and sinner" the messages they needed.

##### A Revival

First of all, this meeting was a revival! Just a few less than a hundred of the members came forward as an expression of either consecration or reconsecration. The spiritual tone of the church was made more spiritual. There was a renewed interest and zeal. This has been demonstrated by the large audiences we have had at the Sunday services and prayer meetings since the close of the revival. It was a VICTORY REVIVAL.

##### An Ingathering

It was also an Ingathering of souls. 30 members have been added to our church family. This is a victory. Our field is kept well gleaned here. We have had a Victory Revival each year for the last ten. Several years, two. We stress evangelism at every opportunity and use special days for ingatherings. An evangelist finds "close picking" here. 30 new members represents a real victory.

##### Christian Home

In our city we have a Christian Home for boys and girls. It is supported locally by contributions from various sources. The boys and girls are usually in our morning church service. Twenty of them made confession during the revival. We have baptized many of these, after instructions were given. They do not become members of the church until they become sixteen years of age. We are glad to lead them to the Lord and into Christian baptism, although they do not become members of our church. Brother Coleman rendered a genuine ministry to them. They are under wonderful Christian supervision at the Home.

##### Etc.

Yes, there are many other items we could enumerate which contributed to this Victory Revival, the music, finances, etc. But, space forbids. We had a "season of refreshing from the Lord." We thank the Flora church for loaning us their pastor.

We praise the Lord for the splendid contribution Brother Coleman made to our individual experiences and church life.

CHARLES H. ASHMAN, Pastor.

#### CARLETON, NEBRASKA

As there has been no report from this church since the revival services held January 20th to February 10th, I thought that perhaps a short letter might be of interest to some of the readers of the EVANGELIST. We were somewhat handicapped on account of some very, very severe winter weather,—very cold, plenty of snow and drifted roads. Yet the interest shown in the meetings was indeed very fine, not only by our own members, but by many members from other churches attending. The average attendance for the two weeks was ninety-seven. In the Bible reading campaign we find that 1386 chapters were read, making an average of 99 per day.

Rev. W. R. Deeter, under whose leadership the services were conducted, gave us some excellent cartoon-pantomimes illustrating some religious subjects, thereby impressing them very forcibly upon our minds. The choir was very ably directed by Mrs. Deeter, with orchestra accompaniment each evening, using our new song books just recently purchased.

There were twelve confessions during the meeting, all young people. Seven have been baptized and received into the church. Four will go to other churches. One is undecided. There were three received into the church at Christmas time.

The work in general has been progressing nicely under the able leadership of Rev. Deeter and wife. The Sunday school is making progress and has the distinction of being officered almost entirely by women. The Junior Christian Endeavor is gaining in attendance under the leadership of Mrs. Sadie Becke. The Senior Christian Endeavor Society is a good live one. The S. M. M. Society is quite active through the twelve months of the year, and I am informed has the largest membership in the district. They are doing a good work and have pledged their bit to the Endowment Fund.

And so we are striving to go forward in his name and for the cause of the church.

H. J. MILLER,  
Church Secretary.

#### CANTON, OHIO

Since Dr. J. C. Beal took full charge of the Brethren church in this city, there has been noticeable progress along the line of Spiritual understanding and service. During the holiday season he conducted a study on the parables of Jesus which proved rich in instruction.

On Sunday, February 17, Brother Beal began a revival meeting in the Canton church. There is no doubt but that this meeting, in a number of respects, was the most unusual ever held by this church.

First, the attendance broke all former records. The very first Monday night the house was full. The next night, in spite of snow, was just as largely attended. The crowds varied in numbers very little excepting two or three nights the last week when the weather was very disagreeable.

Then another unusual feature was the messages delivered by the pastor. Considerable time was given to Christian doctrine and dispensational instruction. This brought and held the people. Dr. Beal is a man of

deep conviction and is Biblically informed above the average preacher. Thus, he compels his hearers to feel the source of Authority.

Another feature was the lack of attendance of the unsaved. With all the large crowds, yet the unsaved, so far as confessions goes, were very much conspicuous by their absence.

But the most remarkable fact incident of the whole meeting was that notwithstanding the unusually large attendance, the great power of the sermons, the subject matter presented, and the many evidences of interest, of deep conviction and of the presence of the Holy Spirit, yet there was no public confessions. However, we do have the consolation that the congregation came out of the meetings with a changed attitude on some very fundamental teachings of the New Testament. Instead of being lifted up to the surface of emotionalism, we were plunged into the depths of divine revelation, by which we were not only chastised and reprovved, but were also awakened and greatly encouraged. Many expressed themselves to the fact of renewed joy and faith.

During January Dr. Beal was in Illinois holding Bible lectures and preaching. In his absence the pulpit was supplied by the writer of this report.

The first Sunday in February the congregation elected two deacons. F. B. Lindover and S. W. Link were chosen. This election was conducted fully along the lines of New Testament teachings. No official board came with recommendations, neither was there any nomination. Instead, after much prayer and instruction, each member voted by paper ballot their own personal choice as they felt was the will of God.

All the auxiliaries of the church are in full swing.

The Sunday school is maintaining its standard. The W. M. S. holds regular meetings and is busy at work, while the C. E. is very active and soon intends to organize an intermediate society.

D. F. EIKENBERRY.

#### MONEY RECEIVED SINCE LAST REPORT FOR BRETHREN'S HOME FROM INDIVIDUALS

Elizabeth Reichelt .....	\$ 2.00
Etta Studebaker .....	1.00
Mrs. Hayes Sloan .....	5.00
Susannah Sumans .....	25.00
Mrs. George Griffin .....	1.00
Matilda C. Antram .....	5.00
H. C. Hostettler and wife .....	5.00
Aaron Showalter .....	3.00
J. C. Millheiser .....	2.00
Katherine Miller .....	2.00
Olive Boyles .....	1.00
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M. L. Nineger .....	50.00
L. F. Burket .....	25.00
Susan Hines Estate .....	106.09

## From Churches and Societies

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Dayton church .....	5.00
Listie church .....	5.00
Bryan church .....	21.50
Los Angeles Second church .....	25.00
Roanoke, Sunday School .....	2.61
Muncie .....	11.25
Middle Branch .....	8.52
Liberty church, W. M. S. ....	10.00
Warsaw .....	4.25
Brighton .....	4.00
New Lebanon .....	10.00
Masontown .....	10.00
New Paris Sunday school .....	10.00
Jones Mills .....	1.50
South Bend .....	19.50
Milledgeville .....	22.50
Johnstown, Second .....	10.00
Louisville .....	10.00
Carleton .....	11.65
Mexico .....	25.00
Bethel, Sunday school .....	20.54
Canton .....	33.03
Portis .....	54.75
Ashland .....	22.62
College Corner .....	5.78
Nappanee .....	23.70
Lanark .....	18.00
Gratis .....	8.15
Meyersdale, Sunday school .....	26.33
Hagerstown .....	25.75
New Enterprise .....	10.84
Dallas Center .....	12.21
Campbell .....	4.45
Dayton .....	51.00
Los Angeles, First .....	3.00
Johnstown, First .....	100.00
Conemaugh .....	12.90
Hamlin .....	6.50
Roann .....	10.66
Berlin .....	16.35
Ardmore .....	5.00
Martinsburg .....	6.00
Raystown .....	6.00
Beaver City .....	4.25
Philadelphia, First .....	173.50
Johnstown, Third .....	21.65
Peru .....	5.64
Waterloo .....	22.40

HENRY RINEHART, Treasurer.

## BASIL R. GERHART

Elder Basil R. Gerhart was born in Terra Haute, Indiana, August 30th, 1850. Here he grew to young manhood and at the age of eighteen united with the German Baptist Brethren church.

Soon afterwards he moved with his parents to Illinois and here he met the life partner who is left behind, Amanda Moore, whom he married in Lawrenceville Co., Illinois on June 30, 1872—nearly 57 years ago.

To this union were born 7 sons—one, Menno Stoker, having died in infancy—and the other six surviving and are here present today and privileged to act as their father's pall bearers, viz., Ira J. of Hemet, Geo. St. Clair of Tracy, California; Roll Robert of San Pedro, California; Quinter L. of Tracy, California, and Ray of Pasadena, California.

Always a farmer and for 40 years a minister of the Brethren church, Mr. Gerharts' activities have taken him as a resident into

many States—Nebraska, 5 years; Illinois, 10 years; Kansas, 2 years; Oregon, 1½ years; California, 33 years, mostly in Orange County, but 8 years in Hemet.

Mr. and Mrs. Gerhart had returned with some of their sons to Hemet only about 2 months ago to assist in the development of a ranch here.

Ever ready to help even at sacrifice of his own interests, Basil R. Gerhart was loved and respected by all who knew him.

Cared for tenderly during the past several weeks of illness by his loved ones, and joyfully expressing his confidence in the Master whom he had so long served, the end came peacefully at the residence on South San Jacinto Street, Hemet, at 8:30 on Wednesday evening, March 13, 1929.

Brother Gerhart became an Elder in the Brethren church soon after it was organized. He was never an active pastor but assisted faithfully as an Elder in the congregation where he held his membership. It was the writer's privilege to be his pastor in three different congregations and we always found him humble and willing to be used in any way that would be helpful. The funeral was held at Hemet, California, and the burial was at the same place.

A. V. KIMMELL.

## SPRINGTIME AT SHIPSEWANA RETREAT

After listening to fine sermons by Dr. Frederic Shannon over the Radio, we were made happy to have had a place in God's beautiful world. And looking out, we could see the sun shining brightly overhead. The birds have come back in large numbers and are singing among the trees, whose buds are swelling, while the squirrels are playing and leaping from tree to tree. The pansies are blooming and the tulips are unfolding—all reminding us that summer is coming with all of its joys and activities and we must keep busy getting things in shape for your comfort, when you come up to enjoy the helpful program the committee is preparing for you.

The hotel is about ready for the roof. This building is to have a lobby 16x26, with a fireplace at one side, a dining room 17x28, a kitchen, bath room, thirteen sleeping rooms, and a porch 10x48, facing the lake. It will also have a room for the store and refreshment stand facing the park to the south.

We seem to be gaining new friends and helpers every day. Our folks are beginning to see the need of this beautiful place. One man said if a small church like ours needs a college, an Old Folks Home, and Mission Boards, then we need our own conference grounds and summer training school. Another brother said, "If we had done this twenty-five years ago we would be a stronger church and a more united brotherhood today."

It may interest some to know that at the present time, fifteen preachers, two college professors, four school teachers, three doctors, one nurse, two undertakers, three bankers, three barbers, eleven merchants, two brick masons, three salesmen, six farmers, one railroad man, one college coach, one contractor, one accountant, and about a dozen others, own property here. We just sold three lots in the south part of the park, and now have four buyers ready to take lake front lots as soon as we can get them laid out. I will say here, if there are others waiting for lake front lots you better see me at once and make your selec-

tion. For I feel this is about your last chance to get these lots at a low price.

It has surprised every one to see the steady growth and rapid improvement here. In the past four years we have bought about \$5,000.00 worth of real estate and spent \$5,000.00 for improvements, and at the present our holdings are easily worth \$30,000.00 with an indebtedness of \$3,000.00. And we are going to ask our friends to help pay this old debt, so we can go on and make new improvements. You can help by your gifts, or by the purchase of a lot. The trustees have decided to make no more improvements until the debt is paid. Many have wondered how all this property was acquired and the improvements made, when many churches have never raised a cent for this work and only about seven hundred dollars has been raised by pledges in the last four years. I will tell you. We felt this work would appeal to most of our folks, so we went ahead and when our folks came and looked the place over they left the money to pay for it. I have had them give money and say, This appeals to me; you have not been fully understood. Count me as a friend and booster from now on. So we are making new friends from year to year. And this gives me an opportunity to tell you that we need beds and bedding, dressers, chairs, oil stoves, etc., for the hotel and are expecting our friends to give them. If you want to furnish a room we will put your name on the door. Now all get busy and notify Mrs. U. J. Shively of Nappanee, Indiana, head of the committee, what you can do, before she gets after you. If you can't do much, do a little and do it now. I also wish to say that the pledges made at the Goshen conference are due and needed to pay for the work being done on the hotel. May I ask all our boosters to keep the coming Bible conference and training school before your churches and young people. Begin to plan now and see how many you can bring from your church.

Yours for a bigger and better Shipsewana Brethren Retreat.

A. T. WIRICK.

## FRANCE TEN YEARS AFTER THE WAR

I have not had time yet to sum up for you my impressions of France. I told you that so far as Italy was concerned it seemed to me that great changes had occurred there in twenty years. In France likewise it appears to me that great changes have come. But they are changes for the worse while those of Italy seems to be improvements. I must be more specific.

1. It must not be forgotten that I am speaking chiefly of France as seen in Paris. I have not had time now any more than twenty years ago to visit the various cities of France. But judging by Paris there is evidence of great impoverishment. That evidence is to be found in the poor wearing apparel seen on the people on the streets. Then I thought the Parisians the best dressed people in Europe. Today they are wearing shoddy in such quantities that one notices it.

2. The number of people who are to be seen early in the morning going through garbage cans, and waste paper boxes to get what of value can be salvaged there impresses one as in no other European city I have visited. 3. The condition of the city streets, and if the parks and other public institutions. Everywhere there are signs that the government has not the money it

should have to keep the places clean and in good condition.

Now, when one looks over the smiling fields of the country, and from a distance at the villages through which one passes, at this time of year all looks well and prosperous. However, I am told that the country people are having a hard time to make things go as they should for the economic and social welfare of their communities and their families. At this time of year France is like one great garden. Even in the regions, where ten years ago the tide of war swept like a destroying angel and plowed the fields with great shell holes, and scattered over them the poison gases, Nature through ten years has healed in a wonderful way the scars of war. But one has the feeling that France has been terribly hurt. Underneath the smiling countenance which she turns to the world is secret pain from a wound which only time, if anything, can heal.

It is no wonder that France gives one that impression. Look at her money. Where before the war her franc was worth 20 cents in gold, today it is worth not quite four. The prices of everything mounted sky-high because of this decreasing value of the franc, while wages were slower to rise. Moreover, with a monetary unit which was gradually decreasing in value, nothing was stable. A man was afraid to buy something today when he might not be able to sell it a month hence for as much as he had paid. The disturbance of the value of the franc upset the whole credit system and hurt business. A man lent 10,000 francs today for a year, and was paid back perhaps in the same number, which in the meantime had decreased in value.

While France did not do as Germany and repudiate her internal debt, the upset of the money system was almost as bad. What happened in Germany was that many people who lived on the interest of their money were left with absolutely nothing except the dole which the government gives. In France, the decrease of the value of the franc from 20 cents in 1914 to less than 4 cents in 1928 means that the income from investments has decreased in purchasing power to about one-fifth of their pre-war value. Well, you can easily see that such a situation meant starvation to such old people as could not work and had just about enough to keep them on the interest of their investments. No wonder that the people feel the results of the war in France.

4. This next impression I am about to mention may be entirely subjective, but I record it because I seemed to sense it. I do not think the French people take even their enjoyments as heartily as they did twenty years ago. Their theatres were not filled with the spirit I seemed to find in them then. Even the people you see sitting at the tables on the sidewalk cafes seem to lack that sparkling something which I felt before. It may be that something has happened to me in those two decades rather than to the people of Paris. I can record only my impressions.

I was no expert in the wickedness of Paris when we were there before, and I am not qualified by my experiences this time to set myself up as such. At the time of this visit John and I went to the Begeres Follies, which is supposed to represent about the worst in the way of shows in the city. Of course, whatever coarse jokes there may have been we were immune to because of our ignorance of spoken French. I suppose we saw more of the female body

exposed than it would be possible to see in the United States at any New York Revue. But so far as I could judge from the actions of the people sitting around us,—and they were respectable looking people too—they were not very much shocked by what they saw and heard. Of course, they may have been hardened Parisians who were used to such displays. But it was partly their actions which made me feel that the Parisians no longer take their entertainments with the same relish they showed twenty years ago. Moreover, I am not sure that what was seen and heard was any more suggestive than what can be seen at dozens of shows in the larger cities of our own states. I am defending neither. They are silly, and immodest, but one becomes hardened to them, I suppose, if he goes often enough. The point I am trying to make is that the impression I got from the audience was that even these shady shows gave them no shock or thrill. I wonder if that is not a sign of decadence. I am inclined to think it is.

5. France is much more filled with a nameless dread and terror than she was two decades ago. Then she was nearly forty years from the memories of the German invasion in 1870. Besides the sufferings from that invasion were so trivial in comparison with what she suffered in the last war that they were as nothing. Today the memory of what Germany is capable of in the way of cruelty and brutal aggression is lively. She knows that Germany has 60,000,000 to her 30,000,000 people. She also knows that Germany down beneath her apparently cowed appearance is burning with desire for revenge. She knows that she will be menaced before many decades go by with a repetition of her sufferings. Under the gloom of that possibility she lives in terror. Britain and the United States turned deaf ears to her appeal for a compact of mutual protection. We have refused to join the League of Nations, her only hope against aggression. She not only staggers under a load of debt for the last war, but since she has to depend on her own powers to defend her against possible and threatened aggression in the future, she must continue to keep a large army under pay. I did not understand that psychology until I came to France and saw things with my own eyes and read what the newspapers are saying. They do not like the heavy burden that armed peace puts upon them, but they see no other way out of the difficulty. It is a most terrible position to be in. That position also explains why France is developing the ring of small nations around Germany. These nations form what is called the Little Entente. They are furnished with money by France already borne down with debt. Why? Because France sees in them possible allies when the next piece of German aggression occurs.

Whether France is right or not in her assumptions, one can sympathize with her fears. Perhaps we can understand it, if we remember that our hatred of England lasted over 100 years after the last war we had with her. Bill Thompson does not know even yet that the Revolutionary War has been finished. We feared her until we grew strong enough to feel that we could whip her single handed. That was not until the time of Grover Cleveland. Yet, she was over 3,000 miles away. There lies Germany only over the Rhine and her might has been recently felt. No wonder that France lives in fear.

Well, France is in a sad state. Whether she will weather the situation or not only time will tell. But she is a spiritually whipped people. That is new. It represents a vast change. Something has gone from the soul of her people. Something else, less alluring, less challenging, less inspiring, has come in its place. There is a grimness unknown before. There is the lack of that sparkling brilliance which made the Frenchman so different from the Englishman. The soul of France has received a shock which has driven the light from her eyes, put a pallor on her face, and has left a strained and startled look which we have not known before.

Brussels, Belgium, May 14, 1928.

J. L. GILLIN.

### THE AWAKENING

*There is a new-made mound upon the hill  
Where lie white floral wreaths, unwitting still;*

*The last farewell is said, the night falls chill—*

*And now you understand.*

*Can home be home without your presence there?*

*Can roses smell as sweet or be as fair?*

*Can good of joy be mine unless you share?*

*But now you understand.*

*Life's riddle has been solved, the dream made plain;*

*Forgotten now earth's discord and its pain,*

*Forgotten too each petty loss or gain—*

*Because you understand.*

*I would not call you back to tread with me  
The world's rough road—love must unselfish be.*

*The veil for you is lifted, you are free,*

*For now you understand.*

*For you the great illusion now is o'er;*

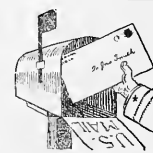
*The grave you feared is but the open door*

*That leads to life in God forevermore—*

*All this you understand.*

*Clyde Edwin Tuck, in Moody*

*Bible Institute Monthly.*



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Volume LI  
Number 15

April 13  
1929

# THE BRETHREN EVANGELIST

## *Heart Throbs of Our Church Leaders*

### IX. Keep Faith in Man as a Free God-created Spirit

By Prof. L. L. Garber, Litt. D.

The great and good of every age, scholar, saint, and poet, have had a profound faith in man as man. With this faith the great moral leaders of the race have been nurtured, and with this faith the greatest victories for God and man have been consummated.

This faith is passing. The hereditarian fatalist, the infidel materialist, the psycho-determinist have broken the vision of divine sonship and shattered the faith in man as a free, God-created, conquering personality. A noted educator derides the belief in free choice. A famous lawyer proclaims man a machine. A university professor, before a body of learned scholars, prophesies the extinction of this race (born in the image of God), and the rise of another animal race from some later "bab" or chimpanzee. Thus, they have created a new paganism whose gods are Force, Machinery, Power and



Luxury, rather than Love, Freedom, Justice and God.

This new paganism, this infidel materialism, must be challenged and overcome by an aggressive Church living the simple Gospel of Jesus, and by a militant Christian Idealism created by a Christian liberal education. These must say to youth, "Close

your Darwin, your Huxley, your Wiggam, and reopen your Bible, your Carlyle, your Tennyson and drink anew of the life-giving water. Otherwise some future sage, looking sadly out upon lost, profaned, disinherited humanity will write anew,

"They pass me like shadows, crowds on crowds;  
Dim ghosts of men that hurry to and fro,  
Hugging their bodies round them like thin shrouds  
Wherein their souls have perished long ago.  
They trampled on their Youth, and Faith, and Love;  
They cast their hope of human kind away;  
With Heaven's fair message they madly strove  
And conquered, and their spirits turned to clay.  
Lo how they wander round this world, their grave,  
Whose ever gaping maw by such is fed,  
Gibbering at living men, and idly say,  
'We only truly live, but ye are dead.'  
Alas, vain boast, the anointed eye may trace  
A dead soul's epitaph in every face."

## Signs of the Times

by  
Alva J. McClain

### WILL the World ever blow up?

Reputable scientists have estimated variously the energy said to be shut up in a single atom of matter, but all agree that it is enormous. They also have suggested the possibility of getting unlimited power if a way can be found to release energy of this kind.

This interesting suggestion has badly frightened a few people who fear that some scientific investigator may stumble upon the secret of releasing atomic power and, being unable to control it, possibly blow up the Universe.

Now comes Dr. Millikan, who probably knows more about the atom than any other human being, and says that we are safe. No way will ever be discovered to release atomic energy, and consequently the world will not be blown up. Some people will sleep more soundly having this assurance from the noted physicist.

But there are some things which not even the learned scientists can do; they cannot guarantee the world from future catastrophe. "The Day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up." (2 Peter 3:10).

Perhaps this great world cataclysm will be accomplished by the release of atomic power. Who knows? At any rate, we know that God stored the atom with its energy, and he can release it when the proper time comes. Best of all, he can control this tremendous force and direct it toward constructive ends. It will be a better world when he gets through with it. We "look for a new heavens and a new earth." (2 Peter 3:13). The main thing is to be ready.

### CLARENCE DARROW'S "Waterloo"

This notorious defender of criminals and unbelief was sometime ago forced to surrender a stolen bond which he had received from a thief as a legal fee. Such is the startling charge made public against Darrow by State Senator Wood of Illinois.

A leading western newspaper, reporting the affair, uses the following headline, "Darrow meets his Waterloo"

The headline is wrong. Darrow has not yet met his "Waterloo." But he will meet his "Waterloo" when he stands at last before a "great White Throne" upon which will be seated the Lord whose very existence and laws Darrow has treated with ridicule. Human cleverness will not win before this final Court. From its judgments there will be no appeal. (Read Rev. 20:11-15).

### FOR tomorrow we die"

Sir George Paish, English economist, utters a gloomy prophecy, "I say with the highest authority, and I challenge anyone to deny it, that we are threatened with the greatest financial crisis the world has ever seen ... The greatest authorities in this country and in the United States expect it to come this spring. ... We are not trying

to see our way out, we are just dancing. ... We are drinking and making merry for tomorrow we die."

The Christian will hope and pray that this man's predictions will fail. Yet we cannot forget that the Bible also predicts the coming of economic disaster in the closing days of the present age. "And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts saying, A measure of wheat for a penny (A quart of wheat for 20 cents) Rev. 6:5-6.

When the price of wheat goes to \$6.40 per bushel, the economists will really have something to worry about.

But the blackness of the night will not discourage those who know the Lord of all. They know that man does not live by bread alone. They know that the Church will escape the tribulation of those dark days. Still further, they know that a better day is coming for the earth when the pinch of economic need will utterly pass away.

## Questions & Answers

Conducted by  
J. Allen Miller

Readers are invited to send in suitable questions, which will receive consideration as space permits.

### 23. Please explain 1 Corinthians 19:29. J. S. Lodi, California.

This is a most difficult passage to explain with the knowledge at our command. Evidence of this is the fact that as many as forty different explanations have been offered. First, permit me to say that if we are not able to positively explain the passage we may be quite sure of some things it can not mean. There is a unity and harmony of teaching in the Bible that excludes much fanciful interpretation. So with respect to the passage under consideration. Nine-tenths of the explanations offered can be dismissed without serious consideration. Let us apply this principle to the passage under consideration.

It has to do with Baptism, or perhaps better, a baptism. Now the New Testament teachings on the subject of baptism are most explicit and unambiguous. There is no excuse for error here. If we let Jesus Christ speak in the Great Commission we have foundation for Christian Baptism. If we hear the Apostles speaking later and study their practice of the Act of Baptism we shall see and know just how those to whom the Lord gave the instructions understood these instructions and carried them out. What now do we find? That invariably those baptized professed personal faith in Jesus Christ and made the act of Baptism which followed an act of personal obedience to a divine command. This consideration alone excludes all forms of SUBSTITUTE BAPTISM such as is now practiced by Mormons. If further evidence were needed that such substitute baptism, that is, the baptism of some living person for one who died unbaptized, is unscriptural and contrary to the practice of the Apostolic church we could appeal to the Fathers. There is positively no evidence that even

such a custom existed in the first century and when it is mentioned it is branded as heretical. So Tertullian. I can not believe that Paul would have given his sanction to a custom so contrary to all other teachings on the subject nor that he would have based an argument in proof of the resurrection on such erroneous custom if it existed.

If I may venture some positive suggestions I would say first of all that I think the reference here is to Christian Baptism. Instead of there being a special class I think verse 30 identifies Paul with the "ones baptized in behalf of the dead." So the whole reference must be to the recipients of Christian Baptism. It is clear that the meaning turns upon the phrase, "on behalf of the dead." Many ancient interpreters considered the passage elliptical and rendered this phrase thus, "in expectation of the resurrection of the dead." We may not be willing to make so bold an interpretation. But the truth must lie along that suggestion. The Resurrection was a basic doctrine of Apostolic teaching. All embraced it when they accepted the Christian message. It was in the faith of the resurrection that they became Christians, severed all connections with paganism and in ACCEPTING CHRISTIAN BAPTISM SUBJECTED THEMSELVES TO ALL SORTS OF PERSECUTION which often ended in a martyr's death. Why receive a baptism in the hope and expectation of the glorious Christian Resurrection of the dead if the dead do not rise? This interpretation is in harmony with all other teachings on Christian baptism and makes an effectual appeal as an argument for the Resurrection which is the subject under Paul's consideration.

A faithful friend is better than gold—a medicine for misery, an only possession.—Burton.

### ONE THING I ASK

*I do not ask that I may steer  
My bark by peaceful shores alone,  
Nor that I linger, harbor-bound,  
And sail no stormy seas unknown;  
I only ask this boon of thee—  
Be ever in the ship with me.*

*I do not ask that I may dwell  
From din of battle far removed,  
For ever feel temptation's force,  
Nor ever know mine armor proved;  
I only ask through Life's long fight,  
Grant me the power of thy might.*

*I dare not pray for any gift  
Upon my pilgrim path to heaven;  
I only ask one thing of thee—  
Give thou thyself and all is given.  
I am not strong nor brave nor wise.  
Be thou with me—it shall suffice.*

—Annie Johnson Flint.

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# THE BRETHREN EVANGELIST

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## A Growing War Establishment and Peace Pacts

We, being a non-resistant people, and believing in the sinfulness of war, and in the inadmissibility of Christians to engage in war, cannot be indifferent to the trend of events that have to do with the institution of war. We cannot but look with favor upon those movements that are calculated to smooth out the wrinkles in international relations and to put halting strings on rulers and leaders of nations so as to make them less hasty to enter war and more patient and considerate of peaceful methods of settling international differences.

We have reason to thank God for the Paris Peace Pact, ratified by the United States government during the closing days of the last administration, by which pact the signatory nations "condemn recourse to war" and "renounce it as an instrument of national policy." That is in accordance with our belief that the whole system of determining right by violence and destruction rather than by friendly conference and negotiations is fundamentally wrong, unchristian and inefficient. It is satisfying to witness such a universal verification of our faith and such recognition of the essential wrongness of the war attitude and the fundamental weakness of the war policy. It is heartening to have come to a day when the Christian principles of peace and neighborliness have permeated so widely the minds and hearts of men that they are being given international and world application, and when the spokesmen of governments are condemning war as a relic of barbarism and declaring, We cannot afford to fight, for we are one—one in our interests, one in our rights, one in our humanity; we will not fight. And it is with justifiable pride that we remind ourselves that our own beloved country is at heart, and is coming to be more and more so in practice, an outstanding leader in building for a world neighborhood.

On the other hand, we cannot but look with chagrin and disapproval, and even with apprehension on the inconsistency of a great Christian nation like our own preparing with steadily increasing earnestness for war the while it is disavowing any intentions of war and condemning the war policy. There is a little coterie of militarists, strongly entrenched in power, who are insisting on building up an elaborate military establishment. The way to prevent war is to be prepared for war, they tell us. No theory has been more thoroughly disproved than that. In fact, the very opposite is the truth. Nothing so surely guarantees war as being armed to the teeth. Germany in 1914 was an illustration of that fact. No nation was ever so thoroughly equipped for war, nor so completely saturated with the war spirit. Militarism had been woven into the warp and woof of its social, religious, industrial and political life and the people were on their toes for the battle when the occasion came. With less preparedness there would have been more patience and more conciliation, and possibly a world catastrophe might have been avoided. And now we find our military leaders parroting the same silly, time-worn theory—avoid war by being prepared for war. The people do not really believe it, and the government knows it is not true, but the militarists are talking it so loudly and persistently that effective opposition is being cowed into submission. Congress is yielding and the people are not greatly alarmed because they do not understand the magnitude nor the significance of the war program.

Besides the enlarging of the navy by fifteen new battleships which Congress has voted to build, the war department is continually seeking the expansion of our military establishment, and according to a speech by Hon. Ross A. Collins of Mississippi in the House of Representatives, it is gaining its ends. The Regular Army is growing from year to year, he informs us, in officers, enlisted men, and in civilian personnel. "The officers of all classes number 13,305, and the enlisted men, including Philippine Scouts, are 125,250, and to these should be added experts, mechanics of all kinds, and other civilians performing all sorts of work, the

total of these being about 60,000, giving the Regular Army a total strength of about 198,555." But the most marked expansion is being realized in the five civilian military organizations, which are being promoted under the National Defense Act, passed by Congress immediately after the war. Says Mr. Collins, "We are confronted with the stern reality that there exists in the United States a military establishment numbering around 700,000 persons, and that it is growing rapidly year by year" which is "as large as any possessed by any other nation," and "at a total cost of \$328,338,815." And he quotes Lieut. Col. P. S. Bond, outstanding military leader and authority, as setting what he considers an adequate goal for the military establishment at about a million and a quarter to nearly two million persons. And gradually, faster than we realize, we are working toward the goal.

Mr. Collins closed his speech by asking: "Are we not proceeding along ways proven wrong? Are we not laying the foundations for future trouble? Can we carry on as we are going today without provoking our neighbors to follow after us, and will not the day of reckoning come to us as it has come to others? We complain of the military and naval preparedness of our sister nations, while at the same time we are lulling ourselves into the stupid notion that our conduct is different from theirs. Fellow members, is it not about time to correctly interpret our own actions? We are fooling no one but ourselves."

Here is a man who, by virtue of his committee chairmanship in the House, ought to be able to speak with authority, and he sounds a warning that ought to stir the heart of every civilian who believes in peace, and especially every Christian who is convinced of the wrongness of war and believes strongly in the principles of peace. To oppose this militaristic program will bring upon one the scorn and reproach of those who calculate patriotism in terms of the acclaims given to military propaganda. And he must bear the dub of "pacifist," and Major McNair, of the Purdue University Reserve Officers' Training Corps, said, "If a pacifist is one who believes that war is unnecessary and preventable, then pacifism is a menace." The name "pacifist" is really a good one, however, but being called a few names will matter not. The cause is worthy of any embarrassment or sacrifice involved in supporting it. The patriotism of peace is no less exacting than the patriotism of war. So let us face the issue and insist that if we would have peace we must prepare for peace and not for war.

## EDITORIAL REVIEW

Send your Easter offering for Foreign Missions to Dr. L. S. Bauman, 1925 Fifth Avenue, Long Beach, California.

Communion service at the Columbus (Ohio) church, Sunday evening, April 21. And at the Ashland church on Sunday evening, April 28.

If you have requests for prayer, and wish to have the cooperation of the brotherhood before the throne of grace, notify us by post card or letter, and we will mention your requests in these columns.

A splendid opportunity to render a worthwhile service to the Brethren church awaits one who can qualify for the position of foreman of the printing department of The Brethren Publishing Company. One should be experienced in all departments of a print shop to render the best service.

The position draws good pay for one who can do the work. Write the Business Manager for particulars.

Brother Hubert Hammond of the North Vandergrift church in Pennsylvania, writes of the evangelistic campaign recently conducted by Brother A. R. Staley and previously reported by the evangelist. There were eight added to the church and seventeen reconsecrations, and the prospects are good for other additions. In addition the faith of the membership was much strengthened and their enthusiasm for the work much increased by the effective preaching of Brother Staley.

Brother E. M. Riddle, secretary of the Summer Activities Committee of the Shipshewana Brethren Retreat, sends us a program of activities beginning with the Indiana Ministers' meeting on May 6th and concluding with a Sunday school and preaching service on September 1st. Two outstanding events are the Young People's Training School opening on July 14th and the Bible Conference opening on July 21st. The program for the ministers' meeting is to be found in this issue.

Brother S. E. Christiansen tells of his visit to New York City where he led Sister Emma Aboud's little group in an evangelistic meeting, which resulted in eight confessions. He mentions several leaders which Sister Aboud has called to the Brethren cause in that city, and it seems that the spirit of sacrifice on the part of those whom she has gathered about her is very marked. The communion service held on the closing evening was participated in by nineteen people.

Word has reached our office that Brother Charles Sensenbaugh, pastor of the church at Ardmore, Indiana, recently closed a meeting in his own church with twenty confessions and four additions by letter. Brother Harley Zumbaugh was the song leader. This is Brother Sensenbaugh's first year of his first pastorate, and this success should be the means of much encouragement to him and his people. The Sunday school attendance has been averaging 152 for several months.

Brother Frank Gehman reports eight additions to the church as a result of the campaign recently conducted in the Uniontown church, Pennsylvania, under the leadership of Brother Frank G. Coleman. There were eight additions to the membership, and an awakening of interest and a deepening of spirituality on the part of the church. This church has gone forward in a splendid way under the consecrated leadership of Brother Gehman and we may expect still further reports of the blessings of God on his labors.

Brother J. L. Bowman writes of his work at Vinco and Munday's Corner, in Pennsylvania, where activities are beginning to show greater life as spring opens up. These are rural congregations and under the circumstances that prevail it is inevitable that the work should slow up during the winter season. Two additions to the membership are reported and others await baptism. Brother Ashman is announced to hold a revival at Vinco in the near future and the pastor will be the leader in a similar campaign at Munday's Corner church.

Brother H. H. Rowsey writes with appreciation of the work of Brother and Sister L. G. Wood in the mission church at Fort Scott, Kansas, where Rev. and Mrs. Rowsey recently led in an evangelistic campaign, and which the pastor has already reported. The evangelist finds in the Fort Scott situation much in the way of encouragement, which is the kind of report that makes the brotherhood feel good over its home mission contributions. Brother Rowsey also reports progress in his own pastorate at Falls City, Nebraska, the various organizations functioning creditably under efficient leadership.

Brother A. B. Cover, pastor of the First church of Los Angeles, reports that an interesting and helpful conference was held in his church, the special speakers for which were Prof. Alva J. McClain and Dr. Courtland Myers. It was the mid-year conference of the Southern California churches. A revival held in that church with Brother A. L. Lynn as the preacher resulted in thirty-three confessions and reconsecrations. Twenty-five of these, we understand, confessed Christ for the first time. The day of victory was deferred to the last Sunday when twenty-two made the confession. This success will doubtless mean much in the way of added encouragement and strength to the First church.

Brother Sylvester Lowman, pastor of the church at Portis, Kansas, reports progress in the various departments of the work. The Sunday school especially has experienced a revival of interest. The year of 1928 saw a new high average of attendance. On Easter Sunday seven young people were received into the church and the largest offering yet for Portis was lifted for Foreign Missions. Brother Lowman is promoting tithing in his congregation. It would be a fine thing for the church at large if every one of our pastors would accept and teach this means of financing the Kingdom's interests. It seems to us strange that a "Whole Gospel" people should be so slow to accept this teaching of Scripture and the unalterable divine principle on which tithing is based.

Dr. J. L. Gillin gives us his last report on his world trip this week, containing some fatherly advice to young folks and recounting his visit to English prisons. For many months he has been sharing with us his observations made in connection with his world survey of prison conditions on behalf of the Social Science Research Council. It has been a very informing series of articles that he has written, and at the same time they have contained much that was practical and inspirational in the way of suggestions. It has been a real treat to follow him around the world and to have had the benefit of seeing things through his trained eyes. A number of our readers have written us expressing their appreciation of his letters. And we wish to bespeak the gratitude of the entire Evangelist family for his service. That is the only pay we can give him, or the only kind he would receive. This service has been voluntarily and freely rendered, and we have heartily appreciated it.

We have just heard directly from Dr. William H. Beachler, pastor of the First Brethren church of Dayton, Ohio, that he is closing his work there on April 14th, and that he has accepted a position with the Associated Chautauquas of Topeka, Kansas, for the spring and summer. Besides giving him a chance for rest and the recuperation of his health, this schedule "will," to quote him, "take me over the west, southwest, and northwest, thus giving me the benefit of travel which I have long desired." Mrs. Beachler will continue to live in Dayton during the summer. As yet, so we understand, they have not fully decided on their plans for the coming fall and winter. It is suggested that they might possibly continue to reside in Dayton and Brother Beachler do some lecturing and supply. Dr. Beachler and his capable wife have done a splendid piece of constructive work during their stay in Dayton, and they leave the church much indebted to them.

Dr. J. C. Beal tells us of his two weeks at Fremont, Ohio, with Brother W. S. Crick and his faithful people. Notwithstanding the difficulty of the field several confessions were received and the church membership rededicated to service. Doubtless we shall have a report later from the pastor, whose leadership among these people is highly commended by the evangelist. One outstanding answer to prayer is reported by Brother Beal. He also tells us something of the evidences of progress in the Canton church of which he is pastor. Reports all indicate that this church is showing remarkable signs of new life. Brother D. F. Eikenberry sent us a brief report in the same mail that brought Dr. Beal's, telling us that "Easter Sunday ... was an unusual day because of the smashing of three records." Those three records were the attendance at Sunday school, which was the largest since dedication two years ago; also church attendance on the same Sunday morning was the largest during the same time; and the Easter offering was "the largest in Canton's history."

#### PRAY THIS WEEK FOR

The coming evangelistic campaign to be held at Vinco, Pennsylvania, the first of May with C. H. Ashman as evangelist, and J. L. Bowman as pastor.

The evangelistic meeting at Munday's Corner, to follow the Vinco meeting, with J. L. Bowman as evangelist and pastor.

One consecrated young pastor requests prayer for the Editor, and then he very kindly says: "I have been enjoying your part of the Evangelist tremendously." We appreciate the request for prayer, as well as the kind words of appreciation which he wrote, all of which we do not quote. It is an encouragement to know that there are those who are making us and our work objects of public and private prayer.

## Who Wants War?

By Dr. Edwin E. Jacobs

(Preached in the First Brethren Church, Ashland, Ohio, March 17, 1929)

And his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Isaiah 9:6.

My subject this morning is, "Who Wants War?" and has nothing to do whatsoever with preparedness, nor with strengthening our national defense. That is a matter for another time. I hope that I shall not be regarded as unpatriotic if I raise my voice this morning against war and in favor of peace. I am aware, of course, that there are movements and organizations and men, who by their aggressive and even hostile spirit, make it hard and unpopular, even dangerous, to speak in favor of peace. If one dares to attempt even by word of mouth to curb this age-old enemy of mankind, he is in danger of being called unpatriotic, or a coward, or both. And this often by those who have had no real part in the suffering caused by war.

However, I desire to bring to your attention again, this great evil and to make a few suggestions which may serve to arouse our interest in this important question. The time, too, seems opportune. Many people are talking peace. It is worthy of consideration that, the commander-in-chief of the largest potential armed forces in the world, is now a non-resistant Quaker. Mr. Fred B. Smith recently said that the present movement towards peace is the "greatest crusade that the human race ever engaged in." And whatever value the Kellogg Peace Pact may have, and it may not have much, yet it shows that the most powerful nation in all the world, is not ashamed to make way for peace.

Nor does it signify at all that, when a nation desires peace, it has (a) lost its much boasted bravery. All great nations are brave. Nor does it imply that it is (b) decadent and losing its vigor, nor that it (c) no longer possesses national pride. To accuse great nations of these, is to misunderstand the whole movement. It merely means that some of the nations of the earth have come to recognize the folly of war, its waste, its senselessness and its brutalizing force. And certain enlightened individuals have come to see that war in no way accords with the ideals of Jesus.

Now who wants war? Better, who, first of all, do not want war? First, I believe it is safe to say that the MOTHERS of America do not want war. They suffer most from war. The Federated Women's Clubs of America right now have both a propaganda and a plan, which if put into effect, would be an ideal measure to prevent future wars. I should not want to be understood as saying that the mothers of America would shirk their duty. They have never shirked their duty and I suppose they have many times urged their sons to go and fight for the much vaunted "God and Home and Native Land"—often only mockery and hollow words.

Russia, formerly having a most oppressive form of government and where religion was not worth a great deal,—yet fights for the right to keep on being oppressed! If it could be shown that war accomplished something, mothers would doubtless feel differently about it, but that is an altogether different matter. I rather mean that no mother wants her son to die. She wants him to live. That is why she bore him. That is why she smoothed his pillow and sang him his lullaby. No sane mother would raise her son in order that some king or potentate or nation could fling farther and farther the confines of the empire! And that is what half of the wars of the world

have been for,—those of Caesar, Hannibal, Napoleon, and the "benevolent assimilation" of a Republic of a later day!

2. Who else does not want war? The COMMON MAN, for he has all to lose and nothing to gain. He fights the battles. He bears the burdens. He wears the armless sleeve and the wooden leg, and it is he who, in a later day, ekes out his existence on the pension of a grateful nation. And when the glories of war are recorded, he gets but small place. Did I not stand, within rather recent years, at Bunker Hill, Concord, Gettysburg, Antietam, Lookout Mountain, and Mission Ridge? And does it not make the heart beat high and the pulse leap to know that there men died for my personal safety and comfort? Who can stand there and not be moved for peace, where these brave men died? And yet when one reads the bronze tablets, he finds that they all read alike—"At this point General So-and-so took up his position." The legends all end alike—men lost, killed, wounded, or missing, so many. Who these men were, nobody but God knows and nobody cares. Just so many boys in blue, so many boys in gray, so many boys in khaki. The common man, were he wise, would not court war.

Others vote the war, he fights it. Others reap the wealth, he creates it. Others fling wide the borders of their empire but it rests upon his broken and bleeding shoulders.

3. The IDEALIST does not want war. Those who are interested in the higher things of life,—schools, colleges, and churches,—those who want to conserve the garnered goodness of the race. As Tennyson long ago said, "Let the ape and tiger die!" Those who cherish kindness, gentility, and reason for their own sake, could not want war.

4. The SCIENTIST can not want war. To say that this past great war was in any way due to the teachings of modern biological science, seems to me to be utterly foolish. No sane scientist wants forever to continue this senseless struggle for existence. Those, moreover, who believe that "out of one hath God created man, etc.," can not court war. If we believe that there is any good thing in the black and yellow race; if they are anything more than cattle, we can not fight them and kill them and ruin them.

5. Those who are interested in the PHYSICAL VIGOR of the race and its continuity, can not want war. It seems to be a well established fact that war depletes the race stock. Its harvest is not of the weak, but of the strong; not of the ill but of the well; not of the cripples, it makes cripples. War does not seek recruits in the hospitals of the land but in schools and colleges. The first wealth is health and that nation is doomed to extinction which destroys her manhood.

"Ill fares the land to hastening ill a prey  
Where wealth accumulates and men decay."

Jahn the great Swedish gymnast was right when he said, "In the last analysis only strong muscles can make a nation great or a people free." Spain today is paying for her prodigality of her true elite during the Inquisition,—and what is more, she shows no signs of recuperation. It is commonly thought that the Napoleonic wars were responsible for as much as three inches reduction in the French stature.

What the human male might be in stamina and physical vigor had it not been for wars, no one knows. Instead, he is a second-rater among the life forms of the

# Getting Ready for War, or Is War

By Dr. Charles E. Jefferson, Minister

Let us get rid of the notion that war between Great Britain and the United States is "unthinkable." Certain illustrious individuals have said so more than once but this does not prove that it is so. War between these two countries is not only thinkable but it is easily possible—if we go on as we have been going. War would be insanity, but insanity is possible. War would be a crime against humanity, but the world is full of crime. War would be a heinous sin, but countries have never hesitated to trample on the law of God. War would be suicide but suicide is always within the range of the possible. Some day we may awake and discover that war between these two countries is not only possible but probable. Even now there are able men who are convinced that it is probable. It certainly will become probable if we go on as we have been going.

We have been following the same course which Great Britain and Germany followed before the World War. They had been friends, but they engaged in a naval race and in the race they became

enemies. We are in a naval race with Great Britain. Some men say we are not, but we are. Some say we are only providing for our needs. That is camouflage. Some say we are just "rounding out" our navy. That is buncombe. We want more ships because we have counted up the ships of Britain and knowing the number of her ships we want to round our navy out. We want to build according to our needs. When we add new ships England counts our total number, and at once decides to "round out" her navy and build according to her needs. The navy lords of both countries have not only an amazing capacity for deceiving themselves but they possess a satanic power of deceiving others. By the dexterous use of words they cover up plain facts which ought to be faced. It is an ugly fact that Great Britain and the United States are at the present hour engaged in naval competition.

We know how a naval competition once upon a time worked out. It will, unless checked, work out that way again. The outcome must always be the

earth, full of every kind of weakness and disease, and war has, in all probability, contributed its full share. We talk much of eugenics and in Ohio are contemplating the passing of certain eugenic laws. But what utter folly to do so and then as soon as we get a generation of strong men, take them out and shoot them to death! In every war victors and vanquished alike stand to lose what they can not regain, easily.

6. War also takes terrible toll of womanhood in ways that I can not mention but they are none the less certain and real.

Has war ever done any good? Yes, as many other social institutions, it has its good as well as its evil side. It has brought a certain degree of solidarity among peoples. It has served to cross-fertilize cultures. It has encouraged a certain type of patriotism and personal bravery. It has served to break down certain sectional lines. But that these could have been done with less cost, seems certain.

Now, who wants war? Those who profit by it, of course. There are several ways to profit by war. There is the money gain. There are the shoulder straps and the right to command one's fellows, which would never happen in civil life. There is place and power and profit.

2. Then there are those good but much misguided souls who still believe in the fighting instinct. That there are instincts leading to self-defense, no one will deny, but that this relates to as artificial a thing as organized war is another matter. They also argue that it tends to strengthen one's desire to conquer, but I want to remind you that "peace hath her victories no less than war." Also, it is argued that it keeps down excess population, and it does, but there are other and better means of controlling the population of a country.

3. Also there are those who still think in terms of nationalism, instead of internationalism. We must have our place in the sun. "My country right or wrong." "Hoch der Kaiser." "Deutschland uber alles." And Germany was by no means alone in that sentiment during the World war. Many a notion of national honor is after all, but idle sentiment.

A better way to show our love of country is to live for it and to emulate the best ideals which have been exhibited on all the battle fields of the nation from the days of Lexington and Concord on down to those of Belleau Wood. Ours has been a glorious history of war; let it be as good in all the long and happy days of peace.

I stood not long ago at Sharpsburg where the old ramparts of that bloody battle field may still be seen. I plucked a white rose, but pale with red, right where I imagined a boy might have fallen. These men did not want to die. They wanted to live, or there would have been no breastworks, mute evidence to their love of life! But the shaft erected to the memory of the fallen Union heroes bore gracious words,—words worthy to be written across the sky in letters of living light, words worthy of peace no less than of war, "Not for themselves, but for their country."

Ashland, Ohio.

## A Sublime Scripture. V

By Dr. G. W. Rensch

The second outstanding theme of the Hebrew letter is that Jesus takes away our sins; thus becoming our great High Priest. "When he had by himself purged our sins, sat down on the right hand of the Majesty on high." This is the language chosen to acquaint all struggling souls



# Unthinkable with Great Britain?

Broadway Tabernacle, New York

same. It will be easier to drag us into war with Great Britain than it was to drag us into war with Germany. We had no blocs of people in 1913 who were hostile to Germany. Germany was almost universally admired throughout the whole United States. But we went to war with Germany because of certain things which her government did. We have in our country large groups who do not like England and who would not be averse to fighting her if she should at any time give us provocation. We have huge piles of combustible stuff and so also has England, and a spark might set both countries on fire.

There are those who keep saying—"there is no danger"; but that is what men said in 1905, and in 1910, and even in 1913. Some men never see danger until the house is ablaze over their heads. "Oh, you are an alarmist!" So men are now saying and so they said in the ten years preceding the World War. If we use our intelligence and know how to interpret history there is a very good reason for being alarmed. Whenever the naval

lords of two countries become the counsellors of those nations, there is nothing but disaster ahead. They work on a wrong philosophy. They do not understand the universe they are living in. They are able but shortsighted; they are well educated but narrow minded; they are noble but mistaken; they are patriotic but ruinous to their own country and the highest interests of the human race.

If you desire to know in what direction we are moving, then take note of the war games which are played on the land and on the sea and in the air, and pay attention to the space which is given to these games by our great city newspapers, and give ear also to the speeches which are made by generals and rear admirals and which are broadcast over the whole nation, and you will be convinced that we are indeed preparing for the next war. We are doing the very same thing which Europe did before she plunged into the abyss. The nations kept right on building cruisers and playing war games until the flood came and swept ten million men away.—Reformed Church Messenger.

with the help needed and the help at hand. The office of prophet and that of priest are entirely distinct. When Moses was chosen as the first of the prophets, Aaron was chosen as high priest. The primary function of the prophet is to present God's revelation to man. The priest presents that plan—the sin-offering of men, to God. "The prophet represents God before men. The priest represents men in the presence of God. The priesthood, therefore deals with sin as God would have it dealt with. The whole procedure suggests the Passover lamb, the day of atonement, that solemn moment when the priest stood before the Holy of Holies.

A prominent writer has said, "The first three chapters of the Epistle elaborate the author's presentation of Jesus as the great Prophet. The next seven present him as the great High Priest." "We have not an high priest who cannot be touched with a feeling of our infirmities, but one who was tempted in all points like as we are. . . . Let us therefore come boldly unto the throne of grace to receive mercy and grace to help us in time of need" (Heb. 4:15, 16). Jesus, our High Priest, is tenderly sympathetic and willing to save. Though tempted, he always conquered. Our great High Priest "hath passed through the heavens," and is "holy, guileless, undefiled, separate from sinners and made higher than the heavens." Herein is one of the great battlegrounds of the religious world in which we live. Speculative theology denies that Jesus Christ is the great High Priest who "by himself purged our sins." The modernist is willing to place Jesus on the pedestal of fame besides Buddha, Socrates, or Mohammed; but mention the death on the cross as having anything to do with the forgiving of sins, and you arouse nothing but sneers and abuse. And the status of religion in many a church of today ought to be proof enough that many a timid preacher has broken the keen

edge off his preaching sword because of an abiding belief that something else is wrong with this old world other than its sins. Again and again, has the New Testament pointed out that Christ bore our sins, and that there is a direct relation between the forgiveness of sin and the death of Christ; that "The blood of Jesus Christ, his Son, cleanseth us from all sins" (1 John 1:7). "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:6, 7). "Unto him that loved us, and washed us from our sins in his blood" (Rev. 1:5). "Who his own self bare our sins in his own body on the tree" (1 Pet. 2:24).

Of course, unregenerated humanity is sensitive when in our pews about being classified with sinners. But we did not do the classifying. Far be it from me to apologize for anything my Lord has done. Whatever we may think about it, his decree as to what ails this old world stands. My notes say that when Prof. E. G. Conklin, a teacher of biology in one of our great universities, gave the Commencement address not long since at Western Reserve University, he said, "The only remedy for decadence of conduct today is education and more education—not fundamentalism and supernaturalism." The comment of the writer was this: "Notice the confession: Decadence of conduct (de cado—fall down), the downfall of conduct. There never was a time when education was so widespread and intensive, or so godless." When Loeb and Leopold, two honor graduates, boastful of their atheism, which they had imbibed at college, murdered a little boy to experience the thrill of seeing the death struggle, Clarence Darrow, their attorney, appealed for mercy on the ground that they were not responsible because their act was the result of instinctive reactions from their animal ancestry. A more infamous or deadly doctrine can scarcely be conceived. The trouble with Mr. Darrow and

his kind is that they are not too intellectual. The trouble is they are not intellectual enough. If they had more intellectual capacity, they would take in more of the great facts of human conduct. No, the world is not half intellectual enough. When it becomes more evenly balanced, it will recognize the moral concept in human nature; and if society does not destroy itself, there must be enough ballast to prevent the old ship from listing. The religion of Jesus supplies such ballast.

The last statement in our study of this sublime scripture is this: "Sat down on the right hand of the Majesty on high." This introduces a new angle in the great Spokesman of God. This expression does not fit that of the prophet or priest. The prophet is to go among the people, and declare what God would have them know about their own destiny. The priest is to go into the temple and worship. He does not sit down. He stands rather, in awe and reverence. Outside the people wait in fear, lest he should offend, and thus fall into condemnation. But Jesus, our great High Priest, having spoken, and having purged our sins, "sat down." And "on the right hand of the Majesty on high." This answers to the conduct of a king. This implies, too, that an infinite Father has done all that can be done to win back a rebellious world. He "spoke in times past unto the fathers by the prophets." Then in these days at the end he has spoken through his Son. Mighty message! Wonderful concern! "It is finished," were cries out of the heart agonies of the cross.

"But 'he that descended is the same also that ascended, up far above all heavens;' 'Him hath God highly exalted, that at the name of Jesus every knee should bow, and every tongue confess.' After going to the lowest depths, he ascended to the highest heights; he is reestablished in the glory he had with the Father before the world was. Now, in the full insignia of this heavenly glory, he will come again 'to judge the quick and the dead.' His second coming will be in extreme contrast from his first coming. He came poorer than the poorest; he will come next as the King of kings, and Lord of lords. When here he was the Good Shepherd for all the hungry, sin-sick souls; today he is the Great Shepherd in that his salvation can reach down and lift up the most hopeless sinner; when he returns again, he will be the Chief Shepherd—thank God."

Shipshewana Lake, Indiana.

## Jesus, A Friend Indeed

By Frank Gehman

His love, how tenderly deep! His friendship, how beautifully sweet! He himself said, "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). It is a beautiful and touching picture to see one friend out of love to another laying down his life for that friend. The sight of such an unselfish and generous act touches and thrills our hearts. It rouses our admiration. It calls forth our sympathetic pity, even as it draws out our praise of such meritorious conduct. We are fascinated by the display of such fervent friendship. We are even astonished at it, yet we know it to be not humanly impossible. It has happened repeatedly through the course of the world's checkered history. We are warned to a little deeper appreciation of humanity when we witness so noble a deed in the life of the race. The words of Jesus come back to us, "greater love . . . hath no man . . . than this." Perhaps you say, "I hadn't thought of his love as being so real, so warm, so vital as that. After he has placed such value upon

such a friendship as that he laid down his own life for his friends! I believe I can love him more now. What a beautiful picture of his love! Yes, my friend, it is a beautiful picture, surpassingly beautiful, but IT IS NOT A TRUE PICTURE of the love of Jesus. If you thought so you are mistaken, my friend. Jesus Christ didn't die for his friends; he died for his ENEMIES. "While we were yet sinners Christ died for us" (Rom. 5:8b). If we were sinners then enemies of Christ. Thus it is true that "while we were enemies, we were reconciled to God through the death of his Son" (Rom. 5:10). Yes, human love will induce one friend to die for another. However, it was Divine Love which led One to die for those who were his enemies. That is the kind of love which this one, our Friend yet more-than-friend, wants us to enjoy, to take pleasure in, to feast upon. In its sunshine he bids us bask our souls. Paul says, "Peradventure for the good man some one would even dare die" (Rom. 5:7b). That is to say, that it might happen that for a good and worthy man another would be willing to die. But did Christ die for such men? He certainly did not; he died for sinners. He died for those who made themselves enemies of God, enemies of him. What love! And we, poor, weak and sinful though we are, are the objects of it. What a glory to God's holy name is wrought through the redemptive work of Christ! Through the showering of this love upon us! I have power to punish my little child. My strength is greater than his. He is largely helpless in my hands. Yet how much more honor to me if I can win him, woo him, love him into doing that which is wanted of him? It is so with God. Instead of unstaying the hand of justice he has offered us salvation. Instead of sending a judge into the world to call upon men he first sent a Savior and Friend. This Jesus is our Friend. What beauties to his friendship! Not for good men he died, but for sinners. Not for friends, but for enemies. Will not the universe forever bless and praise such a friendship as he sustains with us? If the first picture presented constrains to a deeper love of Jesus how much more should the picture of his death for enemies constrain us! O friends, truly "everybody ought to love Jesus." He is our Savior, Friend. His friendship puts purpose into our lives. It gives worth to the life we now live. It gives meaning to what we meet along the pathway. It gives life itself. "I have called you friends; for all things that I heard from my Father I have made known unto you" (John 15:15b). What a precious Friend is Jesus; a Friend indeed.

Uniontown, Pennsylvania.

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## SIGNIFICANT NEWS AND VIEWS

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### CIGARETTES AND GOOD HEALTH

Zion's Herald recently hit the insidious and totally misleading propaganda in present-day cigarette advertising in a strong, direct editorial made up largely from quotations of protests from various organizations. It is stated that the Federal Radio Commission has no authority to censor radio programs in any way, and thus the propaganda of a great tobacco concern goes on unhindered.

Recently a large late-evening radio audience has been offered a very high-class dance orchestra playing the most popular numbers. This service "baits" the listener-in to have his set tuned in. Then, interspersed between groups of numbers, the leader reads testimonials as to the wonderful qualities of his brand of cigarettes. They are held to be a wonderful aid to good health; they keep all women thin and offer a fine substitute for sweets and other fat-

tening delicacies. The company contends that if you desire steady nerves, an aid to health, and a way to counteract certain harmful appetites, all you have to do is to smoke cigarettes.

This sort of propaganda goes out to a large radio audience every week. By direct statement and by many implications cigarettes are alleged to have high health value. Is this true? If it is not, should this sort of stuff be allowed on the air by a commission operating in the public interest?

This is not a matter of anti-tobacco fanaticism. Those who use cigarettes themselves are among the number who have written to **The Congregationalist** protesting against the sordid methods by which cigarette manufacturers are promoting the sale of their wares—and likewise the sordid commercialism of the distinguished people who are willing to prostitute their fame—**prostitute** is precisely the word—by endorsing various brands of cigarettes for the sake of added notoriety or pocket money. The optimism of these people whom cigarettes keep from never having a cough, and from similar troubles, is about on the level of the schoolboys' endorsement of pins as having saved the lives of many people through their not swallowing them.—**The Congregationalist**.

### "DIGLOT" SCRIPTURES

A group of Scriptures characterized by the curious word "Diglot" is described in a recent circular issued by the American Bible Society. In a "Diglot" a Gospel or, in some cases, the whole Testament is printed in two languages side by side, either upon the same page or opposite pages.

It will be a surprise to many to find that "Diglot" Scriptures in more than thirty languages, from Albanian to Yiddish, with English as a parallel language, are available for those who seek to bridge the gap between the language of their fatherland and the language of their adopted country, and in turn for those who, having English as their native tongue, seek to master other languages.

Religious and educational workers in foreign-language communities have found these publications of especial value. "Diglot" Scriptures are of use in classes for teaching English to foreigners, in the study of languages in colleges and high schools, and in the study of the Bible. To those familiar with more than one language, these little books throw light upon the meaning of the messages of the Bible as seen by those who have translated them into other tongues.

This circular may be secured from the American Bible Society, Bible House, Astor Place, New York City or any of its Agencies.—**The Evangelical-Messenger**.

### CRUISERS OR GRATITUDE?

Joseph Goldberger is a name to cherish in sacred memory. He was an Austro-Hungarian Jew. Educated in the United States, he was attached as surgeon to the public health service of the federal government. He observed in the southern states the ravages of the unknown malady, pellagra. He went into the infested regions to study the disease. He exposed himself to whatever danger the investigation might involve. He subjected himself to repeated experiments in which he tried to inoculate himself with pellagra. He spent the best of his life in the study. He conquered the disease. Now he is dead. Congress is asked to grant his widow a pension of \$125 a month. Congress hesitates at such extravagance. It needs \$500,000,000 for cruisers.—**The Baptist**.

"Christ did more than do something for Paul. He did something in Paul. He did more than change Paul's lot. He changed his character."—Rev. James Austin Richards.

## Our Worship Program

### Daily Readings and Comments

#### MONDAY

**The Preparation for Service**—Read Ezekiel 3, entire chapter. Note especially v. 1: "Eat this roll, and go speak unto the house of Israel." If we attempt to show others the way before we ourselves have walked in it, our efforts can only meet with failure and derision. We cannot hope to win others unless our own lives are in accordance with his word. May we, O Father, receive in our hearts and hear with our ears all the words that thou shalt speak unto us, that we may go to those held captive by sin and say: "Thus saith the Lord God" (vs. 10, 11).

#### TUESDAY

**Service: Where?**—compare vs. 5 and 6, with Matt. 28:19, 20, and Acts 8:4. There are many who feel called to the mission fields, but who feel that it is impossible for them to go. That being the case, they feel that there is nothing else for them to do. It may be that God has called us to go to many people of a strange speech; if so, may nothing prevent us, for surely they would hearken to us, and many be saved. The word is sweet to all (v. 3). But let us not forget the manifold opportunities—yes, the demands—for service among our friends and kindred, in our own local churches.

#### WEDNESDAY

**Service: What?**—v. 27; read also Phil. 2:1-18. No workman worthy of the name can be unconcerned as to the success of his efforts; especially is this true when the material with which we work is the human life and soul. However, if he is conscious of having put forth the best effort of which he is capable under God, he need not grieve if his efforts end in apparent failure. It is the faithful effort that God rewards (Rev. 2:10).

#### THURSDAY

**Our Safety**—vs. 17-21; read John 17. As Paul said: "Necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel!" Even from a selfish standpoint, we have every reason to sound the warning. Our brother's eternal safety may depend upon it, but with even greater certainty our own safety depends upon it.

#### FRIDAY

**Our Peril**—v. 20; John 10:1-30. Following our rule of applying the scriptures wholly (but not exclusively), to ourselves, let us recognize the fact that it is possible for even a righteous man to turn from his righteousness and be lost. We ought always be on our guard, but we need not be fearful; for, except by our own choice, no man is able to pluck us out of his hand. Praise God, he is able to save to the uttermost!

#### SATURDAY

**Wages**—v. 18; Rom. 6:1-23. There are those today, as there have been from the beginning, who would have us believe that there is no such thing as sin, or eternal punishment (as a sidelight on spiritual death, read Rev. 20:14). However sincere such people may be, they are deceived and the truth is not in them. The whole world lieth in sin, and there is only one remedy. Help us, O God, ever to present thee, in word and deed, as the one who was lifted up for the sin of the world!

#### SUNDAY

**The Glory of God**—v. 23; read Psalm 19. By a comparison of the Old Testament references to the Glory of the Lord, it will be seen that this expression refers to the visible manifestation of the presence of God. God appointed a place where he would reveal himself and his message to Ezekiel, and at the appointed time and place the promise was fulfilled. Thanks be to God that he has appointed a time and place when we may see something of his glory, and may hear his word. May the tongues of all those who preach today cleave to the roofs of their mouths except thou shalt open their mouths and speak through them the word of the Lord. And may none who hear forbear! Amen.—T. C. L.

W. I. DUKER  
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Goshen, Indiana

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Maurertown, Virginia

**NATIONAL SUNDAY SCHOOL  
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## The Vacation Bible School

Published by the Standard Bible School Forces

(Continued from last week)

### A Three Years' Course

The Vacation Bible School course is a three years' course, and the teacher of each group—Kindergarten, Primary and Junior—is provided each year with a complete text-book for that year.

The pupils are released after completing the third year, and each year a new set of children compose the Kindergarten group.

### First Year Equipment

1. One Kindergarten text-book, complete in detail, and one package of large, colored pictures—a picture for each Bible-story program.

2. One Primary text-book, complete in detail.

One package of large, colored pictures. One package of sand-table and poster cut-outs illustrating each program.

One Primary mounting-book and one set of cut-out sheets—a set for each pupil.

3. One Junior text-book, complete in detail.

One package of large, colored pictures illustrating the programs.

One package of sand-table and poster cut-outs illustrating the programs.

One set of small, colored pictures for decorating the note-books.

Price of one complete first-year outfit, \$12.50.

### A Typical Day's Work

In a general way, a day's program with the Primary group of the Vacation Bible School is as follows: (We select the Primary because it is the central group of the three. Each of the other programs is perfectly adapted to the age for which it is prepared. The Kindergarten includes more recreation, and the Junior more Bible drill and memory work.)

9:00—Assembly and Worship Period. No teaching in this period—purely worship. Quiet music, prayer and offering. The song is related to the thought of the day's Bible story.

9:10—Habit Talk Period. Stories and talks aimed to teach right habits and morals. Most of these habit talks bring out the life principle of Bible stories. For instance when the Bible story of the day is of Jesus healing the blind, the habit talk concerns the right use and care of the eyes.

9:25—Music Period. This period is devoted to teaching songs related to Bible stories.

9:30—Bible Story Period. The book for each group contains a course of twenty-five Bible stories. For the Primary and Kindergarten groups the stories are arranged thematically. For the Junior group the stories are aimed to give the sweep of Old Testament history to the division of the kingdom.

10:00—Bible Expressional Period. Here, for thirty minutes, the pupils are taught that Bible truths and stories are for everyday life and practice. They are taught to re-live the story in the doing of good deeds,

or to dramatize the story and thus impress it, or to work out the scenes of a story on the sand-table, or to make models of things related to the story, such as the making of a drinking-cup in the story of God's gifts of food and water; the making of a harp or cutting out of a sheep in the story of the twenty-third Psalm. Details and methods are in the book.

10:30—Recreational Period. An excellent list of graded and motivated games is to be found in the appendix of the book for each group or grade. The Kindergarten games have been brought to perfection by Kindergarten experts. The Primary and Junior games are furnished by Mr. Will R. Reeves, of the Cincinnati Community Service, and are in use in practically all public playgrounds in the United States.

10:50—Handwork Period. For the first two weeks of the school this period is devoted to the making of suitable gifts for children of some institution. In the third week the pupils make gifts for their fathers and mothers; in the fourth week gifts for themselves, and in the fifth week they put their handwork into shape for the closing-day exhibit, followed by distribution. Complete patterns and directions for making each article in each book. All handwork carefully graded.

11:20—Closing Period. Patriotic and religious. Uniform throughout the term.

The Books Prepared by Experts in Experience as Well as Theory

Miss Edna B. Rowe, author of the Kindergarten book, is an unexcelled Kindergarten teacher in the city schools of Toledo, O., and has had a wonderful experience as the superintendent of the Beginners department of the Central Church of Christ in that city.

Mrs. Florence Waterman, author of the Primary Book and editor of the entire Standard Vacation Bible School courses series pursued special courses in Cincinnati University, and had practical experience as superintendent of the Children's Division in the Bible school of the Walnut Hills Church of Christ, Cincinnati, besides coming into touch with the general need through her work as editor of the Children's Division literature of The Standard Publishing Company, Cincinnati.

Mrs. Lydia C. Perin, one-time general supervisor of the Vacation Bible Schools of Cincinnati, O., is the mother of four children, who have been her laboratory. She is also a teacher of experience in the public schools, a children's library worker and an expert teller of stories.

Mrs. Margaret White Eggleston is associated with Boston University as instructor and teller of children's stories. She is well known everywhere among educators of children.

Mrs. Eggleston and Mrs. Perin are joint authors of the Junior book—Mrs. Eggleston having furnished the Bible stories and Mrs. Perin the remainder.

### Miscellany

Each teacher's text-book gives a list of articles for the successful beginning and continuation of the school, such as an American flag, Sunday school flag, poster paper, crayons, blunt scissors, pasteboard, etc.

### Opening and Closing Days

Special brief suggestions are made in the introductory pages of the teachers' text-books concerning the right way to start off on the first day of the school, and the right program for the last. In the books attention is also given to a special Friday program at the close of each week's work.

### Music

Not simply the words appear, but also the music of all songs appears in the book for each group. Too much can not be said about the superiority of our plan of placing each teacher's material all in one book, instead of referring to a scattered list of volumes.

### Graded

Our entire three years' course is planned according to the very best and most thoroughly usable principles of grading.

### Second and Third Years

The second and third year books of our series are in process of preparation, and will carry forward the work done in the first. The second year will be distinctly missionary; the third will give special emphasis to religious pageants.

### Our Course Unique

Since the mind of the Bible school public, and the mind of that portion of the educational public that is devotedly Christian, have been applying themselves to the job of improving the methods of training the community's children, it has been increasingly apparent that much valuable time goes to waste during the summer vacation.

Many of the world's leading educators contend that three months is too great a vacation gap anyway, and that much is then forgotten that was learned in the other nine.

Simultaneously, several ministers and leaders in the Bible school work of different communities began testing the plan of putting on a short vacation school designed to neutralize summer idleness, focus the training of the regular Bible school, secure the attendance of many children not in touch with any religious training, and so relate Bible stories and truths to every-day child-life and interest as to make a five weeks' course of delightful, and intensely profitable, learning.

The first keenly felt need was that of adequate and fitting text-books. Courses were hastily prepared by assembling such books as would lend themselves to the needs of the vacation school. Since then other books have been specially prepared by different publishers, but the course herein set forth is the only one in which all the instructional work for each teacher is at hand in one volume. We take some pride in this fact.

### First-Year Equipment

1. One Kindergarten text-book, complete in detail. One package of large, colored pictures—a picture for each program.

2. One Primary text-book, complete in detail.

One package of sand-table and poster cut-outs illustrating each program.

One Primary mounting-book and one set of cut-out sheets—a set for each pupil.

3. One Junior text-book, complete in detail.

One package of large, colored pictures illustrating the programs.

One package of sand-table and poster cut-outs illustrating the lessons.

One set of small, colored pictures for decorating the note-books.

Price of one complete first-year outfit. \$12.50.

## Editor's Select Notes on the Sunday School Lesson

(Lesson for April 21)

### III. Comfort for God's People

Scripture Lesson—Isaiah 40:1-11.

Devotional Reading—Psalm 30:1-5.

Golden Text—As one whom his mother comforteth, so will I comfort you.—Isaiah 66:13.

#### Introductory Note

"The book of Isaiah is divided by many critics into two parts, one the first 39 chapters, written they say by the Isaiah of whom we have been studying, in the time of Uzziah, Ahaz, and Hezekiah, and the other beginning with this 40th chapter, written by some other man—absolutely unknown by name—during the exile in Babylon. It is impossible to give definite proof as to whether there were two Isaiahs or only one. A part of the argument is the difference in style and the vocabulary. This must, of course, be considered. Yet there are many more modern writers who have differed at least as much in different parts of their life. It is said that if a thousand years from now the whole of Goethe's works were still extant, and were read by critics of that day, the difference between his early and his late writings would be so great that they would declare them written by two men, not by one single man, as we know positively they were."

Besides, the change in style is no more remarkable than the change of theme, remarks another commentator. "A prophet who was also a patriot would not write of the sins and coming captivity of his people with the exultant and joyous style which he would use to describe their redemption, blessing and power in John 12:37-44 quotations from Isaiah 53 and chapter 6 are both ascribed to the prophet Isaiah."

#### Illustrating the Golden Text

At a conference in Northfield some years ago Dr. Rainsford told the following experience: A lady lived near me (said he) who had an ungodly husband, and who suffered from heart trouble. The doctor had forbidden any one to go near her, especially a clergyman, as any mental disturbance was liable to take her off instantly. One bright spring day I walked out on the lawn in the rear and stood basking in the sunshine. As I admired the prospect I began to repeat some words of Scripture to comfort myself, as it were. As God would have it, I read the words toward the close of Isaiah 43:21-26, laying deep stress on verse 25, 26,—"I, even I am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Put me in remembrance; let us plead together, declare thou that thou mayest be justified." When I had finished I heard a voice behind me: "In the name of God, Mr. Rainsford, what am I to put him in remembrance of?" I was almost afraid to turn around, so I read again: "Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honored me with thy sacrifices," and so on. Then she said again: "In the name of God, what am I to put him in remembrance of?"

I read it again. "You don't mean that I am to put the Almighty in remembrance of these things?" "Yes, that is what it says; but it says something else." "What is that?" "I even I, am he that blotteth out thy transgressions for mine own sake and will not remember thy sins." She clapped her hands and exclaimed, "That will do for me." I thought then I might turn round and talk to her face to face. For some weeks afterwards it was my privilege to visit her, and she never lost her joy. She used to call me her darling after that, poor soul. When she was dying she said to me, "Darling, give me my verse." So I repeated it to her, "Thou hast wearied me with thine iniquities. . . . I am he that blotteth out thy sins for mine own sake. Put me in remembrance." Her poor lips moved and she whispered, "I do, I do," and then she went Home.—The Illustrator.

#### How to be Happy

First, no one can be happy while there is an underlying thought of wrong—wrong thoughts, wrong deeds—or even the absence of right thoughts, and right deeds. It is a fact in human nature which led to the styling of conversion "making one's peace with God." Not that we should think of God as incensed and angry with us because of our wandering from the right paths. He is still our father, and as a true earthly father he is far more sorry than angry at our failure to do the right. But we have no peace in our own souls, in our own minds. Men who believe not in God wander from one thing to another in search of happiness—and do not find it. One criminal said to a man who was trying to help him, "The worst punishment I could ever have is in being what I am." It is those who have not trust in God and his love who cry out "Life is not worth living," and who, while yet sane, end it.

But given pardon the true heart is not yet satisfied. Service for the one who has done so much for him; this would be the feeling toward even an earthly helper, if the recipient of the kindness was true-hearted. So work for God, or work of any kind done as for him, is the next step. It does not need that one goes out into the world as an evangelist or a social worker to feel that the service pleases the Father. "Who sweeps a room as for thy cause makes that and the action fine."

"Happiness might be defined, I suppose, as our experience in getting the most and best out of life. And the best methods for happiness—contradictory as it may seem—are made up of our self-expression and our self-forgetting. The happiest people I know are those who are at work, and never those who loaf or dissipate. For work of the right kind assuredly combines these two apparently contradictory elements of expressing self and at the same time of forgetting self."

But work alone is in many cases more of an anodyne than a bringer of real happiness. "I must work or I shall go mad." "Give me something to do so I will not think." And here is where God himself is needed. Loyalty to friends and family; to country; a feeling that we must not betray our better selves in doing things less well than it is in our ability to do them—these help, but they do not bring real and lasting satisfaction. Loyalty in personal relations is the spring of happiness which God has opened in our hearts. And the best of it is ours when, loving greatly, we have learned how lovable, and in our own degree as his dear children, how imitable is God. For it is so—and only so—that he can make us full sharers in his working and eternal happiness. The secret of happiness is work, so occupation of the thought that makes us out of self. But the secrets of that happy work are love and loyalty. That is the oil of gladness which stills complaining and brings us to the childlike frame of mind to which the higher Powers may speak. God himself is nearest when, in complete absorption from ourselves in work or worship, we throw open the doors of our life and thought for his unhindered coming.

I have dared to think that this is what the future life, whatever it may be, will bring to us if we have learned to walk with God. For he has not made, I am well assured, individualities as marked as ours except for individual and appropriate occupation. I cannot think either of listlessness or of unwilling drudgery in the eternal life with God. Here in our earthly life the greatest happiness I know has come to those who have found and follow their own special line and form of work. It must be so hereafter, but upon an infinitely wider scale.—Illustrated Quarterly.

<p><b>E. M. RIDDLE,</b> President Warsaw, Indiana</p> <p><b>F. C. VANATOR,</b> Associate Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p> <p>Young People's and Junior Topics in THE ANGELUS</p>	<p><b>GLADYS M. SPICE,</b> General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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### A SIGNIFICANT GESTURE

The young people of a down-town church recently made a significant gesture of international good will. They invited from the university centres of a neighboring metropolis some thirty foreign-speaking students as their week-end guests. They entertained their guests in the parish house at dinner and in the church parlors for an evening of social fellowship. They opened their individual homes overnight, bringing their guests to the church services on Sunday and entertaining them during the day. At the Christian Endeavor meeting and at the evening service of the church represen-

tatives of the foreign-speaking group participated in the program with the utmost credit and distinction.

The immediate results of this "gesture" were mutual interest, understanding, and good will, and an eager desire expressed by both hosts and guests that the event should be repeated on a larger scale. Nearly thirty young people of seventeen different nationalities were welcomed into as many Christian American homes, some of them thus coming for the first time into first-hand contact with our real home life. Who can measure the ultimate significance of such a gesture of Christian good will?—William Hiram Foulkes, in C. E. World.



## NEWS FROM THE FIELD

Our Lord's Greatest Apostles  
was a great correspondent



### FORT SCOTT, KANSAS

Mrs. Rowsey and the writer had the happy privilege of assisting Brother L. G. Wood and his people in an evangelistic campaign from March 4 to 14. The pastor will report the meeting, but since this is one of our mission points, I feel that the brotherhood will be interested in the observations of another.

I was pleasantly surprised at the church plant, its location, and the work that is being done by Brother and Sister Wood. Fort Scott has a church plant of which a much larger congregation could be justly proud. It does need some repairs but plans are being made to take care of these. It is centrally located, being about three or four blocks from the heart of the business district. A large High School Building is just across the street.

Both Brother and Sister Wood are mighty diligent in the work of the church. It is surprising how Brother Wood's health holds up in spite of the strenuous schedule he goes through. I am sure that he is thankful for that and he should also be thankful for the fruit his efforts are bearing. One of the members told me the attendance when Brother Wood came was around a half dozen; several times while I was there we had more than a hundred—the result of their efforts.

Our members there, for the most part, are not blessed with a great deal in the way of material prosperity. But they are blessed with something much more important and that is a spirituality which brings the joy and peace which passeth all understanding. The workers there really "enjoy" their religion and they seem to be trying to make it practical by serving others. Considering the conditions their gift was indeed liberal and I appreciate their generosity.

Our home while in Fort Scott was with Brother and Sister Wood and they did everything possible for our comfort. I have known the Woods for a number of years, Brother Wood being the only pastor I had before entering Ashland. Under his pastoral leadership I learned many lessons along many lines of church work that are of great worth to me now as a pastor. Because of this former fellowship, it was indeed a great privilege to have our headquarters in their home.

### Falls City, Nebraska

Our reports from this place have been ably cared for by the Correspondent, Mrs. H. J. Prichard, making it unnecessary for me to write. But since I am writing about Fort Scott, I want to add a word about our work here.

I think I can truthfully say that the church is making progress, spiritually, and I know that we are making progress along other lines. During my pastorate here the finances have always been in a commendable condition. Frank Lichty and his finance committee seem to know just how to get the money when it is needed. Prof. J. G. Dodds, and now, Claude Stumbo have ably supervised the Sunday school during my pastorate. Prof. Dodds, being one of our ordained men, occupied the pulpit while the

writer was at Fort Scott. The organization that seems to be doing most just now is the W. M. S., with Mrs. Claude Stumbo as president. We also have a progressive S. M. M. with Phyllis Hoover presiding. Christian Endeavor doesn't have the place I would like to see it have in the church here. I believe in Christian Endeavor, knowing what it has done for me, but at present we have only one society "on the map," and that a Senior society, with Dr. Cecil Johnston as president. We have many talented and well educated people in the church here and all seem willing to give their talent in service for Christ and the church.

H. H. ROWSEY.

### NORTH VANDERGRIFT, PENNSYLVANIA

Many and varied have been our experiences since last we appeared in print. The work here is making commendable progress, we are gaining ground all the while. The work with these people is an encouragement to the pastor. Of course there is no work however pleasant that does not have its discouraging features. In church work you come in contact with human beings who are prone to see the dark side of life, as well as those who see the sunny side of life. Both have their place. It takes the clouds to enhance the beauty of the sunset sky. This is the great evener of life. You never miss the sunshine until the shadows fall; you never miss the water until the well goes dry. You never miss the child's laughter until he is gone.

The Christmas program was a fair representation of good leadership. The attendance was most excellent. The children carried through the program to completion in a commendable manner. A word for the children—they never disappoint us. If the adults did half as well, and did it so willingly, the work of the church would take on a different aspect.

The evangelistic campaign was a real success from every angle. That is, taking into consideration some of the objectionable features that entered in, and that tended to offset the good we might have done. Brother Austin R. Staley, a former school mate of the writer, and now pastor of the Cone-maugh church, piloted us through an evangelistic campaign very successfully. The visible results were very gratifying, 8 accessions and 17 reconsecrations. Others are expecting to come with the ones that have already cast their lot with us.

Through the preaching of Brother Staley the church has experienced a new grip upon the eternal realities. The NEW members have helped to inject new life, new blood into those already members through their zest and their enthusiasm. There have been some indications of a new phase of church work being sponsored by those who are interested in seeing the church force ahead. Time only will tell as to its ultimate outcome.

The Vandergrift Brethren are elated over the fact that a privilege has been extended to them to hear the College Men's Glee Club. Plans are being laid to entertain

them in Brethren homes during their brief stay with us. The Club will give their Concert in the High School Auditorium April 6th. Every effort is being put forth to make it a success. May their coming here incite in our young people a love for Ashland College, the best place in the land.

H. C. HAMMOND.

### VINCO AND MUNDAY'S CORNER, PENNSYLVANIA

The work of the church here at Vinco and Munday's Corner is moving along in the even tenor of its way. Our work in the winter times is always more or less hindered by circumstances over which we have no control—bad roads and sickness. Many of our people live off the main highway and are often hindered in their church attendance by roads closed by snow drifts. This winter we have had an unusual amount of sickness. Notwithstanding these hindrances our work has kept up fairly well. With the return of spring our work has already shown signs of taking on new life. Our Sunday schools are entering a campaign of increased earnestness which will manifest itself in increased attendance. At Vinco we have had two additions to the church and several candidates for baptism. These would have been baptized before this if it had not been for sickness. At Vinco Brother Charles Ashman of the Napoleon Street church will conduct an evangelistic campaign beginning the last of May. We are grateful to the Johnstown church for sparing their pastor long enough to conduct this service for us. We are very confident that this evangelistic service will mean much to the life of the Vinco church. I will hold a like service at Munday's Corner after the Vinco revival. We crave earnestly the prayers of the brotherhood for the success of these two evangelistic campaigns. I think our Easter offering this year will be larger than it has ever been. Our people are becoming more interested in Missions as they read of the thrilling experiences of those on the field. May all things work together for our good and his glory.

J. L. BOWMAN, Pastor.

### FREMONT, OHIO

It was the writer's privilege to spend two weeks in a special meeting with Rev. Crick and his church in Fremont. These were weeks of real fellowship and blessing. Brother Crick is a tireless worker and has the confidence not only of his own members but of the people in general. He proved himself a fine yoke-fellow and the writer has a richer experience because of our fellowship. Brother Crick is true to the Word and has a knowledge of its contents and teaching. Best of all, he has the courage to fearlessly preach it and is leaving an impression wider than the membership of his own church.

Certain conditions make the work at Fremont difficult. There is need for more men who will take the responsibility of helping put over a real program. Some caught the vision during the meetings and are ready to meet the tasks which are theirs. Under the direction of their present pastor I am sure a larger work will be accomplished. Ours is the only church that practices any form of immersion. This furnishes an opportunity not often found in a city of this size.

As is usual today, we found it difficult to interest the unsaved. In spite of much visiting and newspaper publicity, compar-



actively few unsaved were found in the services. However, the meeting was not a failure. Practically the entire membership took a definite stand by rededicating lives for definite service. Some confessed Christ for the first time. One consecration repays all the effort. A man near eighty, who at one time was faithful as a member of the church but who had gotten far down in sin, came to the service under the influence of liquor. In answer to prayer his mind was cleared to such an extent that he was able to follow the message. When the message was done and the invitation pressed this man, old not only in years but old in sin, came sobbing and gave himself anew to the Lord. The change in this man was remarkable. After a few days he had a new expression. He was faithful in his attendance and was happy to be able to enjoy the blessings of the Communion service on Monday evening following the meeting. I believe the Holy Spirit has done a real work of grace in this man and by the help of the prayers of the Fremont people I feel sure he will remain faithful. Never has the writer experienced a more direct answer to prayer. From the time my attention was called to this man's condition I was burdened for him and while the pastor had charge of the opening service I gave myself to prayer. Answer came in a definite way. To him be the praise. This is but an illustration of what often takes place in city mission work.

I made my home with Sister Barenger, one of the outstanding leaders of the Fremont church. She is superintendent of the Sunday school and a leader in all the activities of the church. Everything possible was done for my comfort.

They remembered the evangelist in a fine way financially. This despite the fact that they are a "mission church" and had just recently made a substantial payment on their church debt. When conditions are kept in mind, this was one of the best offerings I have ever received.

With a spirit of real cooperation, under the present pastor, the Fremont church has a future. May the Lord richly bless them in their effort to build up a work to his glory.

#### Canton, Ohio

I returned to Canton just in time to get a line on things preparatory to Easter. The services of the day were all that could have been asked. The largest Sunday school attendance since the dedication of the new church building; a full house at the morning service with the largest Foreign Missions offering in the history of the church. From present indications the offering will reach, if not exceed, the Five Hundred Dollar mark. The Lovefeast and Communion at seven o'clock closed a most pleasant and profitable day in the experience of the Canton church. The best part is that this was not the result of any special drive. The pastor was in the meeting at Fremont and got back to Canton on the Monday preceding Easter. This is a part of the fruitage of the special meeting held just before leaving for the Fremont campaign. With the same sort of team-work there are still other things ahead for the work here.

During the absence of the pastor the work was most acceptably cared for by local talent. Miss Margaret Snyder, president of the W. M. S. had charge of the morning services. She brought messages on "Mission Work in Africa." The Girls' Gospel Team from Ashland College had the service for the first Sunday evening. The sec-

ond Sunday evening service was in charge of the Christian Endeavor under the direction of Miss Gladys Spice, National Secretary and Treasurer of the Christian Endeavor societies. I have had only the very finest reports of the work done by all these people.

The Canton work is moving forward in a satisfactory way. Folks outside our own church are being touched and the future promises some worth-while things if the membership continues to give the same co-operation now given. We are planning a Bible Study Class to meet on Tuesday evenings. This, too, is a result of our special meeting. It was then discovered that many people in Canton, in churches other than our own, are hungry for the message of the Book. To meet this situation as well as to care for the needs of our own membership, this class is being formed. We are hoping this class may furnish a point of contact with many of these hungry souls.

An advance step has been taken in the Christian Endeavor work. From this time there will be three societies instead of one. The Junior, under the direction of Miss Gladys Spice, will be conducted as a Junior church. The Intermediate is to be under the leadership of Mr. and Mrs. Walter Link. Frank Clapper is the superintendent of the Adult division. That the societies may work as a unit, Miss Gladys Spice has been elected general superintendent. Under the leadership of these consecrated people the Christian Endeavor should do even better work than was possible in the past.

J. C. BEAL.

#### UNIONTOWN, PENNSYLVANIA

In the face of more or less evident difficulties Brother Frank G. Coleman began two weeks of evangelistic services with us March 4th. The weather for the first week was genuine winter weather. The second week, as though to make amends for the harshness of the first, was delightful spring weather. People are just beginning to learn we are back on the old location. They are just beginning to get into the habit of coming to that corner. Attendance was not large but interested and attentive. It is very difficult these days to get the unsaved into the House of God. We may find it necessary to go after them where they may be found. Only occasionally will they come to us.

In the way of visible results there were five first confessions, one comes by letter, two come by relation, one of whom seeks rebaptism in obedience to the teaching of the Lord as to the manner of baptism. The invisible results, the actual results, can never be measured by us this side of eternity. That there was much good accomplished in the way of awakening interest and enlivened spirituality is evident. We praise the Lord for this another victory here in his Name and trust that many more shall follow. We thank those of the brotherhood whose prayers upon our behalf have had a part in this. FRANK GEHMAN.

18 Bryan Street, Uniontown, Pa.

#### FIRST BRETHREN CHURCH, LOS ANGELES, CALIFORNIA

So many things have crowded into our activities that we have again been negligent reporting. The "Flu" and after effects have been registered in our attendance both in the regular church services and the auxiliaries of the church. Especially was it noticeable in the Bible school. Al-

though we rejoice that, while our attendance suffered decrease, there were no deaths, for which we praise God.

We had a splendid Christmas program given by the school and a Cantata by the young people of the church. A new departure for our work here was a pageant which was very much appreciated. The programs given by the school are the best drawing services. The reason for this is that many of our children in the school come from homes where parents do not attend services, but the interest in their own children brings them to services in which these children have a part. The "White Gift" offering was commendable for our people.

We entertained the Mid-Year Conference of the Southern California churches. The Conference was interesting and helpful. The addresses were of a high order and much help was received from them. We had addresses from such outstanding men as Dr. Courtland Myers, Alva J. McClain. The addresses of both these men were heartily received. Rev. Warstler of the Calvary Church of the Brethren of the city brought us a very helpful message. Then our pastors also brought good messages that were appreciated. The writer believes that in a Brethren Conference the pastors are not merely "fill in" matter, but that they have the messages for Brethren people. Our new pastors from the East, Brethren Lynn and Mayes, were welcomed into our midst and acquitted themselves in a pleasing manner. The closing session was given to young people. A banquet was given by our church to about two hundred enthusiastic folks to whom Brother Lynn brought the closing message. Brother A. V. Kimmell is our moderator and conducted all sessions in his efficient way which added much to the success of the Conference. Brother Alan Pearce the Secretary, took care of his work in his efficient manner with the exception of reporting to the Evangelist, which he and the moderator delegated to the pastor of the entertaining church. So if this report was delayed and does not suit them, see "A. B. C."

#### Our Revival

At a business meeting, it was decided that, if we could procure the services of Brother A. L. Lynn, the new pastor of our church at La Verne, we would arrange the time to his convenience. After consulting with his people, we arranged to begin a two-weeks' meeting March 11th. Our people heard him during the Conference and were thus anxiously awaiting his coming. We prepared for his coming by prayer and a survey of our field through the Bible school and church. We did some advertising to inform the people that a meeting was in progress and the pastor directed his messages preceding to the essentials of revival. When Brother Lynn came, we were ready; we turned him loose with no ribbon attachments. He preached the Word in his pleasing manner, pleased his hearers and aroused the membership to concerted action. To invitations of consecration there were seven responses which added emphasis to our efforts. There were three confessions coming scattered during the meeting until the last day. These confessions were from splendid families and will be valuable material in our future work. But the climax of the meeting came on the last Sunday of the meeting. The school met in the main auditorium for closing services when Brother Lynn made an appeal for confessions and in response twenty-two came confessing Jesus as Savior. There is

no question as to where the church finds the field of evangelism. Confessions by relation and reconsecrations total thirty-three. Some of these already are baptized, others awaiting the sacred rite. Brother Lynn and his good wife endeared themselves to our people. This was the first opportunity for the pastor to work with him, and it was in every respect pleasant and profitable. May God bless him and his wife in the work with the La Verne church, and elsewhere as the Lord calls. We thank the La Verne people for the courtesy of permitting us the use of their pastor.

Delegations from the Second church of Los Angeles, with their pastor, Brother Kimmel, and also from the La Verne church, added much strength to the meetings. The music was under the direction of our own chorister, Brother Cecil Snyder. He attended every service and his efforts materially enhanced the success of the meeting. We thank him, the choir and the soloists.

We are now looking forward to Easter Sunday, for which special preparation is in progress. May the Lord bless every effort to his glory. We want to sound this note—church work in California does not come on easy street but demands vigilance and perseverance. We praise God for the opportunity of service in his name.

A. B. COVER.

#### REVIVAL IN NEW YORK CITY

It was my privilege to spend three weeks in New York with Sister E. M. Aboud and her people. I can say that the Brethren there are struggling hard to continue their services from month to month. Their expenses for the hall and lights run from \$175 to \$180. This load is carried by six members of our church. These six are the main standbys of our work there and much credit is due them.

Sister Aboud works at this place without salary and as far as I know she does not even lift a free will offering for herself. Sister Aboud is well known among most of the churches in New York, and her friends are many. I do not know of anyone who so easily can gather an audience on the street as she. Further she holds them as good as any street preacher I ever saw.

The attendance in the Gospel Hall during the winter season is not so good; I was told that the attendance was often less than ten, and from that number up into the twenties. When we first had twenty-four, I was told that the attendance was good that night. During the third week of services we had several bad days with rain, snow and slush, even a great deal of mud in places. The total confessions were eight. However there seems to be a habit among the wanderers in New York to go to a mission hall and confess to get a night's lodging or something to eat. Some of these are so clever at the game that they shed tears, and will testify as to the way they are blessed in the services, and the realization of salvation. I was not up to these tricks and as a consequence I was pulled for a "lift" a few times and thereby learned the lesson. On the last Sunday we had a beautiful baptismal service in Dr. J. B. Stratton's church, about two blocks away from the Brethren Gospel Hall. There were seven who put on the Lord Jesus in baptism. All of these baptized were attendants at the hall, and three of them were waiting to be baptized. The others were Rev. A. S. Vogan and wife. These were both members of the Baptist church mentioned, and these had for some years done work among

the Chinese people both in New York City and in Ontario, Canada. One man for whom they had prayed for several months also said "yes" to Jesus, and followed him all the way, even to be buried in baptism with Jesus. This Captain J. Billings for several months was a great help to our people in New York and there was great joy as they learned he had said yes. Mr. Billings had for years been a member of the Moravian church, but now is with us. Thank God for it, and may God make him a great blessing wherever he may be. There are many chances for hard, and self-sacrificing work in this cosmopolitan city, with its many channels for doing good. To me it seems that no church could fill this place better than the Brethren church, with a whole Gospel without trimmings, fringes or perforations. God in his great love CUT THIS BIBLE AS HE WANTED IT TO BE. Our remodeling on God's perfect work is like throwing mud on a perfect and beautiful picture, or like trying to tear the first floor from under a ten story building, and expecting the nine stories to hold themselves up in the air. New York, as well as any other city, is hungering for a whole gospel, which is known so little in the whole world. People often asked, "What is this that your church is teaching, we believe that since times and people change by enlightenment, that it is perfectly right to submit to these changes as we meet them." My answer to such folks is that our Bible teaches that the plans and purposes of God were complete in Christ Jesus before the foundations of the world; that God is the same yesterday, today and forever; that though the world and all hell pass away, God's word changes not. In the Gospel of Mark, chapter 16, verses 14-18, as well as in Matthew 28:20 we find the teaching of Jesus was to be continued to all the nations, to every creature. The minister whom we baptized said, "I saw these teachings in the word often but did not think of them in that way, until I saw the diagram you placed on the blackboard. As the explanation was given I could not get away from it and be true to the word of God." We are looking for several more to settle this matter in the future as they showed signs of uncertainty, though they were said to be contented with their baptism and other sacraments.

The communion service was observed Sunday evening and nineteen took part. All of these were not as yet members, but they all confessed this service to be as the word of God commanded, and very uplifting to the soul.

The last night one young boy, aged 16, came forward for the second time. He had played on the sympathy of some for nearly four weeks and made sport of it. However the evening before his second confession he and another man of the boat on which he was hired, had been in the city to get groceries for the crew. As they came back this young boy stepped from the pier into the Hudson River. How it happened that the boy got under the pier instead of out into the river I could not explain. As he came forward the next night I asked him, "Will you now quit playing with the Lord?" He said, "I decided that last evening as I was under the pier bumping my head against the pilings." I could not help saying, "Praise the Lord," as I saw him weep and sob. As he confessed he said, "I was nearly one hour in that cold water under the pier before they got me. I thought over things then more in earnest and I now will

settle it all." I don't care what kind of bumps they get, as long as they are bumped over on the Lord's side.

Sister Aboud has in New York some mighty fine Brethren working with her. Several of them are deeply consecrated to God, and very active in service for the Lord, and are ready to give their life and substance for the promotion of the gospel.

I shall long remember the kindness and sacrifices of these good people—Sisters Aboud and Thomas, and these brethren—Anderson, Rev. Allen Christensen, Billings, Gotti, Wingert. Rev. Vogan and his wife and several others whose names I do not recall, but whose kind deeds will remain with me.

May God bless both pastor and people at this place and make them a mighty power for good, even to the salvation of thousands in their city. The field seems ripe and ready for harvest, the laborers are few, may God help us to see the great need of laborers in New York state as well as in the city.

Your servant in Christ Jesus,  
S. E. CHRISTIANSEN.  
507 Tilghman St., Allentown, Pa.

#### SUMMER ACTIVITIES AT THE BRETHREN RETREAT, SHIPSEHWANA LAKE

- May 6, 7, 8. Ministerial Meeting.
- June 2nd, Sunday, Shipshewana Sunday school organized.
- July 4th, Independence Day. Rally of Brethren churches.
- July 14, Sunday. Opening Day of Young People's Training School.
- July 21, Bible Conference and Ministers' Training School.
- July 28, Closing Day of Bible Conference.
- August 4th to September 1 (inclusive), Sunday P. M. Vespers.
- August 4th, 3:00 P. M., Speaker C. R. Sensenbaugh, Ardmore Pastor.
- August 11, 3:00 P. M., Speaker, Walter Gibson, Milford Pastor.
- August 18th, 3:00 P. M., Speaker, C. D. Whitmer, Brighton Pastor.
- August 25th, National Conference at Winona Lake.
- September 1, 3:00 P. M., Speaker, B. H. Flora, New Paris Pastor.

Note (The last four speakers may shift dates by notifying Secretary of Activities committee, if necessary. E. M. RIDDLE, Secretary of Summer Activities Committee. Warsaw, Indiana.

#### MINISTERIAL PROGRAM

- Shipshewana Lake, Indiana, May 6, 7, 8
- Monday Evening, May 6
- 7:30 Devotions, Charles R. Sensenbaugh.
- Special Music.
- 8:00 Greetings (All present).
- 8:15 Sermon, A. T. Wirick.
- Tuesday Morning, May 7
- 6:30 Sunrise Prayer Service, J. L. Kimmel
- Brethren Interests
- 9:00 Devotions, H. C. Hahn.
- 9:20-10:50 Round Table discussion on these interests: Missions, Brethren Home, Superannuated Ministers, Education, Publication, and Shipshewana.
- Tuesday Afternoon
- Discussions
- 2:00 Devotions, Walter Gibson.
- 2:15 The Call and Its Responsibilities, N. V. Leatherman.

- 2:30 The Reception of New Members,  
H. F. Stuckman.  
2:45 Feeding the Feeder, G. L. Maus.  
Music.  
3:00to 3:50 Round Table.  
The Mid-week Service, led by S. M. Whetstone.  
Pastoral Calling, led by O. G. Lewis.  
Books and Reading, F. C. Vanator.  
Tuesday Evening  
7:30 Devotions, J. W. Brower.  
7:45 Music.  
Sermon, G. W. Rench.  
Wednesday Morning, May 8  
6:30 Sunrise Prayer Meeting.  
The Minister  
9:00 Devotions, Delbert Whitmer.  
9:15 The Minister Among Men,  
D. A. C. Teeter.  
9:30 The Minister Entering and Leaving  
a Parish, C. A. Stewart.  
9:45 The Minister with the Children,  
J. W. Clark.  
10:00 Adjournment.

### PORTIS, KANSAS

You may have imagined that we had closed up shop, but not yet. We are still going; but like some of the rest of the churches have been slow about reporting since the first of the new year. We have been going forward in most departments of the church work. The Sunday school has been increasing in numbers and in interest. 1928 saw the largest average attendance of any year in many years, if not the largest ever. We just closed a contest on Easter Sunday with the largest attendance for almost a year.

The church work is moving along satisfactorily. We have some folks who are never quite satisfied with anything, but I suppose all churches find the same condition existing. But we are pushing on for larger things in Christ's name. All services are well attended. On Easter Sunday we baptized 7 young people and received them into the church, and several more were almost persuaded, but like Felix of Paul's day, they are waiting for a more convenient time.

The Christian Endeavor work is alive and going along steadily. It could be better, but also might be a lot worse. We have only the one society now, the Senior.

The W. M. S. work was never in better shape than at present. They have the largest membership in their history, and are quite a help to the church and its work by their loyal cooperation and financial support. They are not getting their money by any clap-trap methods: as oyster stews, box socials, and the like. We have very few financial problems that are not solved. We are getting several tithers here now. If we could get our churches to tithe all our money questions would be settled and settled according to God's will. Read again Malachi 3:10 and 11, and Matthew 23:23.

Our Foreign Missionary offering on Easter Sunday was the largest in the history of this church. Even then it could have been more, but praise the Lord for all the victories won. It is all by the mighty power of him who said, "All power is given unto me in heaven and on earth" (Matt. 28:18).  
S. LOWMAN.

### A SOCIOLOGIST IN ENGLAND

I think in my last I was writing you about Belgium. In Brussels John and I parted company. We two had traveled together for the last five months from Japan. This period had given dad and grown son a

chance to get well acquainted. For years in spite of the fact that we slept in the same house our ways had been so diverse, I a teacher and he a student, and both had been so busy that we had not had a good chance to associate closely. These five months together, all the time has been a great experience for at least one of the party. Both of us learned to know better the other and to appreciate each other more. The parting was not easy for the "old man" at least. Both missed Mrs. Gillin very much—more than can be told—but the fact that we were alone forced us into an intimacy we have never known before. It was a great experience.

John left for Berlin the day before I left for London. Probably never again shall we have the opportunity for the close association we enjoyed during those five months. Of course he will be home again, but inevitably the battle of life for himself means that less and less the parental roof will shelter him. However hard the wrench the thought brings me I would not have it otherwise. That is what we rear children for—the battle of life. I have no wish to keep him tied to us. He must make his own life. The part of a parent is bravely to fact the fact.

I have never felt before that the years are bearing me on to old age. I am glad, however, that I still feel that I have a few good vigorous kicks left in me. I ought to be good for 15 years more. However, I have no regrets and no complaints at life. It has been good. The struggle has sometimes been hard, but life has been a "good fight." It has meant slavery of the hardest sort, with no union hours, few and short vacations, limited financial returns and many disappointments with some successes. But if the rest of life shall be as good as the past I shall lie me down in peace at last. Without overworking the old theological doctrine I can say without boasting but in humble appreciation and gratitude, that a kindly Providence has watched over my path. Of course not half the dreams I had when 23 years ago I came out of Columbia have been realized. But I know I have tried "as much as in me lay" and must say the "the lines have fallen for me in pleasant places" on the whole. I have had abundant health, have been blessed with a most faithful and helpful team-mate. The children are grown. No man can say that I have not paid my debts. I have done an enormous amount of work for which I have never received any pay. Some of it, perhaps was not worth while, but that cannot be known until the "final reckoning."

I have honesty tried to keep the Kingdom of God in view in all my work. The results are in his hands. Mistakes have been made? Yes, many. I have had my share of honors. I am content. My future like the past is in his hands. I have written all this to give point to this suggestion: Young man and young woman, do your work without fear of man. Speak the truth that is in you. Do your work with an eye single to honesty of purpose and to the upbuilding of the Kingdom of God. He is more interested in the outcome than you can possibly be. It is his Kingdom. Do not listen to every yammerer who crosses your path. Keep to your purpose. Hammer away. Recognition will come. If not here, then hereafter. God does not forget and is never unappreciative. At best the race is all too short. Run while you may. But this is not London.

A two hours' run took us to Ostend where

we got the Channel boat for Dover. Then the boat train waiting for us whisked away through the green fields of an English spring, past cities busy with various industrial activities to London.

This time London met us with rain, fog, and chill. I haven't been so cold this year. I was glad I had my winter clothes along. Most of the time I spent in visiting English prisons. I had only two days for sightseeing.

I had written our embassy from Switzerland that I was coming and asked them to pave the way for me to get permits to visit the prisons. In a pouring rain I went over to the embassy to see what they had done. A very pleasant man met me. Had I perhaps written and my letter miscarried? He could not find the letter at once. Had I perhaps brought with me from the State Department at Washington a letter authorizing them to make these arrangements for me? No, I had not. I assured him that the only place I had had any difficulty was in Egypt and that on going to the American Consul, he had immediately got me in touch with the proper authority and I had got my permits. But he assured me, the State Department had strictly warned them that they were not to do such things. But, I replied, here are my credentials from the Social Science Research Council. Finally the letter was found and I was taken into the beaming presence of the Councillor of the Embassy. This man was all oil and molasses, but he could do nothing officially because of the warnings of the State Department. However, he knew one of the English Prison Commissioners personally and perhaps he could unofficially speak a word to him in my favor. Well, by this time my Irish was up. What is an embassy for? Is it simply to help social climbers to get tickets for social functions of English royalty in London, to attend English dinners, as one can see by the London papers, the numbers are constantly doing. Or, is it in part to help duly accredited students to find out something needful for American social science? I told him not to trouble himself, that I thought I could get what I wanted without the help of the Embassy. I had been in all other countries but Egypt and there the American representatives seemed to have a somewhat different conception of their functions. I left him. I went straight up to the House Office building, sent in my card to the Secretary of the Prison Commission, told him what I had been doing, showed him my permit from the French authorities to visit their prisons and without asking for it, he offered to give me permits to visit any English prisons I wished. That American Embassy is a great institution!

I visited five of their institutions, two local prisons, the original Borstal Institution for young offenders, a convict prison on the Isle of Wight and Camp Hill for Preventive Detention, also on the Isle of Wight. Everywhere they gave us every facility to see everything I wished.

England has made great progress in her prisons since the days of John Howard. She has unified control and England has had such a decrease in crime that last year she closed 17 local prisons. The system cannot be described here, but I hope to say something about it in another place.

That finishes my study of the treatment of the criminal outside the United States. I have visited these institutions in Honolulu, Japan, the Philippines, Malay States, Ceylon, India, Egypt, Jerusalem Switzer-

land, France, Belgium and England. I have learned much. Everywhere I have been shown the most cordial treatment, except at the hands of our own Embassy in London. I have discovered some things which are not known by our American sociologists and and penologists. During the summer in addition to teaching for weeks in the summer school of the University of Wisconsin, I shall be writing my report for the Social Science Research Council which commissioned me to make this study. I shall probably have little time to write any more for the Evangelist.

I might just as well say my farewell now. I am writing this in the middle of the Atlantic on the way home. How good it will seem to get back. I have had a wonderful trip. I have seen things which will profit me the rest of my days. I can even yet not get over the wonder of the fact that I have been permitted to make the trip. Now I know from experience that the world is round, not flat. I have seen the Japanese and Chinese at home. I have seen that wonderful possession of ours, the Philippines. I have seen a little of the life of the 320 million of Indians, observed them in their villages as well as in their seaport cities. I have looked on the ruined glories of Egypt and have drunk in something of the spirit of that ancient civilization. I have sat on Ceylon's coral strand while the waves of the Indian Ocean dashed upon it. I have felt the heart beat of those Indian millions in their Hindu idol worship. I have trod the land lifted out of its barrenness and glorified by the light which streamed from the face of Jesus. I have looked upon Smyrna where the martyr Polycarp died for his testimony. I have walked through the streets of Constantinople, once the glory of the dying Roman Empire, but for so long decaying under the unspeakable Turk, and only now once more beginning to develop under a Turkish Republic. I have stood upon the Acropolis of Athens, once the glory of the ancient Greece and still the inspiration of scholars and artists. Once again I have visited the chief centers of "the glory that once was Rome."

Besides all these after 20 years I have seen the changes wrought in Europe by the War and its consequences. It seems like a dream. Through it all except for the serious illness of Mrs. Gillin, which so disappointingly upset our plans, we have not been sick a day, have not missed a meal. When I reach New York I shall have travelled over 30,000 miles, probably nearer 35,000 counting in the land travel through India, Egypt, Palestine, Europe and the Philippines. Up to date I have not been robbed of a cent and have lost no money I know of. Most of the people I have met have been friendly and helpful. My mind has been broadened by it all. An appreciation of the difficulties still to be overcome before "the knowledge of the Lord shall cover the earth as the waters cover the sea" is mine which I never had before. Yet, no pessimism about the ultimate realization has been born in my mind. But a sober optimism and one transposed by a patience and persistence if which few men dream is mine.

I have enjoyed writing you about these experiences. I hope those who have taken the trouble to follow us may have enjoyed them a little and profited much. In speaking to an audience a speaker can tell whether he is reaching his hearers, but in writing one is shooting in the dark.

I cannot close without wishing those who have read these articles written in hotels, on trains and on board ship, written hurriedly, will overlook the shipshod writing of which I have often been guilty, and will not unkindly remember that they were done in the broken and often weary interludes of hard traveling and sight-seeing. Especially do I hope that my younger readers may find some inspiration in them to strive to know, to judge kindly, to aim high and strive nobly. If I, a son of a farmer—who died without ever going to college or stepping foot outside his native land, can reach some of his boyhood dreams and more, who has had to earn almost every dollar he has ever spent since he started to college, there is no reason why you cannot do almost anything these days you set out to do. I challenge you to try. Only in our land are such things possible to so many. To that dear land my face is now turned and the ship is bearing onwards toward it night and day at 15 knots per hour. It cannot go too fast, for at the end is home, good friends, life's work and best of all the Beloved.

Auf wiedersehen!

May 28, 1928.

J. L. GILLIN.

#### ABOUT MINSTRELS

Minstrels were an order of men in the Middle Ages who subsisted by the arts of poetry and music, and sang to the harp verses composed by themselves and others. They wandered from castle to castle, and in exchange for their entertainment often were presented with gifts of great value.

Those called mummers were a type of minstrel who dressed themselves in various highly colored garments and often masqueraded at Christmas time. Usually they were recruited from the poor people of the district, and by this means were able to obtain, at the hands of the rich, Christmas gifts denied them by poverty.

During the Middle Ages in every country the minstrel of England has a counterpart.

Often they were accompanied by "histriones and gleemen." During a period of English history they sometimes helped at divine service, but as they gradually acquired the arts of juggling and sleight-of-hand and became the central attractions at fairs, May day festivals, and country weddings, in the end they degenerated into a

type of vagabond that at last came under the ban of royal edict.

The troubadours of France, particularly in Provence, were men of honor and often wealth. They celebrated remarkable events, heroic acts, and carried news—often scandal—from castle to castle. The word "troubadour" originally meant "inventor." They spoke the Romance-Latin of southern France, and during the twelfth century rose to a high estate as poets, winning the acclaim of the great. Often they employed singers to repeat the verses in the summer that they wrote during the winter, and shared emoluments with them. Richard Cœur de Lion was a troubadour, and Folquet of Marseilles, son of a merchant of means, ultimately elevated himself to a bishopric.

Emma Calve, the grand opera singer, once had an ambition to restore the genius of the old Provencal language by endowing a theater at her birthplace, Nîmes, Provence. In connection with her aims along this line, she once said of troubadours: "The contagious influence of their generous gayety made them welcome in those courtly castles which too often were the abodes of semi-barbarous cruelty and rapine. Their gentle art, devoted to the cultivation of sentiment and blitheness, practiced at its best in no spirit of self-seeking, but with ideal and chivalrous aims, could charm the most unguarded moments of private life. And so, in the course of a century or two, it was enabled to influence public opinion at a time when printed literature did not exist, nor the dramatic stage exert its power."

Everywhere in Europe they took the place both of the theater and library, and invariably made no charge for their services, but were given pay at the pleasure of their host, in such measure as he deemed them worthy.

Mottoes for Motorists — Pedestrians should be seen and not hurt.—Life.

Say it with brakes and save on the flow-ers.—Judge.

Don't kid about safety. You may be the goat.—Louisville Courier-Journal.

Time saved at a crossing may be lost in the emergency ward.—Milwaukee Sentinel.

No domestic science course is necessary to enable a girl to make a traffic jam.—Florence Herald.

## ANNOUNCEMENT

### Scenes in Bible Lands

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# THE BRETHREN EVANGELIST

## *Heart Throbs of Our Church Leaders*

X.—“Making Christ Real”

By H. F. Stuckman

Professor Denny in his book, “Jesus and the Gospel,” says: “Christ is the Prince of Life, Lord of all, Judge of the living and the dead, Giver of the Spirit, Fulfiller of all promises, now at God’s right hand.” This would mean little to us if it were not wholly substantiated by the New Testament



Scriptures, which clearly indicate that Jesus was supernaturally born, lived a supernatural life, and manifested a supernatural power over the hearts of men. Certainly these claims ought to be tested by every Christian. Long ere this, we should have proven the reality of his claims in our own lives. For our own protection and safety we should know whether or not he is what he claimed to be.

The marvelous thing we find is that every bit of evidence bearing

upon the subject will prove him just what he claims to be. Not only will the New Testament paint a picture, such as I have indicated, but the history of individuals will do the same, and the glorious history of the church will lend evidence sufficient to convince the most skeptical. Certainly there is

nothing the world needs more than a Christ who is what the New Testament pictures him to be. The greatest boon that could come to us as individuals, is to personally acquaint ourselves with him, and in daily fellowship and comradeship permit him to vindicate every claim for himself, in our lives. We will be richer and better for it. Goshen, Indiana.

“The real Christ is a person without limitation of time or space.”



## Signs of the Times

by  
Alva J. McClain

### A TRUCKLOAD of Booze for Siam

Under the rather strange rule of "diplomatic immunity," the foreign diplomats at Washington are permitted to import liquors for their own (and their American guests') consumption. Upon this hangs a remarkable tale.

Not long ago the Siamese Legation hired a private truck to haul sixty cases of the stuff from Baltimore to Washington, and the police, not being able to tell the difference between Siamese liquor and other kinds, seized the entire truckload and arrested the unfortunate driver of the truck.

Siam has not yet declared war upon the United States for the "insult" nor has the matter been referred to the League of Nations, but quite an international rumpus has been aroused over the case.

The booze has been returned to the Siamese Legation together with an expression of "regret" for the incident. Hereafter, according to a ruling by the State Department, the foreign diplomat must use his own automobile (which is generally too small), or buy a truck of his own (which is rather expensive), or else hire a truck and drive it himself (which is rather undignified).

Doubtless, prohibition agents will now be required, when they arrest a "rum-runner," to examine his credentials. If he is found to be a properly accredited "diplomat" from Siam or Liechtenstein, he will be set free and a special police escort will be provided to guard the liquor so as to reach its destination in Washington without danger from American "high-jackers" who are not too careful about the international amenities. Thus we shall maintain our standing in the "brotherhood of nations."

Truly, the way of the prohibition enforcement officer is hard. The ancient Mosaic law, written some thirty-five hundred years ago, had a very simple and satisfactory way for solving problems like this one: "One law and one ordinance shall be for you, and for the stranger that sojourneth with you." (Numbers 15:16 R. V.)

### A CHURCH that stands for Something

The signs of the times are not all depressing. The following notice recently appeared in the always interesting weekly calendar of the First Brethren church of Long Beach, California:

"Put this down in your note book once and for all—the First Brethren church of Long Beach stands for the clean, wholesome, separated Christian walk and experience. If you see some member of this church sneaking into a modern movie and delighting himself or herself in the obscene suggestions received there in word and picture; or, if you see them come crawling out of a licentious dance hall wherein lovely womanhood is constantly being debased and the right to fondle sold cheap to the common herd; or, if you see them buying a lascivious magazine from one of these newsstands, the stench from which would make a turkey-buzzard vomit; or, if you hear them reeling off a story reeking with puritid filth; or, if you see them flinging around

the recognized paste-boards of every gambler, even though in so-called "highly respectable society,"—just remember that The Brethren church at Fifth and Cherry stands for none of these things, and as members of this church, they are sailing under false colors. Some of these days, they will either repent and confess their sins, or go out from us, of their own accord or otherwise, and join those "beggary elements of the world" to which they assuredly belong!"

This, at least, is one of the encouraging "Signs of the Times."

### FOLLOWING the Example of Peter.

Pope Pius X, who died in 1914, once appealed to the example of the Apostle Peter as a precedent for breaking a custom of the Popes.

Pius, who was a sociable sort of person, gave orders that a place at his own table be prepared for his personal secretary. The Vatican Court officials protested, saying that "the Holy Father always eats alone." "Is that so," replied the Pope; "are you quite certain that St. Peter always ate alone?" The appeal to St. Peter settled the matter, and the Pope ate with his secretary, which is to his credit.

If the example of Peter may be taken as authority for breaking this particular Papal custom, students of Church History will wonder why some other more important Papal customs are not abolished. For example: Peter was never called "His Holiness." Peter never regarded himself as the "Rock" upon which the church is built. (I Peter 2:6-8). Peter never claimed to be the supreme head of the church upon earth; but regarded himself as an elder among the other elders (I Peter 5:1), an Apostle among the other Apostles. Peter was not a celibate, but was the head of a Christian home. (Mark 1:30). Peter never claimed temporal sovereignty for either the church or himself. (I Peter 2:13-14). Peter never heaped curses upon his enemies in his official capacity as an Apostle, as some of the Popes have done, but taught just the opposite. (I Peter 2:21-23).

If the Papacy had always followed the example of the Apostle Peter, Christian people would not regard it with such suspicion and aversion. And the pages of church history would be more readable.

## Questions & Answers

Conducted by  
J. Allen Miller

Readers are invited to send in suitable questions, which will receive consideration as space permits.

24. Do you think II Peter third chapter accurately describes the time we are now living in? J. J., Calif.

This scripture like many others finds us just as, and how we live. It is one of the characteristic marks that distinguishes Holy Scripture, that it speaks a universal language. The words of Peter may have had application in the day he wrote them. Perhaps other generations since then have likewise been portrayed by these same words. That his words, and many other passages, quite accurately and fully describe the day in which we live should be apparent to the

most casual reader. This teaching might be illumined from St. John. He speaks of antichrist. See I John 2:18; 2:23; 4:2. Then he adds that already many antichrists have arisen. He further defines antichrist as a spirit of denial of Christ and as the spirit of deception. II John 7. Now all this may have been taking place before the eyes of John as he wrote, and yet, the many other places where a similar spirit of deception, denial and hostile opposition to Christ is spoken of make it certain that at the end of the age Satan's supreme effort will be an incarnation of evil so malignant and dominant that we are justified in calling this person "The Anti-Christ."

25. I overheard one of our faithful older ministers remark that the church has no place for its older men. He said that in other church conferences the older men were in evidence, but that our church was in the hands of the younger men. If this is true what is the cause?

My candid opinion is that as long as a man can do his work, or do a worthwhile piece of work he will be in demand and his services will be appreciated. It is partly a matter of personal adjustment to the needs of a congregation that makes it more difficult for an elderly man to hold the field as against an equally efficient and more readily adaptable younger man. Then, and I think this is more nearly the heart of the matter, the older men do not keep alive mentally, socially and professionally. First, I mean that they quit their studies and their real constructive thinking lags and finally ceases. Then they preach the old sermons over. That would be tolerable if they gave these old sermons, the truth that was in them at the first, new and living garments to properly clothe them for our new day. I mean, too, that they refuse or fail to adapt themselves to the changing modes of life which each new generation brings in with its own advent. Finally, they lose out in methods of carrying forward the work of the church. The day when the minister did all the work is past. Happy the man who gives himself to the WORD.

At present the average age of the inmates of Sing Sing prison is twenty-eight, lower than it has been for some years. New York's Police Commissioner, Grover Whalen, says that of 3,200 criminals rounded up in recent drives, fifty per cent were between the ages of sixteen and twenty-one; and a police commissioner in the south states that in thirty years of experience with crime and criminals he has never known such extreme youth among lawbreakers as at present.

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## Organic Church Unity and What We Need More

Church unity is in the air these days, and many denominational groups are conferring with other denominational groups on the possibilities of merging their forces. It is an indication of a wholesome type of Christian spirit that is abroad in Protestantism, and within certain limits we are ready to give it our encouragement. Those limits are these, that we believe in denominationalism, so long as a denomination is conscious of having a distinctive mission and message. Whenever a church group discovers that it is a practical duplication of another church group or groups, we believe there ought to be overtures started for uniting forces. And it must be acknowledged that not a few of the denominations have lost whatever of distinctiveness they ever had, and some of them never had much. Where such close similarity exists there is little excuse for separate existence. And the more closely church groups resemble each other the more strongly are they under obligation to seek to get together. There is no longer any good reason for the continued existence of so many types of Methodists, or so many kinds of Presbyterians, or so many separate groups of Baptists, or for the several branches of Dunkers. There are other church groups that are close of kin and much alike in doctrine and practice, and a uniting of such organizations would add much in the way of strength and prevent for the future much overlapping of fields and unnecessary duplication of equipment.

We do not believe, however, in the wisdom or the rightness of a union of church groups that have outstanding differences in belief and practice. The compromising or the casting aside of the convictions involved would mean a great loss. For example, we do not believe the Brethren church ought to consider any proposal for unity with another church that has no sympathy for the ideals and practices that have made the Dunker fraternity what it is. We should maintain a fraternal and kindly spirit toward all and be ready to cooperate with other Christian groups in the building up of righteousness and in the destruction of evil in whatever ways seem practicable. But organic unity is not necessary to such ends, and from other points of view it would result in a real loss and be positively harmful to the Kingdom interests. We believe God needs a people who will continue to take all his teachings and commandments seriously. Surely he will not allow any portion of his blessed Word to perish from the earth; he will save for himself a people who will prize it, preserve it and obey it in all its parts. And may we not believe that the Dunker fraternity has come to the Kingdom for a time like this? We shall not criticize those who hold that this or that portion of the Word was not intended for our day, or that trine immersion and footwashing are not necessary as church practices, nor will we take an uncooperative and unchristian attitude toward them. But we do not think it advisable to marry into their church family, denominationally speaking. We have a right and a duty to maintain our separate existence as a church, that we may be used of God for the preservation of a whole Gospel faith and full Gospel obedience. If that is our mission, there is no obligation to consider union with those who do not agree with us on such vital matters. But we may well be serious about making strong our witness by seeking to weld together all those groups who share with us such a Gospel foundation.

However, there is something we need as a denomination and as congregations more than reunion with other groups of Brethren people, and there is something more that any church needs than union with other church groups of its kind, and that is, a more vital contact with the Lord Jesus Christ and a new sense of the urgency and importance of the church's mission. The mere fact of being a part of a large or a larger ecclesiastical body would not of itself put life into a dead congregation, nor fire with enthusiasm an indifferent preacher. Working for organic church unity

within proper limits is good endeavor, but let us not be deceived by imagining that such an achievement when consummated will solve all our church problems, or even our biggest ones. We are apt to expect "too much of this thing which we call unity," said Dr. Charles L. DeBow, prominent Methodist Episcopal minister of Cleveland, recently. "A preacher who is satisfied with playing at his task and repeating platitudes would not be changed by the changing of the name of his church," he declared. Again he pointedly questioned: "If we could unite the churches of Cleveland, or of any other larger community into one great body bearing the name 'United Churches of America,' what evils which now confront us would be removed thereby, or what great program of redemption would be immediately consummated by this action?" Indeed, there is something vastly more vital than church union that many churches need in order to become effective forces for righteousness and kingdom extension.

This is not said to discourage any who are enthusiastic about the achieving of proper organic church union—we ourselves are full of zeal about it. But it is important to bear in mind that the church's chief weakness is not its denominational divisions, and that its most urgent need is not organic union with other groups. Far more important is it that its contacts with God shall be tightened up and that it shall be baptized anew with zeal for the prosecution of its task.

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## EDITORIAL REVIEW

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Communion at Conemaugh, Pennsylvania, April 28, at 7 o'clock, A. R. Staley, pastor.

Communion services will be held at Gretna, Ohio, on Sunday evening, April 28th at 8 o'clock, with Brother C. K. Sandy, the pastor, in charge.

As this paper will be going to mail the College Board of Trustees will be in session. Doubtless President Jacobs will give us a report for an early issue.

He who belittles emotion in religion is talking against the thing that emotion is made of, and he who makes light of appeals to the emotions discredits the means most essential to the imparting of a vital grip on the things of truth.

The parable of the prodigal son is really the story of the Father's immeasurable love. Some say the father of the parable was injudicious and extravagant in his love and bestowals upon his wayward son. But behold, how effective! Just so, some are telling us not to preach the everlasting love of God—"it will lead men to think lightly of sin." But it never does.

The new Brethren church at Ellet, Ohio (near Akron) will be dedicated on April 28th, with Rev. B. F. Owen officiating. An all-day program is planned. Basket dinner will be served in the basement, the ladies of a nearby church serving hot coffee. Neighboring churches are invited. Visitors are requested to bring their basket dinner. More detailed announcement next week, says the pastor, Brother Floyd Sibert.

Dr. W. S. Bell has visited the church at Morrill, Kansas, in the interest of College Endowment and found a very loyal group, willing to do what they could with a willing mind. Brother L. A. Myers is the popular pastor of this church and is leading them in the doing of a good work locally and also in the support of every general interest of the brotherhood. Their gift to Endow-

ment was \$1,235.00, which, added to the previous total brings the fund up to \$207,115.20.

We regret to announce the death of Elder A. C. Hendrickson of Ontario, California. He was stricken with paralysis a few weeks ago, as we announced through these columns, and on April 13th he passed on to his eternal reward. Brother Hendrickson was well known to the brotherhood through his work as bursar of the college some years ago and as an instructor in that institution. He has recently been a big factor in planning and executing the building of the new Second church of Long Beach. A suitable memorial will be published later. We extend sincere sympathy to the sorrowing family.

We are informed by the secretary of the church at Pittsburgh, Pennsylvania, Brother G. M. Garland, that they are to have a new pastor in the person of Rev. Claud Studebaker, of Leon, Iowa, who will take charge on June 1st. They entertain high hopes for the church under his leadership. Spring communion will be conducted on Sunday evening of April 28th at 7:30, with Elder Gans in charge assisted by Dr. Galen B. Royer of the Church of the Brethren.

The Evangelist office recently had the pleasure of a visit from Rev. Virgil C. Finnell, a member of the Church of the Brethren and an employee of The No-Tobacco League. He gave in the First Brethren church and other places an informing and very effective lecture accompanied with lantern slide pictures on the effects of the present day cigarette evil. Brother Finnell's attitude toward the "Progressive" group is that of the utmost friendliness, and that we think is representative of the "Conservative" attitude quite generally.

This issue of the Evangelist carries a memorial of the late Brother E. L. Kilhefner in which three of our brethren participate. There are many who would have been glad to pay in this manner their tribute to our lamented brother, so much was he loved and so widely known by the leadership of our church, but we may take the sentiment of these three, Brethren Miller, Jacobs and Teeter, as representative of the respect of all who knew him. It will be long before we will cease to feel the loss occasioned by the departure of Brother Kilhefner, but we have this consolation, that the church is stronger and better because he lived and served.

Brother W. S. Crick, pastor of the church at Fremont, Ohio, reports four added to the church by confession of faith and one by reconsecration, besides many of the membership giving themselves anew to the Lord in devotion and service, as a result of the recent meeting conducted by Dr. J. C. Beal. The pastor and his people greatly appreciated the Bible instruction of the evangelist, and the impression upon the communion seems to have been very marked. An important feature of the meeting was the preparation, which extended over an entire week and the first part of which was a service by the Girls' Gospel Team of Ashland College. The church has elected a board of deacons and deaconesses, which ought to mean much toward the maintenance of a higher state of spirituality among the members.

Brother E. M. Riddle came forth from the church at Tiosa, Indiana, some years ago (we are not at liberty to say how many years ago!) to prepare for the ministry, and now for a number of years he has been giving a good account of himself in the Brethren ministry. Recently his home church called their "boy" back to preach for them during a revival meeting, and a splendid season of fellowship was enjoyed. Tiosa is rightly proud of Brother Riddle, because of the service he has rendered as a pastor, and also, they are proud of their other "boy," Brother Harley Zumbaugh, who has rendered such effective service in Gospel song. One accession is reported. Brother Edgar A. Duker comes out from South Bend to shepherd these people. He pins his hope for the future of this work on the splendid group of young people he has in his church. Any church or pastor may well feel optimistic over the possession of such an asset.

The town of Dallas Center, Iowa, with 900 inhabitants served by nine religious groups, is an example of the overchurched community from which American Christianity is suffering in many places and which makes church work discouraging and slow. But our good friend, the pastor of the Brethren church of that community is not discouraged, but tells us wherein he thinks his

church excels the others. That sort of enthusiasm is contagious and likely accounts in a large measure for the really aggressive spirit of the Brethren group there. We do not advocate a competitive and proselyting spirit on the part of our people, but we do think a man must have a great faith in his church and a strong conviction in the importance of its mission if he is to make any real impression on the world today. And we are inclined to think that here is a place where we all might step forward a bit—that is, in love and loyalty to the denomination and its distinctive plea. Brother Cashman reports thirteen additions to the church, nine of whom came during their Passion Week services.

Brother Fred V. Kinzie, pastor of our mission work at Krypton, Kentucky, tells us of the close of the third year of their tuition school with commendable success. Brother G. E. Drushal was the speaker for the occasion. Three baptisms are reported, and the largest communion in Brother Kinzie's five years' pastorate is recorded. He surprises the brotherhood by his announcement that he is closing his work there, and we dare say the Christian Endeavorers who have been supporting this work will be as reluctant to have him leave as he says he has been to take the step, which he feels the Lord has led him to decide upon. He is entering another home mission field with big opportunity, and promises to write us next time from Harrah, Washington. Judging by the fine piece of work he and his efficient helpmeet have done at Krypton, we may expect splendid things to happen at Harrah under their ministry. Brother E. M. Davidson, who has proven himself an indefatigable worker among the mountain people, is temporarily in charge of the mission.

The church at Elkhart, Indiana, of which Brother W. I. Duker is pastor, received four additions to their membership on Easter Sunday, and also lifted their quarterly cash offering to apply on their building fund, and it amounted this time to the neat sum of \$949.50. The various departments are to be commended for the fine way in which they maintain interest in these quarterly cash payments. We are interested in their method of meeting their payments, and are glad to note the success of it. The placing of responsibility upon church groups is not only getting the money, but is keeping the groups active and realizing the purpose of their existence. It is coming to be an unusual thing to receive groups of members from the Church of the Brethren, but the Elkhart church recently did a service in receiving a group of nineteen such members from Osceola, and saving them for the Dunker fraternity. The backwardness that once characterized the Church of the Brethren at large has long since departed, fortunately for the future of Dunkerism, but there are here and there little groups who cling to certain restrictions too strenuously to hold the allegiance of their younger members.

Brother George E. Cone, of Milledgeville, Illinois, is national statistician, and in this issue he is sending out an announcement which every pastor and congregational secretary should read and heed. He is working through the district statisticians, who are sending out blanks on which it is desired that every church should report. Pastors often look upon statistical reports as nuisances and pay little attention to them, but when the annual report is published and the church is given a poor showing there is very general disposition to criticize the statistician. This is not fair, and it is not the thing any conscientious pastor or church secretary would do if he would stop and think it through. It is only right, it is only duty, to cooperate in this matter. It is the concern and business of us all to give our church the best showing possible before the world, and we cannot do that by failing to report, or by withholding a third or a half of our registered membership. General Conference has ordered that the full local membership shall be reported. If a pastor wishes to divide his membership into active and inactive, or resident and non-resident members, or full members and associate members for purposes which concern the local congregation alone, that is his privilege. But when it comes to making out statistical reports, he is obliged to give the total number of members on roll. Now, let's do it, and do it promptly, when the blanks arrive.

#### REQUESTS FOR PRAYER THIS WEEK

Pray for the church at Fremont, Ohio, moving forward under the leadership of Brother W. S. Crick.

Pray for the work at Krypton, Kentucky, in its transition stage.

# Will Our Lord Come Back?

By Dr. F. E. Marsh

It seems almost superfluous to ask the readers of this paper such a question as the above, but we are reminded of the words of the Apostle, who, in referring to "The Everlasting Kingdom of our Lord and Savior Jesus Christ," said, "Wherefore I will not be negligent to put you in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance" (II Peter 1:11-13). Older believers are prone to forget that younger ones are not so conversant with the truth of the Lord's Coming; and it also becomes those who teach, to present the theme clearly, that the truth may be witnessed truly.

A colored waiter in Altoona, in Pennsylvania; recently asked the writer, when having a meal, "What will you have in conclusion?" The reply given was, "I have concluded." God's conclusions can only lead us to rightly conclude in the things which relate to himself. He has declared all things are not only created "by," but also "for" (tis, "unto") Christ. He is the goal and conclusion and end of everything. God does not ask us what we will have in conclusion, but he does tell us his conclusion is "to sum up all things in Christ;" and that conclusion begins when Christ comes back. Let us take a birds-eye view of the glorious truth of his advent.

## Promises Fulfilled

"Surely I come quickly." "Behold, I come quickly; and my reward is with me, to render to every man according as his work is" (Rev. 22:7, 12, A. S. V.) Christ's word of arrestment is, "I come quickly." Many of God's people are puzzled by the seeming delay of Christ. To them he has not come "quickly", and they wonder why! The late Sir Robert Anderson explained the delay by affirming, "The Lord would have been here long since, if the Church had been faithful." That may be an explanation. But may there not be another explanation, namely, That when he starts to come, he will come "quickly", even as there are two methods by which one may travel from New York to Chicago; one may go by the slow train, on a secondary railroad, or by the limited sixteen hours Pennsylvania express, which does the 1,000 miles in that time.

His coming is sure, for his promise is certain. "I come," "I come," is his triple word, so he is coming, for he has promised. He bids us to "Behold" his promise, that we may enter into its largeness, significance, and many-sidedness, and also the Amen of its certainty, and, fur-

ther, he climaxes his promise by his "surely," or pledges, "My reward is with me." He will not be slack to honor those who have honored him; so he seems to say, "Do well—suffer for it—take it patiently—till you hear MY 'Well done,' and you receive the rewards you have earned from me."

## Prototypes Realized

That Israel might remember God's grace and goodness. He instituted several feasts, which he called the Feasts of Jehovah (Lev. 23:4). These feasts in their detailed order give in sequence the foreshadowing of events from the Cross to the Millennium.

The Passover is typical of Christ our Passover sacrificed for us (Lev. 23:5; I Cor. 5:7). Christ our Passover as the sacrifice makes it possible for the Lord to pass all over his people, in his protecting grace, even as the mother bird shields her young under her protecting wings and feathers.

The Feast of Unleavened Bread is typical of a redeemed people, purging out the leaven of wickedness and malice, and living in communion with the Lord as a result of a holy walk (Lev. 23:6-8; I Cor. 5:6-8; II Cor. 7:1).

The Feast of the First-fruits is figurative of Christ's resurrection from the dead, and hence the Pledge, as the First-begotten from the dead, of all those who have fallen in him (Lev. 23:9-14; I Cor. 15:23; I Thess. 4:13-18).

The Feast of Pentecost is a foreshadowing of the coming of the Holy Spirit to form the Church, the mystical body of Christ, which is made up of Head and members into one living organism (Lev. 23:15-22; Acts 2:1-13; I Cor. 12:12, 13, 20).

The Feast of Trumpets (Lev. 23:23-25) is typical of the Lord's Coming, with trumpet sound and gathering shout, for his saints, when the voice of gathering will be heard by the living, and the trumpet herald will arouse the sleeping ones (I Cor. 15:52; I Thess. 4:16).

The Feast of the Day of Atonement (Lev. 23:26-32) is typical of the gathering of the nation of Israel, when they who pierced Christ shall look upon him and mourn (Zech. 12:10-13; 13:1), and be restored to him, for he shall appear the second time for those who look for him (Heb. 9:28).

The Feast of the Tabernacles (Lev. 23:34-36, 39-44) is typical of the Millennium, when the Lord shall tabernacle with Israel, and reign over the nations

## HIS VOICE

By Dyoll Belote

*It is joy to hear his voice—  
How it makes the heart rejoice,  
As its accents, gentle, mild,  
Sound the welcome, "Come my child."  
It is joy! It is joy!*

*It is rest to hear its tones,  
How it cheers the weary ones.  
Come to me and be thou blest,  
"Come and I will give you rest."  
It is rest! It is rest!*

*It is power to hear him say,  
"Lo I'm with you all the way."  
In that pledge we find our might,  
By its help we win the fight.  
It is power! It is power!*

*It is grace that he should speak  
Heavenly pardon to the weak.  
And his grace—'tis thus saith he—  
"Is sufficient unto thee."  
It is grace! It is grace!*

*It is love that prompts the Word,  
It was love that sent the Lord.  
And that love, supreme, divine,  
Speaketh in that voice sublime.  
It is love! It is love!*

*It is faith that moves the heart  
From its sin to sunder part;  
When forgiveness, humbly sought,  
By that tender voice is wrought.  
It is faith! It is faith!*

*Hear that voice and heed its call,  
Give to him your life, your all.  
Then shall joy, grace, rest and power,  
Faith and love abide each hour.*

*It is CHRIST! It is CHRIST!*

*Johnstown, Pennsylvania.*

to their benefit, and when the descriptive scene in Psalm 72 will be realized.

The Feasts are wonderful in their detailed foreshadowing, and in the sequence of detail. We who believe in Christ, can see more than the body of their historical setting, we can see in their history a prophecy of future events.

#### Purpose Accomplished

With telling significance the Gospel of Matthew begins, "The Book of the generation of Jesus Christ, the Son of David, the son of Abraham." This expressive title connects the Old Testament with the New, and links up all the purposes of Jehovah which relate to the Throne of Israel, and the Land of Promise, with the Lord Jesus Christ. Thirteen times in the Old Testament we read of the generations of different people, but no mention is made of the two principal persons, identified with God's purposes, namely, Abraham and David, but when the New Testament begins, both of them are mentioned with Christ, as the Son of David and the son of Abraham. Both in the Old and New Testament we find God has determined to set one, who is of the seed of David, upon the Royal Throne; he even calls him "David My servant," and of him Jehovah hath declared he shall sit upon the throne of his father David, and reign for ever (Ezek. 37:24-28; Luke 1:32, 33), so that the nation of Israel is yet to be under monarchy again.

The purpose of Jehovah regarding the Promised Land is equally emphatic. The Promised Land reaches far beyond the Land of Palestine, as may be gathered from the original promise given to Abraham (Gen. 15:18-21), and the dividing of the land among the restored twelve tribes of Israel, as given in detailed territory according to the prophecy in Ezekiel 47:13-23.

#### Programme Detailed (Acts 15:14-18)

At the First Council of Christian Workers held in Jerusalem, the President, the Apostle James gave in detail the plan of God in relation to the Church, Israel, and the world. First, he declared it was God's purpose to "take out" of the nations "a people for his Name." This is God's purpose in this Dispensation. By the preaching of the Gospel he calls out of darkness into his marvellous light those who are saved by his grace and united to Christ. These constitute the Church, for, as the word "church" means, namely, the called-out ones are his body.

When the Body is complete (Eph. 1:17-23), or, as the Spirit puts it, "after these things, the Lord will build again the Tabernacle of David, which is fallen down" (R. V.). Israel like a tent blown down by the wind, will be "set up," and from the ruined fabric he will set up a new thing; then the "residue of men" will seek after the Lord. The "Residue" refers to the rest of the nation, the ten tribes. In Zephaniah 2:9, we read of the "residue" and the "remnant," and also in Isaiah 28:5, which undoubtedly refers to the rest of the nation of God's covenanted people Israel.

When God has dealt with his people Israel, and restored them again nationally and spiritually to himself, then his gracious operations will go forth to the Gentiles, or the nations of the earth. Such a description of things as predicted in the prophecy by Isaiah will then be known—"Break forth into joy, sing together; ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God" (Is. 52:9, 10). "All the ends of the earth" is truly expressive of the far-reachingness of the salvation which God will bestow upon the nations of the earth.

Here is God's programme; when the Church is completed, Israel comes upon the scene, and then the nations. The late John Wilkinson once happily put it, "The Jewish train has been shunted on to the sidetrack to let the express of the Church pass through. And when the Church has passed through, then the Jewish train will come on to the track again, and will be followed by the heavy freight of the nations."

#### Parables Demonstrated

Among the seven parables of the kingdom given in Matthew 13 are the Wheat and the Tares, and that of the Net. Christ explains the parable of the Tares and the Wheat, by telling us that the former represent the children of the wicked one, and the latter the children of the kingdom, and that in the consummation of the age the Lord will send forth his angels and gather out of his kingdom the things that offend, and them which do iniquity (Matt. 13:24-30, 36-43). Our Lord also compares the kingdom to a dragnet, into which were gathered good and bad fish, and from which the good were gathered into vessels, and the bad cast away; and he points the parable by saying, "So shall it be at the end of the world, or the age; the angels shall come forth, and sever the wicked from among the just." The teaching of the parables evidently takes in the larger aspect of things—namely, the professing Church, as described by Paul, as a house, in which are found vessels unto "honour and dishonour" (II Tim. 2:20), and not to the inner circle of the Church as the Body of Christ. It is important to distinguish between the inner circle of the Lord's own, and the outer circle of those who are found in the sphere of mere professionalism, or in the house of Christendom. Before the stringent action of Christ, through angelic ministry, is exercised, the inner circle of Christ's own will have been removed, and so the end of the age must relate to the removal of everything that offends, ere Christ establishes his beneficent rule on the earth.

#### Prophecies Completed

The disciples came to Christ and asked him three important questions, namely, "When shall these things be? what shall be the sign of thy Coming, and the end of the world or age?"

"These things" relate to the destruction of Jerusalem, which had a partial fulfilment in the devastation that came to that city in the year A. D. 70, under Titus, but it had a very small fulfilment in comparison to what will take place in the time of the end (Matt. 24:1-26).

The answer to the question, "What shall be the sign of thy Coming?" seems to be twofold, namely, the budding of the fig-tree, which means the sign of Israel's restoration, in their going back to their own land, and the tribulation through which the Jew will pass; and the sign of Christ coming back with his people, when the nations will see the glory which he has put upon them (II Thess. 1:10), and will admire them "in that day." He will then be manifest as he has said, "with power and great glory" (Matt. 24:27-36).

The answer to the question, the end of the age, is indicated right through the whole of Matthew 24, but in verses 37 to 51 he shows by his reference to the "days of Noah," that wickedness will abound, and that his return in judgment will take the world by surprise, as it did in the days of long ago.

#### Prospect Realized

The Gospel not only points back and tells us what Christ has done in his atoning death on the Cross; it not only points upward and tells us what Christ is now doing as our Great High Priest and Advocate with the Father, but

it also opens up for us a glorious prospect as to the future, in reminding us what Christ will do for us when he comes to receive us to himself. This is seen if we but take three references to three truths of the Gospel, namely, salvation, eternal life, and redemption. Salvation is a threefold blessing. We have been saved from what we deserve as sinners by the grace of God through Christ (Eph. 2:8, R. V.; we are being saved from the power of sin and kept from sinning as we keep in touch with the vitalizing Savior, who is able to save to the uttermost (Heb. 7:25); and we shall be saved from the body of sin and death when our Lord comes back; hence we are waiting for him to give us a body like to his own (Phil. 3:20, 21).

Eternal life is equally a threefold blessing. The believer possesses this life because it is God's gift, and which means union, with God by means of Jesus Christ (John 3:36; Rom. 6:23; I John 5). Eternal life being a vitalizing principle to cause us to live to God, is that to which we are urged to lay hold, as Paul said to Timothy, when he exhorted him to lay hold on eternal life (I Tim. 6:12); and eternal life is also a future blessing as to its final beneficence, hence we are told to be looking for the mercy of our Lord Jesus Christ unto eternal life (Jude 1:21).

Redemption is a threefold cord also. Believers are redeemed from the bondage of sin because they have been loosed from its power, by the ransoming Blood of Christ; hence we can say we have "redemption through his Blood" (Eph. 1:7). Christ died that he might redeem us from all iniquity, or self-will, and purify unto himself a people for his own possession (Titus 2:14); but our redemption is not complete in its finality, for we are "waiting for the adoption, to wit, the redemption of our body" (Rom. 8:23).

Not to present this threefold Gospel is to leave out one side of the triangle of truth, and thus to fail in giving a full testimony.

### Pictures Which Illustrate

Perhaps one of the most striking illustrations of grace in the Old Testament is that of Abraham sending forth his servant Eliezer to get a bride for his son Isaac, and the conduct of Rebekah by Eliezer to Isaac. Eliezer is a type of the Holy Spirit, who goes forth in his gracious ministry to obtain a bride for Christ, and who is guiding the redeemed across the desert of this life, till he leads her into the presence of our Divine Isaac. When Rebekah was nearing the end of her journey, we read, "she saw Isaac," as he came forth to "meet" her (Gen. 24:63-66). Our Divine Isaac is coming forth to meet his own, and we shall see him, and we shall find, as Isaac found, we are the comfort of his heart, and the joy of his Spirit, for he loves us as only he can.

Another picture of the Return of our Lord is found in the history of David when he had to flee from the intrigues of his son Absalom. When Absalom met with an untimely death and David contemplated returning to his position as King (see the interesting story in II Samuel 15 to 19), he sent a message to Zadok and Abiathar the priests, and said, "Speak unto the elders of Judah, saying, Why are ye the last to bring the king back?" The response to this request was "Return, thou," and "Lo, the king returned, and came to Jordan, and Judah came to Gilgal to meet the king" (II Sam. 19:11-16). Does not our Lord say something similar to us, "Why will ye not do all ye can to bring me back?"—The Prophetic News and Israel's Watchman, and published by request.

## Saved and Safe

By C. R. Sensenbaugh

TEXT—"My sheep . . . shall never perish." John 10:27-28.

To be saved is to be safe. To guide a man from one inflamed chamber into another, which shortly would be likewise demolished; to draw an individual from the verge of one precipice only to permit him to rove to the brink of another; to snatch a person from the track of an approaching express train only to let him to fall to his death before another whirling by in the opposite direction, cannot be classed as feats of rescue. The Divine does not preserve by such methods. When the Infinite rescues the finite the "Cities of Refuge" are utilized and are made into impregnable forts of the mighty God. He adopts and tenderly cares for the rescued as a shepherd cares for the sheep in his fold. His flock of sheep shall never perish.

The Seal of God guarantees safety. In Ephesians 1:13, we read, "In whom having also believed, ye were sealed with the Holy Spirit of promise." Every great institution has a seal. The seal indicates ownership. The imprint of the Holy Spirit is God's seal. No human can counterfeit that seal, because it is infinite. When the seal of the Holy Spirit is placed upon your heart, you are owned and belong to the preserved sheep of God. Thousands of logs are cut awaiting the spring freshet. The spring flood has arrived. The lumbermen set afloat the valuable logs. It is very important that every log possesses the seal or initials of the owner. Laws are executed in every state preventing the logs from being stolen by thieves. When the logs reach their destination, they are distributed to each owner according to his respective seal. It is the presence of the seal of God that keeps us safe from the clutches of Satan. Once sealed, God elevates us until our lives are worthy of the Holy Seal, with which he has sealed us. By their seals shall you know them. The chief of the alluring pirates, Satan, is continually on the alert, focusing his allurements directly upon us, who are the sons of Deity. Mirthfully would he capture us as his trophy, if he were able. Repeatedly does he breathe such whispering voices into our ears: "Your life is far from being classed as excellent. You are not attaining or acquiring your own ideal, much less God's. You are a low rank of Christian after all. You will never be able to resist the noon-day sun of temptation. You will be defeated yet." Can't you detect the prevalent hiss of the great Enticer blending with the words of defeat? In fact, it is absolutely a misstatement of facts with intention to deceive by fictitious methods. He is endeavoring to stir and destroy our peace of Sonship, by influencing us to scan and examine our personal lives instead of peacefully resting in God's Seal of ownership. Encounter his onset by remembering this. However consecrated and holy God desires his temple to be preserved, yet it is the presence of the Seal of God which guards us from Satan's ravaging clutch.

Safe are the Sons of God, because the Holy Spirit within them is the security of an abiding salvation. The presence of the Holy Spirit's imprint upon the heart guarantees eternal care and protection. The Spirit is not only the distinguishing feature of God's proprietorship, but he is distinctly called an "earnest" of our inheritance (Eph. 1:14). An "earnest" is a pledge. It is money or a valuable article given to insure the fulfillment of a bargain. It is the lump of soil, or a key which is submitted to the purchaser of a property to promise him, that full and final control and possession will certainly follow. It is the

owner's guarantee to the buyer that he will not be deprived of the possessions. The Spirit is not an isolated gift, which is brief in duration and transient in nature. He is the pledge of a steadfast and abiding deliverance. He is God's fore-promise that salvation in Christ is eternal, and assured until it is absolutely finished and consummated. Romans 8:23 calls him the "first-fruits." The full harvest is certain to follow. He is called the "earnest" of our inheritance until the redemption of the purchased possession, which is clearly the redemption, or glorification of the body. The word UNTIL needs careful consideration in this connection. An illustration will clarify: A banker sets the time-clock of the safety-vault, for a certain time. The treasures are not only sealed but are kept secure until that determined time. Not a person can open the vault until the set time arrives. So, identically is the sealing of the Holy Spirit. It is a sealing until the redemption of the body. God's "earnest" makes the property secure. "He abideth faithful." The seal will remain unbroken until the day of glorification.

The next argument of weight and import is based upon the text, "My sheep shall never perish." We are compelled to subscribe to the plain and evident word of God. It is a valid evidence of our safety. If a certain clause in a will gives all a man's property to a certain heir, no subsequent clause, which seems to give a part of the same property to another, shall stand. The certain cannot surrender to the uncertain. The plain shall not yield to the doubtful. Thus Christ says clearly and explicitly, "My sheep shall never perish." In the face of all difficult passages the Child of God may trust and be confident and rest clearly and quietly in his Lord's clean and explicit statement, "My sheep shall never perish."

His love will save us. John 13:1, "Having loved his own . . . he loved them unto the end." Every Christian possesses the Spirit of the Master, therefore he loves the lost world. He beholds it as a group of blind, sorrowful, wandering, and hopeless sheep not having a shepherd. He would do anything to win them to the Lord. God has given to man many things as his own. The wife whom God has made dearer to him than his own life is his own. The gray haired father and mother, who so tenderly nourished him all through his life are his own. The sturdy and stalwart son, the fair-faced and blond-haired daughter, of whom he is so proud are his own. We are the jewels of God. We are the Bride of Christ. Relentless foes are pursuing us continually. We are weak and helpless before them. All we can do is to take refuge in the bosom of Christ. He will never permit harm to come to us because we are his own. As the above man would be willing to give his life for his own, and love them to the end, so Christ will do the same. He will love us to the end of our failures and infirmities; unto the end of our sinning and stepping from the line marked out for us; unto the end of our lack of knowledge and our misunderstanding of his Grace; unto the end of our shortcomings and our fragmentary doings of his own perfect will; unto the end of all this and more. He will forever love us.

As a Child of God, everyone is safe and secure when he is in and because he is in Christ. Every Child of God has two births. At the initial birth everyone is legally united to the disobedient Adam. At the second, or New Birth, God's sheep are closely built into and knitted to the Obedient Adam, Jesus Christ. Excavating the "Holy Writ," we discover many figures of speech, mainly metaphors, used to demonstrate the distinct and precise closeness of this unity, and the well-founded safety involved in it. 1 Peter 2:5 presents the connection as com-

pared to stones and bricks in a great building. To pull us away would be detrimental and marring to the building. 1 Corinthians 12:27 portrays us as members of his Body. To steal us would be to sever the mystical Body of Christ himself. John 17:23 declares that the revelation is compared to the unity of Father and Son. We shall accompany him all the way. He lives, therefore we shall live. Again mirth parallels the truth in Revelation 1:18, "I am alive forevermore." United with him, ultimately presents "eternal life" to each obedient sheep.

John 17:24, "Father I will that they also whom thou has given me, be with me, where I am." To will means more than to wish. God willed—and there was light; there was a firmament in the midst of the waters; Pharaoh must needs let his people go; the sea was opened; and the walls of Jericho were thrown into a debris. Christ willed—and lepers were cleansed; the blind were given sight and the dead were given life. For Jesus to will is to again call into action the will that patterned the universe. Jesus wills that we who are his, shall be with him, where he is. We are certain to accompany him because he wills it that way. His own are to be in glory with him because it is his good will.

The children of Deity are safe because they are in his grip. John 10:28, "And I will give them eternal life, and they shall never perish, neither shall any man pluck them out of my hand." Consider if you will the plucking of them out of his hand. The skeptic will say, "I realize all that. I know I am secure while I hold on. But suppose my grasp or grip is broken. Then I shall be eternally lost." Reprove the doubter by saying, "But God does not say it that way." Thanks be to God, that he does not make our assurance and certainty depend upon our weak grip on God's hand, but places all the responsibility upon his everlasting and never failing grasp on our hand. His sons are always assured of safety, because his grip will last into the ages. A small innocent child is walking with her father on the deck of a large ship in mid-ocean. The blue sea is agitated and tumultuous. The youngster is walking the deck in fear firmly gripped to the hand of her father. Every lurch of the ship causes her to cling the more for safety. Her anxiety is based entirely upon the fear that her grip might break, and she be hurled into the angry sea below. She realized the weakness of her childish grip. Soon her father said, "Let go of my hand entirely and allow me to grasp your hand." The change was made. The safety of the child now depends not upon her weak grasp upon her father's hand, but upon the strong clasp of the father upon her's. Lack of fear was the result. Exactly the same picture is presented by the Word of God. Christ's pierced hand of love has a clasp that is known for safety and comfort. John 10:29, "No man is able to pluck them out of my Father's hand." This tightness of the grasp is made more certain and comfortable by the declaration, that "I and my Father are one." All the power of the pit and Satan cannot tear the child from that dependable anchor. The difference between the grasps is: trusting your own grasp robs you of peace, comfort and happiness, but trusting the Divine grip robs the child of all fear and anxiety.

1 Peter 1:15, "Kept by the power of God through faith," portrays a similar picture full of happiness and beauty. Think of the power of God that guides the daily path of the sun as he blazes his way across the heavens. Think of the power of God which holds the twinkling stars in their respective places in the midnight sky. Gaze at the surges of the rolling sea, whipping themselves into anger against the beach, the shore and the rocky cliff, and then meditate upon the power which halts their furious onslaughts. Then take a mirror and behold your-



self, God's own dear child. Remember that the same authoritative power of God which is holding this physical earth, sea and sky in their appointed places, is the same force which is keeping you. Then let go, and trust that power to keep you instead of desperately struggling to keep yourself.

Ardmore, Indiana.

## SIGNIFICANT NEWS AND VIEWS

### KATHERINE LEE BATES DIES

Katherine Lee Bates, forty years teacher of English literature in Wellesley College, and author of "America the Beautiful," which was first published in "The Congregationalist" of July 4, 1895, died on March 28, 1929, at nearly seventy years of age. She said some years ago when interviewed by Beatrice York Houghton that she received her inspiration for the writing of her famous poem on the occasion of a visit to Pike's Peak when "the vision from that great exalted height exalted her soul into poetic fervor."

### HELPING ENFORCE THE LAW

We do not advocate ministers leaving their pulpits and turning sleuths in behalf of the enforcement of Prohibition, but we do not think they should close their eyes to flagrant violations of the law, nor refuse to report such violations as they know full well are going on. The Congregationalist carries a brief paragraph which records the example of a minister who did his duty along this line. Our contemporary says: "A new way of getting liquor has been demonstrated in New York City. You do not need to go to a speakeasy. A prominent Congregational minister was urged to try a new 'tonic' in one of the omnipresent drug stores. It was freely admitted that the tonic was just sherry or port, stamped with a new label. You could have whichever you liked, and could buy all you wanted of the 'medicine.' The Congregational minister believed in law enforcement, and reported the matter to the Prohibition enforcement commissioner. The next day the sale of 'tonic' was discontinued."

### A PERILOUS TRADE IN NARCOTICS

The recent murder of a noted drug merchant, who left a fortune of many millions, is possibly the most powerful means of awakening the public mind, that could possibly be planned to bestir indifferent sentiment on the subject of narcotics. There is an analogy between one's attitude towards drugs and alcohol that should help us in moments of uncertainty in our fight against either of these great evils. A surgeon remarked recently that the profession would be nothing less than barbaric, were he and his fellow members deprived of the deadening effects of pain that narcotics make possible, and yet in those mercies lies the pathetic danger of creating a habit that would make the remainder of life a degradation and a shame. Whenever men dare to state that the relaxation of laws against alcohol is the hopeful remedy and cure of the habit of alcohol, we can answer the argument by its enlargement, making its application cover the problem of narcotics and say, If your argument is true, then the remedy and cure of the drug habit is to be effected by lifting the ban on the sale and distribution of drugs as a personal indulgence. The two great evils stand together as monsters, which like the giants of antiquity, wait to swallow those whom they capture.—The Presbyterian.

"Any denomination or individual church which neglects either the intellectual or the emotional side; is making a great mistake."—Babson.

## Our Worship Program

### Daily Readings and Comments

#### MONDAY

"Without a Parable"—Ezek. 4, entire chapter; compare Matt. 13:34. Except for a few rare lines, the Koran and the writings of Buddha leave the reader bewildered, wondering what it is all about. Turning from such writings to the Word of God, one is immediately impressed with its genuine message. His message has ever been couched in terms that are easily understood and unmistakable. Men who would follow in his way, though simple in mind, need not err therein (Isa. 35:8). Let us rejoice that God hath so spoken.

#### TUESDAY

A Message of Love—Jer. 21:1-14; note especially v. 3. There are those who are offended at such passages as chapter 4, saying that it represents a God who is hard and implacable, and not a God of love. On the other hand, if one knew that a friend was facing certain danger, or death, and yet failed to warn him, he would stand condemned by men everywhere. So with our God: knowing the judgments that must come to pass upon all sin, in love he warns, calling upon his children to flee from the wrath to come. Let us praise him for his so great love!

#### WEDNESDAY

Fear, and Perfect Love—Ezek. 5; compare 1 John 4:18. By showing the children of Israel the judgments that must fall upon their idolatry, God hoped to win his people back to him. Some object to any attempt to win men through fear: it is, perhaps, not the way most to be desired, yet for many the fear of the Lord has been the beginning of wisdom. It should be remembered, however, that it is ONLY the beginning; leaving these first principles, we should go on to that perfect love that casteth out fear.

#### THURSDAY

Judgment—read 1 John 5. The judgments depicted in the sixth chapter of Ezekiel remind us of the judgments that shall precede the coming of the Son of Man. Then, as here, judgment is because of idolatry. It is no new thought to say that many are worshipping idols today, and John's plea that we keep ourselves from idols is still timely. Give us strength, O Lord, that we may keep ourselves from idols, and serve the Living God!

#### FRIDAY

The Vision Renewed—read Acts 9. The opening words of Ezekiel 8 recall the opening words of the first chapter. The time and place were very definite in the experience of Ezekiel, though the place was different: once by the river of Chebar, and again in his own house. Let us rejoice in an omni-present God, communing with and strengthening us in our hour of need, regardless of place. How definite such experience must always be!

#### SATURDAY

Our Secret Thoughts—Ezek. 8:5-12; also Dan. 2:24-30. Man looks on the outward appearance, but God looks on the heart. We should never forget these words of God, to Samuel. It has been said that men build houses around their thoughts, to hide their real selves from their fellows, but to God these are as houses of glass: all things are open to him. How carefully we ought to keep even the thought of sin from our minds (v. 12).

#### SUNDAY

The Greatest Abomination—Ezek. 8:15-18; Heb. 10:19-29. Of all the abominations that God had pointed out to Ezekiel, the greatest, he said, was that of turning their backs on the known things of God and willfully choosing to worship another—even so beneficent a thing as the sun. How many related scriptures come to mind: "Even as they did not like to retain God in their knowledge, God gave them over," etc. As we come into thy house this day, O Father, may our thoughts be only of thee and the beauty of thy holiness. And may no thoughts foreign to thee and thy holy presence, either now or ever, intrude even into our innermost thoughts. Amen.—T. C. L.

W. I. DUKER  
President  
Goshen, Indiana

E. L. MILLER,  
Vice-President  
Maurertown, Virginia

# NATIONAL SUNDAY SCHOOL ASS'N

## MAGAZINE SECTION

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## The Secret of a Successful Ministry

My Dear Brother:

In your last letter, you express a strong desire that I would give you my opinion respecting success in your ministry in connection with prayer.

You ask—"If I pray for sinners constantly and faithfully in my closet, and confess and mourn over the sinfulness of my people before God, will a great power and unction attend my ministry? And will souls be converted in proportion as I thus act, provided I do it in faith? Do, my brother, speak out on these subjects with all plainness, as a father in the Gospel of his son. I do not ask the above questions with any other design than to enable me to see my way clear in the work of God."

I am thankful to receive such inquiries from you, and look to God to enable me to answer them according to his Word.

All the mighty men of God, since the foundation of the world, who have shaken the kingdom of darkness, have been men of prayer. Moses pleaded until he had power to turn aside heaven's thunderbolt of wrath, although God said, "Let me alone, that I may destroy them, and blot out their name from under heaven." Elijah, after long and powerful pleading, shut and opened heaven. But I will not speak of what prophets, apostles, and other inspired men have done through faith and prayer, lest you should be discouraged, although they were men "subject to like passions as we are." (James 5:17).

Look, then, at a Baxter, who stained the study walls with praying breath; and, after he received a rich anointing of the Holy Ghost, sent a river of living water over Kidderminster, and was the means of converting hundreds. Luther and his coadjutors were men of such mighty pleadings with God, that they broke the spell of ages, and laid nations subdued at the foot of the cross. John Knox grasped in his strong arms of faith all Scotland. His prayers terrified tyrants. Whitfield, after much holy, faithful closet pleading, went to the Devil's fair, and took more than a thousand souls out of the paw of the lion in one day. See a praying Wesley, a pleading Bramwell, Stoner, Smith and Carvosso, each of whom led thousands to Jesus; Anne Cutler, and Mrs. Fletcher, whose breath was prayer, and who had souls in every place. In 1820 and 1821, a few plain, holy, praying Christians were instrumental in leading seventeen thousand souls from Satan unto Christ. John Oxtoby, with his one talent, sighed, wept, fasted, and groaned, and prayed for sinners for hours, pleading the atonement, and casting them on it by faith's strong arms; then entering the pulpit and speaking words of flame, so that hundreds were saved by his means.

It is to be deplored that there are not more soul-saving evangelists in the present day; I mean men who are blessed in the conversion of souls at every place. But let us look to ourselves. I feel ashamed of myself! My closet, Bible, study, family,

church, the world, heaven and earth—all witness against me.

But I must stop, or my epistle will be all introduction.

Just allow me to say, that I take it for granted that God has saved you from pride, the love of money, the fear of man, and especially from mere party zeal. If you only want sinners converted to gain a great name in the church, to swell your party, or to show what great feats you can do, God will not use you. Your state of soul is poor indeed. But if you can and do rejoice when you hear of souls being saved in any other church, then all hail! and take the following counsel, which is the best I can give you on the subject of your inquiries.

If your heart be burdened and ready to break for the salvation of souls, and you feel willing to be anything—even a fool in the eyes of a God—dishonoring world and of a sleepy church—so that souls may be saved, then, if I know anything of the matter, you are in a proper state of soul to begin to work for God. And if you have none of this yearning of heart for souls, alas! how are you anything better than a hireling shepherd? But I can give you credit for an earnest desire for the salvation of the lost. To strengthen that desire look at the multitudes around you hurrying on to dark perdition. How many thousands within the pale of the professing church, who have nothing of religion but the name; and how many who have renounced even the name! They never open a Bible. They never enter a church. They never bend a knee. They live as heathens—as goddess and as sensual as the sons of Athens and Rome in the olden time. How sad the thought! You are moving through time to eternity in the midst of a vast mass of perishing souls. They surround you on every side. Get out, like Nehemiah, by night, and survey the desolations of the city. See the dramshops, and the pawnshops, and the dens of infamy, and the gambling houses, and the many places of sinful amusement. Count, if you can, the number of their victims, or realize the amount of the evil which, unitedly, they produce. Death and damnation are moving to meet them. Look, my brother, at the whole mass of sinners, trampling under foot the redeeming blood of Christ, and steeling their consciences against the Holy Ghost; making stepping-stones to hell of God's book. See them shut their eyes. Yes! they are emphatically in earnest to damn their bodies and souls forever.

Look at them—look at them—look at them! Do you see them? Then you see them on a slippery hill, going down to hell! Think how they dishonor God. Think how they pierce the Savior. Think how they grieve the Holy Spirit. Think how they down the rising race. Think how they people the wide burning pit! See how they push one another off the stage of life into perdition! See, thousands of them have taken all but the last step; so that, if you do not pluck them thence at once, the next

step will be hell, with all its remorse and despair, its blackness and darkness, its weeping and wailing and gnashing of teeth, and that for ever, and for ever! and FOR EVER!

Oh, brother; all this is true! and will you not use the weapon which God has himself placed in your hands, and go and wrestle with him to save this people? Think of the value of their souls! Think of the bleeding, pleading love they are slighting! Think of the eternal damnation they are going to! Think of the heaven of increasing glory they are losing! Think of the influence they have in drawing millions with and after them to hell! Think what glory it would bring to God the Father, Son, and Spirit, if you could be the means of their conversion! Think deeply, think earnestly and yet soberly, between their living in sin and drawing multitudes after them to hell, and being converted by God's Spirit given in answer to your prayers, and becoming themselves the instruments of conversion to others. Think of Gethsemane, Calvary, and the blood-sprinkled mercy-seat! Think what Jesus has done, and is willing to do for them! Think of what he has done for millions as bad as they, when they repented, forsook sin, and believed. Think of what he did for bloody Manasseh, the murderer; mad Soul, wicked Magdalene, swearing Bunyan, the infidel Rochester, and millions of others,—drunkards, thieves, and the very worst of sinners, on this side of the pit. Nay, think until your soul is harrowed up within you, and melts into pity, or flames into burning charity. Then, with your full, love-stricken heart, enter your closet, and bewail the sins of the people before the Lord. Take up a deep lamentation, and bewail their lost condition and their aggravated sins. Make their sins your own, so to speak; that is, feel for them, and pray for them, as though you were in their almost lost condition. Yoke yourself in with them. Be particular in confessing their sins. Do not cloak them. Like Moses, Daniel, Jeremiah, Nehemiah, Paul and other holy ones, confess them again and again. While you are confessing and mourning over them, keep casting your soul and their sins on the atonement; recognize the infinite willingness of the Redeemer to save them; and plead with God to save them. Don't plead to make God willing to save them, for he is already infinitely willing. But plead because God does and always will answer the pleadings of bold, holy faith. You need not spend your time studying the philosophy of the thing. It is so. The Book of God and every page of church history says—It is so. The success which has always attended such closet prayers sets it beyond all doubt. As you are pleading, imitate Moses. When God was about to cut off guilty Israel, he pleaded his promise, his oath, his stretched-out arm; he pleaded again and again; even after God said, "Let me alone," he pleaded in faith. Go thou and do likewise. Plead the power of God; plead the love of God; plead the mercy of God; plead the "yea" and "amen" promises of God. Plead the death of Jesus. Cast your strong-nerved arms of faith around sinners, and bring them to the cross of Calvary. Plead heaven with its everlasting glory; hell, with its darkness, fire, and adamant chains. Plead the shortness of time; plead the length of endless eternity. Enter deeply and fully into their awful state. I do not want you to be a mere happy, joyful Christian; but one who drinks with Christ the bitter cup.

But mind and do all in waith, with a single eye to the glory of God; and, if you plead in this way for hours, you will soon learn the grand secret of shaking any town, and sending a wave of living water over the land. Christ says, "He that believeth, out of his belly shall flow rivers of living water." Believe then, the flood your district, no matter what stands in the way. If, while you are pleading, you only believe, something will be effected. Oh, for a few Mosses, Jeremiahs, or Pauls, to stand in the gap.

My brother, be the man. Do something. Do do it—do it;—but do it at once.—Yours as ever. A Lover of Souls.

P. S.—If you attend to this holy, close-work, you will be anointed with fresh oil for the pulpit, and then you will bring down God's blessing every time you preach. Take up the cross, despise the shame; and then, when the chief Shepherd shall appear, instead of getting a portion with the hypocrites, you shall appear with the children whom he hath given you, and receive a crown in which you shall shine as the brightness of the firmament, and as the stars for ever and ever.—Daniel 12:3.

## Editor's Select Notes on the Sunday School Lesson

### IV. The Suffering Servant of Jehovah

(Lesson For April 28)

Scripture Lesson—Isa. 52:13 to 53:12.  
Printed Text—Isa. 53:1-12.

Devotional Reading—Rev. 5:9-14.

Golden Text—With his stripes we are healed.—Isa. 53:5.

#### Introductory Note

We need not trouble ourselves over the differences that exist among scholars as to the date of the writing of the two distinctive parts of this book, it will be more profitable to concern ourselves about the contents of Isaiah's message. Suffice it to say, as Dean Allix points out, that "we saw in the last lesson that the book of Isaiah is divided into two chief or main parts, i. e., chs. 1 to 39, Jerusalem's fall (and she was the type of the whole race, attributed to her sin. Part II (chs. 40 to 66) is a vision of salvation from sin, the coming of the kingdom of righteousness and peace.

This part has for its central point ch. 53, the lesson for today. Ch. 52 opens up the vision of the glorious days of Christ's kingdom. "How beautiful the feet of him that bringeth good tidings, that publisheth peace!" 52:7. Then they are bidden, in v. 9, to "break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people!" In 52:13, the Messiah appears, with a brief description of him and of his work. Then ch. 53, the lesson of today, enlarges and continues the description of the person and work of the Messiah."

#### The Messiah Pictured

The verses of this lesson are plainly messianic. It is interesting to note how accurately they were fulfilled in Christ Jesus, our Savior. In many places they present an almost perfect picture of Jesus as he went about Palestine and as he suffered and died. Let us study in detail, as some one has arranged it for us in the following form:

**Prophecy.** He was despised and rejected of men.

**Fulfillment.** But they cried out altogether, saying, Away with this man. (Luke 23:18). Hath any of the rulers believed on him, or of the Pharisees? (John 7:48).

**Prophecy.** Surely he hath borne our griefs and carried our sorrows. (v. 4).

**Fulfillment.** My soul is exceeding sorrowful, even unto death. (Matt. 26:38).

**Prophecy.** Yet we did esteem him stricken, smitten of God and afflicted. (v. 4).

**Fulfillment.** My God, my God, why hast thou forsaken me. (Matt. 27:46).

**Prophecy.** He was wounded for our transgressions. (v. 5).

**Fulfillment.** The Son of man came to give his life a ransom for many. (Matt. 20:28). So Christ ... once offered to bear the sins of many. (Heb. 9:28).

**Prophecy.** He humbled himself and opened not his mouth. (v. 7).

**Fulfillment.** And when he was accused by the chief priests and elders he answered nothing. (Matt. 27:12-14).

**Prophecy.** And they made his grave with the wicked and with the rich in his death. (v. 9).

**Fulfillment.** Two robbers were crucified with him, and Joseph of Arimathea, a rich man, laid him in his own tomb. (Matt. 27:38 and 27:60).

**Prophecy.** He had done no violence neither was any deceit in his mouth. (v. 9).

**Fulfillment.** Behold, I found no fault in this man. (Luke 23:14, 15.)

In this way the fulfillment of the prophecy is found in the life of our Master, and there is no one else in whom this fulfillment could possibly take place.


#### Despised of Men

Not only was Christ scorned by the men of his time, but ever since his followers have had to meet the slight and the oppression of the world. Even today the great enterprises of the church receive only

a small pittance compared with the money lavished on railroads, canals, armies, navies, and the various luxuries common to our people. Heroes of the church receive little honor compared with some scheming financier or self-seeking politician. Jesus is belittled by those who do not recognize his unique greatness. His church is "waning;" Christianity "has failed." But there statements are not true.

"We fail to appreciate the glory of Christ (1) if we approach him in the carnal mood. His appeal is not to the senses. (2) If we approach him in the intellectual spirit. His greatness belonged to another and infinitely higher sphere. (3) If we approach him in the secular temper. The Jews were irritated by him and put him to death because he did not attempt to satisfy their desires for political independence, material wealth, and social consequence. (4) If we approach him in the spirit of religious formality. The Pharisees most completely missed the greatness of Christ."—Rev. William L. Watkinson, D.D.

Christ is rejected by the common indifference to earnest Christian preaching. "I heard a sermon a short time ago preached in a seaside church, which deeply moved me; a sermon I was thankful to have heard, and the like of which I would walk a long way to hear again. As I stood outside the building waiting for a friend, the congregation came out, and I heard the unusual interchange of verbal nothings. The only reference I did hear to the service was from a well-dressed young man to a girl by his side, and this is what he said: 'A long-winded fellow, that; let us go on the parade.' 'I wonder,' said a man to me lately. 'why some people go to a place of worship at all; they appear to be as indifferent to what is said, sung, or prayed, as the dog that barks is indifferent about the dog-star.'"

<p><b>E. M. RIDDLE,</b> President Warsaw, Indiana</p> <p><b>F. C. VANATOR,</b> Associate Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p>  <p><b>Young People's and Junior Topics in THE ANGELUS</b></p>	<p><b>GLADYS M. SPICE,</b> General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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### THE PLACE OF THE INTERMEDIATE CHRISTIAN ENDEAVOR SOCIETY IN THE CHURCH By Miss Edna Wilkerson

In many of our churches stress is being laid upon the Senior and Junior Christian Endeavor work while little interest is being taken in the Intermediate work, or with the young people of the adolescent age. At this age the boys and girls do not seem to belong anywhere.

They seem to rebel against Sunday school and if they have been attending Junior Endeavor they have the feeling that they have outgrown it. Many of its methods, which once satisfied them, seem too juvenile. They desire something larger.

On the other hand, if they are placed in the Young People's society they do not feel free to talk and discuss their problems as they did in the Junior Endeavor because they are oppressed with self-consciousness and fear, and because of this situation, frequently many of the boys and girls of the Intermediate age drop out of Christian Endeavor altogether.

The great harvest time of youth is be-

tween the ages of twelve and sixteen. More than one-half of the conversions occur during this period and yet this is the most neglected group of all.

The large growth of organizations designed for boys and girls of this age is proof to the church of the need of some means of stopping this loss from its rank of young people.

The Intermediate Endeavor is the natural link between Junior and Senior Endeavor. Training begun in the Junior society lays a foundation for training in the Intermediate society and training received as a continuation of that begun in the Junior society is a foundation for work in the Senior society.

To abandon Christian Endeavor for young people in the adolescent age is a grave mistake as this is the age of decision. "The boys and girls that wander at this age often wander far and long."

The church must not loosen its grip on

its Intermediate young people; if it does they will drift to outside organizations, and it is probable that they will be lost as far as being efficient workers in the church. Let the boy or the girl work a year or two in a club or lodge and then try to get him or her to do definite work for the Master and you will find lost interest in religious work. "It is self-evident that the club or the lodge is not a stepping-stone to the church."

The Intermediate society exists for the purpose of getting boys and girls to take a definite stand for Christ. The aim of the society is to train them in religious work.

Are we, as a church, going to watch the Intermediate boys and girls drift away from Christ and the church, or will we seek to bring them into the church through the Endeavor and save them for Christ?—The Watchword.

on fire, she has and continues to do a fine piece of work. For she may well feel that wherever the message is preached through Brother Riddle, it is Tiosa's message. Too, this is the home of Brother Harley Zumbach who has and continues to serve so well in the field of evangelistic singing and his message is too the message of this church. Too, the church takes her place along with the church's national program of missions and general extension work, as well as the state work.

We have here a very splendid group of young boys and girls in the teen age that are very loyal to the church and to whom the church is looking with much hope for future stability.

Although we are serving on a half-time basis and cannot accomplish the work we would like, yet we are happy in our work.

Along with the general work of the church we are quietly planning to be well represented at Shipshewana Brethren Retreat during the week for young people and then the week of Bible Conference.

E. A. DUKER,  
South Bend, Indiana.

### FREMONT, OHIO

In reporting the work of the church at Fremont, Ohio, for the last three months, we mention as of first importance, the feasting upon the Word of God which we enjoyed for two weeks just before Easter, when Dr. J. C. Beal, of Canton, Ohio, was with us as evangelist and Bible teacher.

After a week of preparatory services conducted by the pastor, Dr. Beal came on March 11th, led the church for two weeks in two and sometimes three Bible expositions a day, with five on Sunday's, and then led in an inspiring Communion Service on



## ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

### MORRILL, KANSAS

Morrill is located in northeastern Kansas, about 60 miles from St. Joseph, in one of the best agricultural sections of the State.

This is one of the oldest churches in the West and has contributed both in money and workers to the church at large. This was the home town of Brother L. S. Bauman whose father preached here for many years. Since I was last here, the membership has remodeled and added to their church building and have a very attractive church property and parsonage. Brother L. A. Myers is their pastor and is well liked and doing good work. Brother Myers spent several years in Ashland College and I found in him a booster for the school. I enjoyed the privilege of getting better acquainted with him and his family and enjoyed my stay with the people of Morrill, most of whom I formerly knew.

The church has a small membership and is limited in its field, but is doing a good work and fully holding its own.

This church has always been loyal to all the interests of our church work and while some have had financial reverses and a small group have heavy local financial responsibilities in their own church program, yet they gave in a mighty fine spirit.

The total gift to the endowment was \$1,235.00. W. S. BELL.

### TIOSA BRETHREN CHURCH, INDIANA

Perhaps the outstanding point of interest in the first six months' work with these Brethren was our revival and evangelistic campaign which was under the personal direction of Rev. E. M. Riddle of Warsaw, Indiana. Shortly after taking over the pastorate of this field, we began to look forward to this campaign and early engaged Brother Riddle for the work. The Brethren indicated their extreme interest by their attendance of the week of prayer preceding the opening of the two weeks' service. To have an average of something like thirty from a church whose active membership is not more than eighty-five is surely indicative of their faith in prayer as well as their interest in soul-saving.

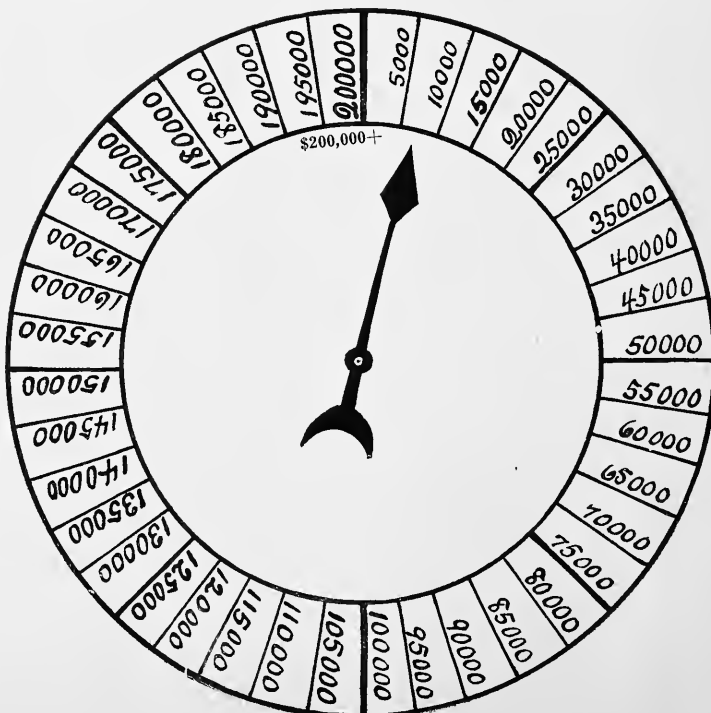
It was indeed a pleasure on the part of the church to have their OWN BOY return and break unto them the "bread of life." This is Brother E. M.'s boyhood church and they were pleased to have him come back

to them, not as a boy, but rather as a Christian minister, one who has thus far acquitted himself well in the field of his calling. His coming and preaching made possible a two-weeks of rejoicing, feasting, enjoyment of ardent labor, and Christian fellowship.

While we always desire a large ingathering and in this we did not succeed, yet we know that the effort was well worth while, for one young lad confessed his belief in Jesus and was baptized, and this is worth more than "a whole world." Truly a good profit on the investment!

In behalf of the Brethren, we would thank the Warsaw Brethren for thus sparing Brother Riddle for this period of time.

While this church has never set the world



Monday evening, March 25th, which closed the series.

Brother Beal did for the church here just what several of the members have felt most needed to be done. He deepened the spiritual life of those who attended the services, he broadened their knowledge of saving Truth, and he gave the membership and the people of the surrounding community to understand just what the Brethren church's distinctive position is in its acceptance of the Bible as the inspired Word of God! Both members and friends were given to understand what is meant by our claim to be a "Whole Gospel" church.

At the Sunday morning services at the end of Dr. Beal's first week of leadership, an invitation was given for all to stand who sought a deeper fellowship with God, greater power in service, and greater victory over self and sin. Almost every member present stood. Among those coming forward were four young people from the church school, who made confession of faith in Jesus Christ. They were baptized the following Sunday morning. One aged brother, who confessed that in his wanderings he had gotten far away from his Lord, came to seek his fellowship anew.

Dr. Beal proved himself to be a tireless worker, a teacher of unusual charm and clearness, one who stands squarely upon the Word of God. Weather conditions were for the most part very favorable, but the attendance would no doubt have been larger had not many other churches in the city been conducting their "Lenten" services. Members of other churches who visited our services expressed themselves as being deeply inspired by the evangelist's "Whole Gospel" preaching.

The opening services of the week of preparation were in charge of one of the girls' gospel teams from Ashland College, whose leadership was greatly appreciated. The team was composed of Mrs. Virden Taber, Misses Mabel Crawford, Dorothy Whitted, Lucille Ehrbright and Lorena Lewis. Prof. K. F. Monroe, the team faculty advisor, brought the team in his machine, and his visit too was appreciated. Miss Crawford very acceptably filled the pulpit on Easter Sunday evening, being in Fremont as a guest of friends.

As mentioned in an editorial paragraph several weeks ago, the church in a very commendable manner accomplished the curtailment of the debt to the extent of \$500.00 in February, and paid six months' interest, amounting to \$135.00. At our recent quarterly business meeting, among other decidedly vital decisions reached, three deacons and three deaconesses were elected. The church school board has recommended a careful revision of the enrollment of the school. Other auxiliaries and organizations are maintaining their accustomed vigor. Brethren, we ask an interest in your prayers.

W. S. CRICK, Pastor.

## FIRST BRETHREN CHURCH

Dallas Center, Iowa

We have made only two reports through the Evangelist since our work began in Dallas Center a bit more than two years ago. This being the case, we feel constrained to give an account of our activities in this portion of God's vineyard.

It may interest some to know that in this town of 900 inhabitants, there are nine worshipping bodies. David must have had a different condition than this when he said, according to Psalms 133:1: "Behold, how

good and how pleasant it is for brethren to dwell in unity!" Even though each group draws from the rural population, it is generally agreed that this community is overchurched. One would think that with so many shades of belief and with so much competition that the unsaved group would naturally be small. This is not so, for as in everything else, the more plentiful the churches the less attractive they are to the unsaved. Satan uses many schemes to check the power and influence of the gospel of Jesus Christ. His ability to get Protestants to ignore the Holy Spirit's teachings in 1 Corinthians 1:10 seems to be one of his most successful plans.

Each church in town thinks it excels in one or more ways over the other churches. Naturally, we think that we excel in a number of ways. In the first place, we think we excel in loyalty. Our membership is a "go to church" group. Considering the size of the membership of each church, the First Brethren average is way ahead of the leading churches in town. The fine prayer meeting attendance and the large Sunday evening audiences speak well for the loyalty of our folks.

All of our membership will testify that we have the nicest and neatest church building in town. Especially is this true since the interior was redecorated last month. After the painters were through more than twenty members gave the whole building a thorough cleaning. The recent installing of a piano in the basement filled a real need as the old organ had more than served its time.

I am of the opinion that our church excels in sacrificial giving in Dallas Center. The things accomplished in a financial way are not made possible by a small group doing it all, but rather by all the members working together. This is true because it is necessary, as we have precious few who are able to carry the burden of the budget, even if they wanted to do it. Our Sunday school offerings per capita are excelled only by the Church of the Brethren, but many of their members give no pastoral support. Since the pastor's salary has been increased \$300.00 the past year, the local budget is larger per capita than all but one of the other churches. That one has the wealth of the town.

We feel that Dallas Center did a generous piece of work for the College by responding to Dr. Bell's efforts here to the extent of over \$1,700.00 in gifts and pledges. This amount would have been bettered if Dr. Bell had had an opportunity to see all of the prospects. Considering the results I had in following up his work, for the good of the College I am glad Dr. Bell is raising the endowment instead of the writer.

The Foreign Mission spirit is still growing among our people. This year's offering will be the largest ever given even though it will not exceed by very much the \$231.00 given last year.

Our people have had a reputation for years of putting on the best special programs in town. It means just this, that when the Brethren people undertake to do a thing they do it well. The last Christmas program was not below the standard. It was "The Christmas Story in Pantomime" by Rev. J. H. Kuhlman of Loudonville, Ohio. It is a ten scene pageant and was worked out and put on in such a way that several said that they enjoyed it more than the Passion Play given in Des Moines a few weeks before. No church could present the

Christmas story more effectively than by using this pageant.

Passion Week was observed last year in a union effort. As the ministerial group did not make any such plans this year, we held special services in our own church. Those who wanted to come, and could, were present at these meetings. (Only those who live in Iowa can appreciate the condition of the roads this winter and spring). God honored his Word and answered prayer. Nine were to have been baptized on Good Friday evening. Two found it impossible to be present. Five adults and two teen age boys were baptized while the two young people, a brother and a sister, await the rite. It is expected that others will be willing to come soon. Four other boys and girls gave their hearts to the Lord Jesus and were baptized earlier this spring, making a total of thirteen more additions to the church. To God be all the glory and praise. It is our purpose to begin immediately to plan for a real revival meeting this coming fall. We shall endeavor to have the field prepared for a campaign in which we hope our goals and expectations will be realized. Pray for us that we may "Always abound in the work of the Lord."

## KRYPTON, KENTUCKY

The third year of private tuition school work is now history. On Friday, March 22, occurred the closing exercises, awarding of diplomas and other acknowledgements of faithfulness. Five of our bright and promising young people passed from the grades and six from the ninth. These figures are not large, but, in the light of other statistics, are very satisfactory. In fact the growth in attendance during these three years was inspiring, and the growth of interest and confidence kept pace.

Brother G. E. Drushal was with us on the above-named date and delivered an appropriate and worthwhile class address.

Three more applicants had been baptized previous to school dismissal and then our spring communion was celebrated so all student members might participate before scattering to their various homes—some many miles away. This communion service was the largest in these five years, with one more in attendance than maximum accommodations. (Two little girls shared the same chair.) Another noteworthy feature was the number of men present—a dozen, which was joyfully contrasted with one only (the writer) at a similar service four years ago, when the total communing was seven. This year there were thirty-seven.

For these things we praise the Father and ask, "What hath God wrought?"

Now, it behooves us to make an announcement which may come as a surprise to friends interested in this field.

At the present time our days are largely occupied with the work of packing boxes, blankets, and personal belongings into strong boxes for a long railroad journey. We say farewell to the splendid people of Krypton and vicinity about May 1.

Brother Manuel Davidson, a man who has often written to the Evangelist and whose home is a few miles distant, has moved into the church parsonage as a temporary arrangement, for the care of the property. Further plans will be made at Conference time. Sisters Slack and Carter will be here much during the summer, so we trust the work will receive no serious set-back, but rather forge ahead to greater things.

A galaxy of conditions and situations over which we had no control has seemed to



mitigate against the wisdom of our remaining. Indeed, for weeks a mental battle ensued—the pros vs. the cons—on the subject. When we followed Gideon's suggestion the decision came definitely and we are obeying—at first with some misgivings, but as time passes we see it is the Lord's will.

Krypton has undergone some dark and stormy days due to lack of proper leadership. Her need in this respect is unique. The problems here are singular and the needs are sore, beyond utterance.

Pray that the Brethren cause, so highly favored and hopeful just now, may be carried on, and especially that these new-born babes in Christ may have the encouragement and direction necessary to their spiritual growth.

The Lord willing, we expect next to address you from Harrah, Washington.

FRED V. KINZIE.

### ELKHART, INDIANA

Easter Day marked another milestone in the history of our people at Elkhart. At the close of the morning service, four came to the church, three by confession and one by change of church relations.

Owing to conditions which retarded the spiritual growth and a desire for greater freedom and service, nineteen persons from the Osceola Church of the Brethren were recently added to our membership. We extend to them a glad hand of welcome. Their purpose is to open a mission; if their work grows they will eventually organize a church.

Easter Day our quarterly cash offering day—\$949.50 was paid into the building fund. We do not wish to tire our readers with this part of our report, yet we know that a goodly number are watching the results of our method of meeting our payments on the new building; for this reason we take a keen delight in reporting the progress of our work. However it requires unity of purpose and incessant work on the part of each organization.

At our recent quarterly meeting, the reports from the different organizations show they are working and meeting their obligations in a most splendid way. Brother Glenn Wood was elected Sunday school Superintendent with Brother Walter Lichtenwalter Assistant.

Our Sunday school is a strong feature of our Sunday service. Even with enlarged quarters in our new church we hear the primary workers say they are crowded.

As a church we have been wonderfully blessed, yet the grim reaper picked a choice flower, little Jimmie Werhly from our primary room and Brother L. S. Puppinger, from the advanced department. Brother Pippinger has been actively engaged in the work of the church for years. He was ripe in years and service. Thus God calls whom he will that his work may be more effectively done.

MRS. EDNA NICHOLAS.

### REVIVAL AT TIOSA, INDIANA

The Tiosa Brethren church passed through a season of blessing and refreshment early in March. Brother E. A. Duker of South Bend is the pastor. He and his people had made very careful plans for the meeting. Prayer services in country homes during a week of severe cold weather, with 30 or more present were a real

preparation. The special services were well advertised also.

The writer of this article was called to have charge of this series of services. It was a great joy to preach the word of God night after night to old and new friends and many relatives, in my home church. We had a fine hearing, a very fine interest and a cherished fellowship with Brother Duker. He was not permitted to be at every service, yet his heart and soul were in this campaign in a mighty way. One marked feature of this special meeting was our Bible Reading contest which always proves to be a real help and blessing.

In a way, we regret that there was only one confession, a fine lad in a good home, yet who of us can measure the power he may be in the world some day? We were aware of the fact that this field had been closely gleaned for two years. The Tiosa church has a mission yet to fill and can easily do it, if they continue to follow the wise leadership of their pastor. We shall always look back upon this meeting in our home church with much joy and gratefulness for their kindness, appreciative words and the splendid gift.

It is our prayer that every one in the church shall be faithful and witness well for the Christ in this fine community.

E. M. RIDDLE.

Pastor Warsaw Brethren Church.

### PROHIBITION PROGRESS IN FINLAND

Westerville, March 16.—Finland not only is holding its national prohibition law, but also is making notable progress in enforcement and observance, according to a report made by Vihtori Karpio, secretary of the Prohibition League of Finland, and a member of the general council of the World League Against Alcoholism, says Dr. Ernest H. Cherrington, general secretary of the latter organization, to whom Prof. Karpio made his report.

Admitting that Finland is not as dry as it is supposed to be, nor as dry as it can be made, Prof. Karpio nevertheless insists that enforcement has made tremendous strides. Referring to cases of drunkenness he says:

"In this respect it must be remembered that since legal prohibition became effective, the section relating to drunkenness has been made more severe. Every seemingly intoxicated person on a public highway or in a public place may be arrested and punished. Half of those now arrested would, under pre-prohibition laws, have been left unmolested.

"Stability of prohibition in Finland is partially explained by the fact that seven years before the outbreak of the Great War Finland had passed a law for total prohibition. Before the passage of this law all the rural districts were practically free from the liquor traffic, under local option.

"When, after a general and equal right of voting was given to all Finnish citizens of both sexes over 24 years of age, the legislative body was re-elected on this basis, one of its first measures was the passing of the general prohibition act, without a dissenting vote, October 31, 1907. The Czar of Russia was then the ruler of Finland. He did not ratify the act nor even a subsequent act passed in 1909, and it was only after the revolution of 1917 that Finland, winning her independence, duly ratified her prohibition act.

"The position of a prohibition country

surrounded on all sides by wet states is not an enviable one. It is difficult for the dry country to protect itself from illegal importations. This is Finland's chief difficulty. Liquor is smuggled chiefly from Germany and Poland. The customs officials have not been sufficiently prepared for an effective fight against this smuggling. On the other hand, international law has protected the smugglers, who have been able to anchor their booze cargoes comparatively near the Finnish coast, and from there land their goods by fast motor boats. This same international law has hindered enforcers of prohibition from putting hands on bootleggers outside the maritime limit.

"Within the borders it has not been possible to supply police quickly enough with the necessary authority and facilities for stemming illegal transportation. Under conditions of this kind smuggling has received an impetus. Home brewing is carried on to some extent in backwoods communities, but it is not more general than in the days of the free liquor trade.

"There have been numerous doctors, especially veterinarians, who have issued large numbers of alcoholic prescriptions. But a year ago the medical department issued new regulations controlling prescriptions, and it has been possible to repress the abuses in this direction almost entirely. Smuggling in of industrial alcohol now constitutes the most serious evil. New regulations, however, are becoming effective in controlling this evil.

"Finland has had a continuing decrease in mortality per cent under prohibition; health conditions have improved appreciably; the national wealth is greater than ever before; loss of liquor revenue has not raised taxes; crime has decreased; general social conditions are better.

"The legislature of Finland is dry, and all efforts to attack prohibition in that body have been futile. On the contrary, the legislature has passed several bills to make prohibition more stringent. Ratification of the treaty of Helsingfors, now partially completed, will extend the maritime limit to 12 nautical miles. This is expected to produce good results.

"Prohibition is the most important question in Finland. We do not say that the issue is wet or dry, but how to obtain the most efficient enforcement of prohibition."

### MUSICAL CHRISTIANS

One evening last year in the Alps I went out, and I heard from an upland pasture a chime of music which for a moment I mistook for church bells, unexpected on the heights. It was so silvery sweet, and, though the tune did not come to an end but seemed to change and pass from phase to phase, a long-drawn-out music, it was so worshipful that I could not resist the temptation for a moment of thinking that it was elfin church music. And what was my astonishment as I realized that this exquisite music was simply made by the herds of the cattle turning out for the evening pasture. Around every cow's neck was hung a bell—bells of different tones, different notes, and different power—and as the quiet creatures grazed and moved across the pasture, each contributed unconsciously to this silvery chime, and the music came down from the heights, not from one performer, but from the consentaneous ringing of bells by creatures that did not know. It fell upon me not only as a joy, but as something of a revelation. It suggested



to me what I suggest to you tonight after these many months in which those chimes have rung in my heart—that we ought all to be moving over the pastures of the world with the music shaken out from us and blending with the other music of humanity, so that the whole concert may be acceptable in the ears of God.—Dr. Horton.

A recent investigation of 2,400 school children in Moscow, Russia, between the ages of eight and sixteen showed that fifteen per cent of the boys were hard drinkers, fourteen per cent of all children, boys and girls, drank habitually; that sixty per cent of these children drank at home; and that seventy-four per cent of their fathers and sixteen per cent of their mothers were alcoholic. However, the school children themselves are organizing a nation wide total abstinence campaign and carrying to their parents the slogan, "Pull Father Away from the Bottle."

## OUR LITTLE READERS

### AS QUICK AS A TELEPHONE

One night a well-known citizen, who had been walking for some time in the downward path, came out of his home and started down town for a night of carousal with some old companions he had promised to meet. His young wife had besought him with imploring eyes to spend the evening with her, and had reminded him of the past, when evenings passed in her company were all too short. His little daughter had clung about his knees and coaxed in her pretty, wilful way for papa to tell her some bedtime stories, but habit was stronger than love for wife or child, and he eluded their tender questionings and went his way.

But when he was blocks distant from his home he found that, in changing his coat, he had forgotten to remove his wallet, and he could not go on a drinking bout without money, even though he knew that his family needed it, and his wife was economizing more and more in order to make up his deficit; and he hurried back and crept softly past the windows of the little home, in order that he might steal in and obtain it without running the gauntlet of questions and caresses.

But something stayed his feet; there was a fire in the grate within—for the night was chill—and it lit up the little parlor and brought out in startling effects, the pictures on the walls. But these were nothing to the pictures on the hearth. There in the soft gloom of the firelight, knelt his little child at her mother's feet, her small hands clasped in prayer, her fair head bowed, and, as her rosy lips whispered each word with childish distinctness, the father listened, spellbound:

"Now I lay me down to sleep,  
I pray the Lord my soul to keep;  
If I should die before I wake,  
I pray the Lord my soul to take."

The man himself, who stood there with beaded lips shut tightly together, had said that prayer once at his mother's knee. Where was that mother now? The sunset gates had long ago unbarred to let her pass through. But the child had not finished; he heard her say:

"God bless mama, papa, and my own self.

God—bless papa—and please send him home—sober. Amen."

Mother and child sprang to their feet in alarm when the door opened so suddenly, but they were not afraid when they saw who it was returned so soon; but that night, when little Mamie was being tucked up in bed, after such a romp with papa, she said in the sleepest and most contented of voices:

"Mamma, God answers almost as quickly as the telephone, doesn't he?"

P. S.—This story was originally published in *The British Evangelist*, but it has not been so long since there was widespread need of such prayer in the United States. And unless little children and older children are taught to pray for fathers and young men to keep sober, there may be a return of the days of such tragedies as described in the home mentioned above. Boys and girls today don't know the curse of the saloon, but unless they are taught to pray and work for the complete destruction of the liquor traffic, they may grow up with such indifference towards this evil as to make possible the return of the saloon, or something equally as bad.

### Memorial to the Late Edwin L. Kilhefner

On Friday, March 8, 1929, a memorial service in honor of Brother Edwin L. Kilhefner was held in the Ashland Brethren church. The body lay in state from noon to the time of the service in mid-afternoon, and hundreds of people passed it in review. The capacity of the church was taxed to accommodate all his neighbors and friends who came to pay their tribute to his memory. There was a beautiful display of floral tributes from numerous associates in business, civic organizations and church and personal friends. These spoke eloquently of the high esteem in which all held him. A group of business associates were the pall-bearers, Miss Dorcas Bame and Miss Anna Brauer sang and Dr. Shively led the devotions. Dr. Jacobs then gave a brief address recounting the fine personal traits of Brother Kilhefner. He referred briefly to the many public interests he fostered and especially to his activities in connection with his church. The writer then gave a brief sermon stressing the hope of the Christian and the blessings that a good man experiences himself as well as shares with his friends. The text was 2 Timothy 6:12, "Lay hold on the life eternal ...."

An adequate appraisal of the life of a good man is a pleasant task but it is also a difficult one. It is difficult because such a life has so many unknown contacts the influence of which we can never know. I have pondered the beautiful Christian life of Brother Kilhefner and I find it growing upon me in its brightness. He was the son of Elder Isaac Kilhefner. He inherited some of the love for and the devotion to his church from his good father. But he also added to that his own peculiar and strong adherence to his convictions and to the quiet and unobtrusive but effective work which he freely gave not only to his local church but to the brotherhood at large. He was born on a farm near Ashland, Ohio in August, 1872. He and his wife had just gone to California, partly for rest and recuperation and partly for business reasons. Here he was stricken and underwent an

operation for appendicitis. Although he had the best attention medical skill could afford he passed on to be with his Lord on Saturday, March 1, 1929.

He spent his youth in the vicinity of Ashland and was for a time a student of Ashland College. In 1893 he was married to Miss Belle Plank. Sister Kilhefner, his son-in-law and daughter, Mr. and Mrs. Earl McKean, and one brother, Ralph Kilhefner, are the immediate relatives left. There is a very wide circle of relatives and friends who share with these in sorrow.

A brief statement of Brother Kilhefner's business relations and life activities may justly be given here. He was one of the founders of the Elite Manufacturing Company in 1906. This became one of Ashland's most successful enterprises. He was for many years a director of the Ashland Savings Bank. He served on the Y. M. C. A. board of directors and was always interested in that local institution as one especially helpful to boys and young men. He was a member of the Ashland Rotary Club whose principles and motto he so splendidly exemplified.

Speaking of his interests we may place, as those which he held before and above all others, the varied interests of the church. Locally he served most acceptably as a deacon for twenty-five years. He was a member of the Board of Trustees of the local church. During the building operations of the church here his constant interest, help and sound advice was invaluable. As a worshipper he was always at his place. In the larger interests of the church he also held an important and prominent part. He was for many years a member of the Board of Trustees of the College and at the time of his death was the President of this board. He was interested in every forward step of the College and gave help on many occasions. He was a member of the Board of Trustees of the Foreign Missionary Society of the Brethren church. He had an intense interest in the propagation of the gospel in foreign lands and gave money and labor freely in the promotion of this work. His counsel and influence on this Board was always wisely given and highly appreciated. In a word, it may be said that all who knew him in the intimate relations of men who work together on such business and church boards esteemed him most highly. His place will be difficult to fill.

On the occasion of the funeral I said, "Brother Kilhefner was so great a man in the goodness of his heart, so great in his quiet reserve, so masterful in his self-control, so generous in his deeds and so magnanimous in his spirit which reached even to other continents that we may well emulate his example.

J. ALLEN MILLER.

### A TRIBUTE TO E. L. KILHEFNER

Mr. E. L. Kilhefner became a member of the College Board in the year 1915 and continued a member up to the time of his death. For several years past, he was vice president and this last year he was elected president, a position which he filled with dignity and good judgment. It was in this capacity that I knew him best.

As president of the board and a resident of Ashland, he was in close contact with the work of the College and advised with us constantly. He was in the college offices very frequently and we consulted him freely. He was, moreover, a member of the investment committee of the board, and as

such looked over the properties on which we placed mortgages and examined our securities in general. This is highly important work and he always showed good business judgment in his decisions.

As everyone knows these days, the athletics of a school demand much attention. They must be both supported and controlled. Mr. Kilhefner was at our instant call in matters needing decisions in this perplexing activity of the College. His kindly interest was always a source of encouragement to the men on the teams, all of whom knew him personally. No one rejoiced more in our victories and no one stood for a higher type of sportsmanship than he.

We regarded him as an undergraduate alumnus of the school as he was in attendance here many years ago. It is a distinct honor to a college to own such men as a son, loyal and interested as he always was. In many ways he shared his good fortune with his school and considered it as an institution to which he owed a certain degree of fidelity.

May God raise up more such sons and daughters of Ashland whose cords of friendship and loyalty will be as strong and true as his. To live in the hearts of the young, and especially of the college youth, is a heritage well "worth a life to hold in fee." Mr. E. L. Kilhefner sleeps that long sleep, free from his labors, but he will live on and on here on the Hill in the hearts of the young as they shall come and go. What a worthy example for us all!

EDWIN E. JACOBS.

#### A FEW WORDS OF APPRECIATION

Because of my long acquaintance and close association with our brother, E. L. Kilhefner, the editor has asked me to write a few lines of appreciation of this brother and friend who has so recently passed to his reward.

The shock occasioned by his passing has not yet disappeared, and some of us find it difficult to realize that he is gone. The writer's acquaintance with the Kilhefner family began many years ago when as a high school boy he received baptism at the hands of Elder Isaac Kilhefner, father of the subject of our sketch.

Our first close association with the subject of this sketch began when Brother Kilhefner became a member of the Board of Trustees of Ashland College nearly twenty years ago, and as the years came and went this association became closer and closer, until I believe I can sincerely say that in my many years as a servant of the church, and after serving in many states and congregations, I have never associated with a man who seemed more like a real brother in the flesh than did Brother Ed. In our meeting together he was Ed. to me and I was Roy to him, and thus we associated together in closest intimacy.

For about ten of the fourteen years I have been in Ashland it has been my privilege to teach the Men's Bible Class in the Brethren Sunday school, and Brother Kilhefner has been a constant and faithful member of this class. When he was in Florida or California and thus compelled to be absent from the class he was always missed, not that he was of ready speech or given to much talk in the class, for he was not. He was a quiet, thoughtful member of the class, somewhat hesitant about participating in discussion of the lesson, but when he did speak he expressed a thought that was worth listening to.

To the church he was always faithful, seeking in an unobtrusive way to render the best service possible. During the period of our church building program here in Ashland the writer had the double task of serving as chairman of both the finance committee and the building committee for the church, and he found his burdens greatly lightened and the way made easier by the willing and wise counsel of Brother Kilhefner and by his most generous gifts to the cause. Calls made upon him were not made in vain, and it is but speaking the truth when we say, had it not been for the generosity of Brother Kilhefner there would be no Brethren church building in Ashland today. But in all my experience I never knew a man who strove harder to avoid publicity and to keep his generosity from the knowledge of the public, or who was



E. L. Kilhefner

more successful in "keeping the right hand from knowing what the left hand was doing." His quiet demeanor and his kindly spirit which prompted him to support every good cause gained for him enviable respect from the entire city.

More than ten years ago the pastor of one of the larger churches in Ashland said to me, "I want to tell you, Ed. Kilhefner is a real prince of a man," and this seemed to be the verdict of practically all who knew him.

We might continue sounding his praises indefinitely, but we think it is enough to quote the language of "A voice from heaven, saying, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them."

R. R. TEETER.

## ANNOUNCEMENTS

### NATIONAL STATISTICIAN'S ANNOUNCEMENT

Today, April 4th, I am mailing to the District Statisticians the blanks upon which

to gather the statistical report for the church year, April 1, 1928 to March 31, 1929. Church officers in the various districts will be receiving these blanks in due course of time. If you do not receive them write your District Statistician for yours. Please see that they are filled out properly and returned to your District Statistician promptly. I am certain that the officers of our National Conference would rejoice if we could have a full report from every church in the brotherhood this year. Be sure to report your full membership. If you have an active and inactive list for your own personal use, that is as it should be probably. Please report the total of both or all lists when reporting the membership of your church. That was the action of the National Conference at Winona Lake, Indiana one year ago last August.

The National Statistician has mailed the blanks to the following men: Southeastern District—John Locke, Woodstock, Virginia; Pennsylvania—Herman Koontz, Masontown, Pennsylvania; Ohio—L. V. King, New Lebanon, Ohio; Indiana—J. W. Clark, North Liberty, Indiana; Illinois—E. Forrest Byers, Hudson, Iowa; Mid-West—H. H. Schaffer, Hamlin, Kansas; Northern California—J. Wesley Platt, Manteca, California; Southern California—W. A. Ogden, Fillmore, California; and North-West—C. C. Grisso, Sunnyside, Washington. If some one in each church, preferably the secretary, will see to it that your church is reported, we will have every report in on time.

GEO. E. CONE, National Statistician,  
Milledgeville, Illinois.

## THE TIE THAT BINDS

GONAWEN-WINTERS—On March 27th, at 4:00 P. M., occurred the marriage of Miss Evelyn Winters to Mr. Gordon J. Gonawen, in the Brethren church, Fremont, Ohio. The ceremony was solemnized by the pastor, the ring service being used. They were attended by the bride's brother and the bridegroom's sister. The bride is a daughter of Mr. and Mrs. Oliver Winters, and is a leader in the work of the church, being teacher of the primary class and president of the young people's class. Mr. Gonawen is a successful farmer, and Mrs. Gonawen is president of the Federation of Farm Women's Clubs of Seneca and Sandusky counties. After a brief honeymoon they returned to their newly furnished home on their two hundred acre farm near Fremont. Both are highly esteemed young people and have the best wishes of many circles of friends. W. S. CRICK.

WOLZ-TOTTEN—The wedding of Mr. Alvin Wolz and Miss Florence Totten was solemnized on the night of March 27 at eight o'clock at the First Brethren church, Washington, D. C. It was a very attractive wedding attended by a host of relatives and friends of the happy couple. Both of these young people are members of the local Sunday school and the bride has long been an active member of the church. The groom holds his membership in another denomination. They will make their home in Washington. The ceremony was performed by the writer. All join in wishing these folks a happy journey through life. HOMER A. KENT.

## IN THE SHADOW

NICKELS—Charles Nickels was born in Erie County, Ohio, and departed this life at Fremont, Ohio, December 12, 1928, at the age of fifty-seven years. The only surviving near relative is his widow who was Miss Lillian Agnes Boyer, whom he married July 3rd, 1902. They had been members of the Brethren church, Fremont, Ohio, for eight years. May the "Father of mercies and God of all comfort" sustain the bereaved companion. W. S. CRICK.

MITCHELL—John Thomas Mitchell passed to his eternal reward at about 12:30 on the morning of March ninth. He had been sick only a few days. His passing was very sudden and he was the first to go out of the family. He had just passed his fifty-ninth birthday and prior to being attacked by the "flu" seemed to be in good health. Brother Mitchell united with the Brethren church at Boone's Chapel about twenty-seven years ago. His membership was transferred to the First Brethren church of Roanoke in 1921. His faith remained strong to the end. Funeral services were conducted from the home by the writer, assisted by Brother J. E. Patterson. Brethren sympathy is hereby extended to the bereaved family. H. E. EPLEY, pastor, 1017 Gilmer Ave., N. W., Roanoke, Va.

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Number 17

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1929

# THE BRETHREN EVANGELIST



THE NEW SUNDAY SCHOOL UNIT  
of the enlarging Second Brethren Church of  
Long Beach, California



Elder J. G. Lienhard, Pastor



The outgrown building at the left of the picture will continue to be used for church worship until the congregation is able to erect the new church auditorium.



(See News Department for further description)

## Signs of the Times

by  
Alva J. McClain

### THE Disease and its Remedy.

"I have heard of great preachers whose perpetual message in the pulpit was the sinfulness of sin, and the profound ramification of sin in the human heart. In all true preaching that stern element should be present; for the minister of the Gospel is also the vindicator and assessor of the Law. But the teaching which is all conviction is not Gospel teaching. In a strict sense, it is not Christian teaching; not distinctively Christian. For the peculiarity, the "difference," of the Christian message is not its detection of the disease but its revelation of the remedy. The most soul-searching ministry becomes a ministry of the Gospel only as it goes on to set out the Lord Christ and the power of the eternal Spirit as the hope and liberty of the sinner. Aye, and to be a Gospel ministry indeed it must not only set Christ out but magnify him, glorify him, dilating and dwelling upon his "unsearchable riches" in their application to every need of man."—Bishop Moule in Ephesian Studies.

### ASSAULTS on the Home.

"Home was once a mon's castle; it shut him and his family in, and, what was more important and certainly more effective, it shut all the world out. But the world has found a way, various ways, to get in over the front veranda, through a tiny wire, and "on the air." All the vile and violent deeds of this broad land and sometimes foreign lands is hashed up in highly seasoned recitals and laid neatly folded in the veranda each morning and evening. Then an innocent looking little wire brings at any and all hours of day or night, any kind of exploitation that interrupts while one eats his meals or says his prayers or takes a nap; for the telephone is the most impudent of all intruders. Now, however, even it is outdone, for everything is "on the air." Now a sermon, occasionally an important speech, once in a while, and several times in a while, cheap drivelling vaudeville; an occasional piece of classic music and almost a continual deluge of jazz from a dozen different stations; you can tell they are different by the announcement!

Man's "castle" is taken. Henceforth he lives in the open and all winds blow on him, and all odors assail him!"

"Legalized prostitution" had such an offensive sound in refined ears that it was long ago driven out at the back door of civilization to walk in outer darkness. But such things do not always "stay put." That old courtesan has come back—dressed in gaudy raiment and is knocking at the front door. The card she sends in is engraved "companionate marriage," but she is the same miserable drab. Notwithstanding the contempt in which she is held at home, she is a menace on the veranda. She affords opportunity for the scandal mongers to give us a reputation; an English popular magazine refers to her as "very popular in America." — Editorials from Bibliotheca Sacra.

### WE might learn from Kreisler.

"When have professed Christians in any land had more money than those today in America—and when have eminently worthy religious and benevolent causes had to appeal more insistently for means to carry on. The foreign mission cause is an example. It is hardly stretching the actual facts to say that, in the Sunday use of their cars during this month, American church members will spend enough money for gasoline to solve the present urgent financial problems of our mission boards.

Yet mark what Fritz Kreisler, the noted musician, says of his sense of responsibility in the use of the money he earns by his wonderful gift:

"I was born with music in my system. I knew musical scores instinctively before I knew my A B C's. It was a gift of Providence. I did not acquire it. So I do not even deserve thanks for the music.

"Music is too sacred to be sold. And the outrageous prices the musical celebrities charge today truly is a crime against society.

"I never look upon the money I earn as my own. It is public money. It is only a fund entrusted to my care for proper disbursement.

"I am constantly endeavoring to reduce my needs to the minimum. I feel morally guilty in ordering a costly meal, for it deprives some one else of a slice of bread—perhaps, of a bottle of milk. My beloved wife feels exactly the same way about these things as I do. You know what I eat; you know what I wear. In all these years of my so-called success in music, we have not built a home for ourselves. Between it and us stand all the homeless in the world."—Quoted from The Biblical Review.

## Questions & Answers

Conducted by  
J. Allen Miller

Readers are invited to send in suitable questions, which will receive consideration as space permits.

26. When a brother is ordained a Deacon does his wife thereby become a Deaconess?

The answer to this question is clearly, No. The only place in the New Testament where the Deaconess is mentioned by that name is in Romans 16:1. The word in our versions is rendered "servant." It may help the English reader of the New Testament to note the following Greek words. There is the verb "diakoneo" which means generally to minister, to serve, to wait upon, to do one a service. Then we have the noun "diakonos," which means a servant, a minister, an attendant. This word means specifically a servant in his relation to his work. We have five other words translated into English by the same words in our versions which stress either the idea of bond-service, or voluntary service, or that of an under officer. Then there is a word defining definitely a service rendered a community as in religious worship or the priesthood, and finally a word denoting a household servant. Any one of these may be also a "diakonos." There is another noun form, "diakonia" which denotes the office or work of a diakonos. It would be wholly beyond the

space allotted to me to study the several passages where these words occur. So I must be content to merely cite a few passages. The word rendered minister in the following passages, Romans 13:4, 8; 2 Cor. 3:6; 6:4; 11:23; Eph. 3:7; 6:21; Col. 1:7, 23, 25; 4:7; 1 Thes. 3:2 and 1 Tim. 4:6, is the same word translated deacon in the following passages, Phil. 1:1; 1 Tim. 3:8 and 12.

To return to the question more directly we should note that the Deacon as an official is named only in the three places above indicated. In the reference in Timothy the qualifications for this office are definitely stated. By inference we are certainly justified to conclude that the Deaconess must be equally qualified for the place she is to occupy in the church and the duties she is to discharge. Some commentators refer verse 11 to the deaconess. "Women in like manner must be grave, not slanderers." Just as the Deacon must bear certain definite characteristics of Christian life and conduct patterned after those of the Bishop, so the Deaconess must bear those also of the one whom she joins in the Lord's work. Compare 1 Tim. 3:1-7 with 8-10 and 12-13, and with 11.

That there is a definite field of work for women in the church seems clear. That they are or may be ordained as Elders or Bishops in the church does not seem to the writer to be scriptural. That she may serve as a Minister or Deaconess seems however to be in harmony with the Scriptures. Compare Romans 16:1 with verses 3, 6, 12. Note the work that Paul speaks of women doing in the church.

### AT CLOSE OF DAY

If you sit down at set of sun,  
And count the acts that you have done,  
And, counting, find  
One self-denying act, one word  
That eased the heart of him who heard,  
One glance most kind  
That fell like sunshine where it went,  
Then you may count that day well spent.  
But if, through all the living day,  
You've cheered no heart by yea or nay;  
If, through it all,  
You've nothing done that you can trace  
That brought the sunshine to one face,  
No act most small  
That helped some soul and nothing cost,  
Then count that day as worse than lost.

—Selected.

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## Obedience the Test of Faith

There is no denying the outstanding importance of faith in the Christian program, but right along side of, or at least, following up and giving substance to faith is obedience. We are saved by faith, but faith that does not issue in obedience is not true faith. By faith we lay hold on the grace of God as revealed in Jesus Christ, but faith that is real is active; faith that is vital reaches out to lay hold of the free gift of God; faith that is effective is obedient. A faith that says, "I believe," but refuses to obey the plain commandments of him in whom belief is professed has very much to be desired, and surely he who possesses such a faith must hear Jesus say, "Why call ye me, Lord, Lord, and do not the things which I say?" The eye of faith looks up into the face of the resurrected and exalted Christ and says, "Ye call me Lord and Master, and ye say well, for so I am," and then he goes on to point out the things that he as Master would have his disciples do. And if faith is sincere and true it must be accompanied by obedience. That is inevitably the test of faith. James acknowledges it when he challenges the man who emphasizes the importance of faith and belittles the importance of works by saying, "Show me thy faith without thy works and I will show thee my faith by my works." He does not minimize faith, but insists that faith cannot stand alone, for faith without works is dead. Just to believe does not win the favor of God, for says James, "The devils also believe and tremble." It was faith accompanied by works in the case of Abraham that secured the blessing of God. Neither stood alone, nor can they; they are inseparably linked together. By the works of obedience is faith made perfect, and demonstrated.

That is the historic stand of our church, if we have evaluated it aright, and that must continue to be the outstanding basis of our plea, if we are to have a distinctive contribution to make to the Kingdom's progress and to the preservation of the truth as it is in Christ Jesus. Along with the insistence upon unwavering faith, there must always go the demand for implicit obedience, which involves the faithful practice of the ordinances which Jesus established and which he freighted with vital truth. There is in evidence a tendency to overlook or to under-emphasize the obedience side of our plea, in our zeal to stress the free and unmerited saving grace of God. It is true that man cannot merit salvation, and can do nothing to save himself, except believe on the Lord Jesus Christ. "By grace are ye saved, and not of your selves, it is the gift of God." We have no righteousness, no merit within ourselves; we all stand before God's holy presence vile and full of sin. And having nothing but our own sinfulness to bring to Christ, we come to him with that and he forgives and saves.

But the process of coming to God, the means by which we lay hold on saving grace, is not unimportant because it is set forth clearly and emphatically in the Word of God. When the awakened, believing soul cries out to God, the answer comes back by the mouth of the Pentecostal preacher, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). That is not to say that man can do anything to merit salvation, but it is to say that the redemption which Christ has purchased is granted on conditions and that those conditions must be met. If we are to take these words for what they say, we must admit that not merely belief, but repentance and baptism as well, are among the conditions laid down. These steps in the saving process are set forth in very definite form in Hebrews 6:1, 2, where we read: "Wherefore leaving the doctrine of the first principle of Christ, let us press on unto perfection: not laying again a foundation of repentance from dead works and of faith toward God, for the teaching of baptisms, and of laying on of hands." Here baptism is mentioned as one of the "first principles," or necessary steps. And if we are not convinced that this scripture makes it a necessary step, let us hear the word of the Lord Jesus himself, who said to Nicodemus, "Except a man be

born of water and of the Spirit, he cannot enter into the Kingdom of God" (John 3:5). Being "born of water" can scarcely refer to anything except baptism and it is linked up with being "born of the Spirit" as being co-essential, and no one will doubt the necessity of the new birth. But here both are made necessary; positively so; there is nothing optional about them. There is something here that is necessary to be done on the part of man if he would enter into the Kingdom of God. Obedience is necessary. Faith is a pre-requisite, of course, but mere intellectual faith is not enough. It must be an active, vital faith; it must be a faith that is accompanied by obedience. It would be difficult to understand the professed faith in and allegiance to Christ on the part of a man who would refuse to yield him obedience. Obedience is necessary to demonstrate the genuineness of the profession. Jesus said, "He that hath my commandments, and keepeth them, he is it that loveth me" (John 14:21).

In a similar way the importance of obedience as an accompaniment of faith could be shown with regard to the observance of feet-washing. If we profess belief in the Lordship of Christ, we ought to be willing to obey him when he says, "Ye ought also to wash one another's feet." If we look upon him as our Master, it ought to mean something to us when he says, "I have given you an example, that ye should do as I have done unto you." If we really believe that "the Father had given all things into his hands, and that he was come from God and went to God," then we ought to give earnest heed to what he does and says in the consciousness of such divine authority. Our obedience will be proof of the reality of our faith, and that it has been through all the years of Brethren history. And the maintenance of such an attitude, that of demonstrating an unquestioning faith by an implicit obedience, is the very heart of the Brethren plea. That is our distinctive contribution as a denomination, and if we allow ourselves to relax our zeal for this contention, we will have left little excuse for existence as a separate people, and God will have to look to another for a service that we have believed to be vital.

## Workers Must Be Qualified

One of the most urgent needs of the present day Christian worker is a high degree of training in handling the word of God as well as the world of knowledge. The day is passed when a man can be "jack of all trades and master of none" and be a success in the work of the Kingdom. The successful preacher, whether in the homeland or on foreign soil, must be an expert in matters that pertain to Christian doctrine and Christian life. Many who are only partially equipped in knowledge of the word of God and of the Christian philosophy of life are doing a commendable work, but usually they sooner or later reach the end of their effectiveness and are either pushed out of service by others more efficiently equipped, or are permitted to serve with a consciousness of diminishing influence and a releasing grip on the confidence of the people. Those who are the exceptions are the ones who are continually studious and growing, and by concentrated energy and unflagging zeal seek to make up for their handicap of insufficient training.

This is the day of efficiency in every line of activity, and the Christian minister and missionary must not fail to realize that the demand is just as strong in his calling as in any other. The efficiency demanded does not consist merely in a vast fund of information, nor in the completion of a thorough course of intellectual training, though these are important factors, but primarily in a thorough and workable knowledge of the Scriptures, an understanding of Bible times and practices, and the ability to apply the teachings of the Scripture to the moral and religious needs of men individually and collectively in our day. The intellectual

standard of the rank and file is gradually rising and their demands on their leadership are steadily increasing. Moreover there are capable and well trained men in every community, whose presence is a constant challenge to the leadership of men and women of God who have looked upon their training with indifference.

Nor is the demand for efficiency in spiritual things any less insistent on the foreign field. The people of India are demanding the keenest minded, the most thoroughly equipped and the most deeply spiritual missionaries that America and England can produce, according to the word of Dr. E. Stanley Jones, who has spent many years in India. Dr. Robert E. Speer, that dean of missionary executives and who knows mission lands as few other men do, says the demands for effective missionary leadership throughout the world are more rigorous than ever before. Dr. Samuel M. Zwemer, who knows more about missionary conditions in Mohammedan lands than any other man, and who has spent thirty-eight years as a missionary among the Mohammedans in Arabia and other parts of the Near East, is appealing for better equipped missionaries for Moslem lands, because the Mohammedans themselves are keen minded and are becoming very familiar with the Bible. So well known is the Bible to the reading Mohammedan public that when the Mohammedan press quotes Bible portions, the various books are referred to by their abbreviations. He says: "Men who are better qualified to teach the Bible and to defend Christianity are now needed in Moslem lands because the Mohammedans have left the Koran and chosen the Bible as the arena of their opposition to Christianity." Everywhere the calls are coming for men and women who have "studied to show themselves approved unto God, workmen who need not to be ashamed, rightly dividing the word of truth."

## EDITORIAL REVIEW

Another enthusiastic booster of Shipshewana writes this week of the many attractive features of that rapidly growing "Brethren Retreat."

Nearby churches are requested not to forget the dedication of the new church building at Ellet on April 28th. All-day services are arranged and a basket dinner will be enjoyed in the basement. Visitors are requested to bring their baskets of eats. This will be a big day for the Ellet Brethren. Give them your encouragement. See Brother Sibert's announcement in this issue.

Dr. W. S. Bell is able to make another splendid report in behalf of the endowment campaign—this time the report of the gift of the church at Hamlin, Kansas. It is not a large church, but it has some large hearted people in its membership and loyal Ashland College graduates as leaders. Brother William Schaffer, the hustling pastor, and his capable wife are doing a good work there. The gift from Hamlin was \$1,665.00, which brings the Endowment total to \$208,780.20.

Brother H. W. Koontz, pastor of the church at Masontown, Pennsylvania, testifies to the blessing of God on his work at that place, particularly through the evangelistic campaign recently conducted by Dr. Bame, who made report in a previous issue. The visible results of the meeting were seventeen baptisms, and others yet to be baptized. Also the membership was strengthened in faith and some who had grown careless were revived in their allegiance to the Lord Jesus.

### PRAYER REQUESTS FOR THIS WEEK—

Pray for our mission work in French Equatorial Africa, where many of the native Christians are being severely tried. After you have read Dr. Gribble's letter, you can pray intelligently.

The pastor of the Second church of Long Beach, California, says: "We covet the prayers of the other churches."

Brother Drushal asks for prayers for divine guidance in the work at Riverside Institute.

Brother F. G. Coleman requests prayer for the continued success of the work at Uniontown, Pennsylvania, under the leadership of Brother Frank Gehman.

Dr. Charles A. Bame and Dr. Martin Shively pay tribute in this issue to the memory of the late Dr. J. C. Mackey, whose death we announced in a recent paper. Our lamented brother was not born and reared in the Brethren faith, but was converted to it. He was therefore not one of our pioneer ministers, but he had become one of our older ministers and had made no inconsiderable con-

tribution to the success of our church in the earlier days of his ministry among us. Besides he was an intelligent, kind, brotherly friend to the editor, often inquiring about our work and dropping a word of encouragement. We are therefore glad to add this word of appreciation to the memory of our departed brother.

Brother G. E. Drushal, superintendent of the Riverside Institute at Lost Creek, Kentucky, says the school year just closed was very successful, and the closing events were impressive and showed a fine spirit prevailing. He says the school is still very much in demand. A new teacher with a college degree is desired for the new school term. Brother and Sister Early are leaving Lost Creek to take charge of the work at Limestone, Tennessee. This mountain valley was visited by a disastrous flood the week preceding commencement, but the damage at Riverside was negligible.

Dr. Florence N. Gribble gives us a history of the war situation that has confronted our missionaries in French Equatorial Africa, and concerning which partial accounts have been previously published. It is by no means strange but it is worthy of note that our missionaries have maintained an attitude of strict loyalty to the French government, under which they labor, and from which they have received their concessions and privileges. It is characteristic of missionaries that they "render unto Caesar" the allegiance that belongs to "Caesar," but that, we regret to say, cannot always be said of church members in the homeland. And the French officials have treated our workers very courteously, and God has worked through them to prevent our missionaries being required to evacuate their station at Yaloke. At the suggestion of the government officials, our work has taken on the added responsibility of an industrial school, which, we have no doubt, will result in permanent good of our missionary undertaking.

We are happy to be permitted to give our readers a view of the new Sunday school unit of the Second Brethren church of Long Beach, California. This church, the product of the missionary endeavor of the First church of that city, has made remarkable growth since its launching out upon its independent existence with a full-time pastor. Their first building has been outgrown, and now they have provided for themselves new and up-to-date Sunday school quarters. The remodeled old building is serving them as a church auditorium until they are able to erect the second unit of their plans. We congratulate Brother J. G. Lienhard (whose picture we regret we have not received with that of the church) and his sacrificing people on their splendid accomplishment. They gratefully acknowledge the large part that our lamented Brother A. C. Hendrickson had in their building operations and the unselfish way he gave himself to their cause. They were saved a considerable sum through his services. Dr. L. S. Bauman, of the First church, was very properly the principal speaker on the day of dedication, thought we notice by the program that was sent us that the pastors of the other churches of that district were present to lend their help and encouragement on the occasion.

President E. E. Jacobs gives us a good report of the recent meeting of the College Trustees. Rev. George T. Ronk was elected to the presidency of the Board, a place made vacant by the death a few weeks ago of Brother E. L. Kilhefner. There was much enthusiasm manifested among the trustees over the very promising condition of the college, as revealed by the president's report, and steps were taken to still further brighten its future. The outstanding feature of the report is that concerning the enlargement and strengthening of the faculty to meet the requirements of standardizing agencies. A number of new professors, some with "Ph.D." degrees, are to be selected, and one new department is to be added to the curriculum. Some of these new teachers are to take the places of men on leave of absence while doing further school work, and others are additions to the faculty. These measures are going to mean much in the way of strengthening the influence and popularity of the college in Ashland city and the community surrounding, and more and more it is gaining support from the local constituency. All this will give the brotherhood still greater reasons to take pride in its own educational institution and at the same time will challenge it still more to come forward with the utmost of support, both in students and funds. Aside from the generous response which many have given to Dr. Bell's campaign, we will all be given the opportunity to do still more, according to the Board's plans, during Education Week in June.



# Some Brethren Church Leaders of Yesterday, as I Knew Them

## XXI. Elder J. M. Murray

By Martin Shively, D.D.

It seems scarcely possible that almost twelve years have gone by since this stalwart servant of God answered the summons to come from labor to reward, for to those of us who knew him and loved him, it seems little longer than last year, since we saw his smiling face, and heard his cheery voice at our general conferences, where he was always an enthusiastic booster for the church, to the interest of which he had given so many years of his life. If there was a choir on the platform, you might be sure of seeing him there, for he loved to sing, and his voice joined lustily in the singing of the hymns of the church. He had very positive convictions, but was never disposed to take violent issue with any who held opinions differing from his own, and conferences or congregations made up of folks of his type, would never be otherwise than feasts or havens of love. I am sure he must have had some temper, but well as I knew him, I never saw even the tiniest expression of is, so far as angry words or deeds were concerned. And in a man so overflowing with enthusiasm, such equanimity was and is, very unusual. But he was an unusual man, as my readers will agree when I tell them that for 57 years he lived in the community from which the Lord called him home, and that for 29 years he taught in the schools of that community, and that for 27 years he was pastor of the Brethren churches in his community, during which time he officiated at 1100 funerals, and 300 weddings, besides caring for a farm and holding many evangelistic meetings many of which were wonderfully blessed to the salvation of men. I recall especially the evangelistic services at Lost Creek, Kentucky, where in the midst of physical surroundings not wholly unlike those amidst which he had lived so many of the years of his life, his love of the Word, his interest in the people, and the earnestness of his appeal to them, were so irresistible that scores turned to the Lord to whom he had pointed them. I have no information at hand as to even the probable number of people who had been brought into the church through his ministry, but I know that the number was very large, and thus, if the common interpretation of that scripture in the prophecies of Daniel, is justified, his crown is indeed a starry one. To have lived so long in one neighborhood, and to have been possessed of such convictions as his, and such an enthusiasm, would surely tend to develop some enmities, at least in ordinary folks; but so far as I know, he was exempt, and died leaving only friends to mourn his going. And he died as I think he would have chosen, if choice had been his, for he fell in the harness of service, passing without a moment's warning, as he was working on the lawn at his own home.

All except the first three years of the more than 60 years of his life, were spent in the hills of Green County, Pennsylvania, in or near the little town of Aleppo. Here I visited him several years before his death, to conduct a few meetings preparatory to a communion service which was to be held in his home church. I was a guest in his home, and did my best to climb the great hills with which that home was surrounded, but found he could do



Elder J. M. Murray

that far better than I, perhaps because he had been climbing them so long, and so many times. Practically all of my farm life was spent in a comparatively level country, and I expressed my wonder at his being able to farm in a country so rugged, but to him it was home, and he saw no difficulties, such as impressed me. And when he took me to Cameron on the morning following the communion service,—a service which had been somewhat hindered by a terrific downpour of rain, and when we were caught in another heavy downpour on the way to the station, and that on unpaved mountain roads which had become fearfully muddy, his unflinching good cheer did not fail to impress me, and for this and many other recollections of him, I shall always remember him as an outstanding apostle of joy. He was one of the finest examples of that type of preachers of the last century,—rendering a cheerful service in many fields not directly connected with their pulpits, thus making the finest possible contribution to the real welfare of their communities. They were business men, or teachers, or farmers and not a few of them were physicians, but no matter what they were, they were first of all Christians, and the whole-hearted service they rendered to their fellow men, left no room for doubt in the minds of any as to the matter. The modern preacher may know more about the fine points of scripture than did many of these, and in some instances at least, he may be a far more finished orator, but even the modern man might sit with profit at the feet of some of these men, where he could get some very helpful lessons on practical Christianity.

I cannot recall when I first met Brother Murray, but it must have been at some general conference, more than forty years ago. But I know that it seems that I have always known him, so immediate was the warm friendship which grew out of that first meeting. As I think of him now, he still appeals to me as having been one of the most unswervingly loyal followers of the Cross, that I have ever known, and no community can soon outlive the influence of such a man, if he has lived long in it. His good wife, Aunt Julia, still lives in the old home in Aleppo, Pennsylvania, ready to join him and the host of loved ones who live on the other side of the "mountain." Such as he, are like the righteous Abel, who, though being dead, yet live.

Ashland, Ohio.

## Neal Dow, Pioneer and Seer

By Ernest H. Cherrington, LL.D., Litt.D., Director of Department of Education Anti-Saloon League of America

*(The 125th anniversary of Gen. Neal Dow's birth was celebrated last month)*

Neal Dow was the grandfather of national prohibition. He was more than a pioneer in the fight against one of the greatest social evils which threatened this nation. His contribution to the crusade was far greater than could be reckoned in terms of time or money. He put his life

into this cause and so identified himself with it that one cannot think of the march of events which culminated in the ratification of the Constitutional Amendment without thereby paying tribute to the memory of Neal Dow. While others were discussing half measures, he kept his mind fixed upon the ultimate solution. He wrote boldly into the first drafts of the law which later was adopted by Maine as a pioneer in prohibition, not merely a ban upon spirituous liquors, but used the phrase "intoxicating liquor," as a definition, including not alone the whiskey and brandy against which many were then fighting, but the fermented beverages which were gradually coming into wide and dangerous use.

General Dow was one of the first to realize the economic significance of the prohibition of beverage intoxicants. In this he was far in advance of many of the temperance agitators of his own time. He recognized the moral questions involved, gave them their due emphasis, but forcefully and continuously dwelt upon the fact that the wealth and prosperity of the people of Maine depended largely if not wholly upon the banishment of intoxicating beverages. He was wont to make a point of the fact that the people of Maine "were consuming in strong drink the entire value of all the property of the State in every period of twenty years."

General Dow saw that involved with the economic well-being of the people were their health, their virtue and their morality. He fought against the liquor traffic not alone to make the people of his state wealthier, but to make them better.

Born in an epoch when the use of intoxicating beverages was assumed to be a necessity and when prohibition was only considered as applicable to Indian tribes, his prophetic vision foresaw the day when the flag would no longer protect that insidious enemy of American institutions. Dedicated from his earliest years to personal abstinence, he soon saw that the liquor problem was a social and not merely an individual question. While chief of the Volunteer Fire Department of Portland, Maine, he realized the difficulty in keeping men away from intoxicating beverages when their sale was licensed. In town meetings and in a debating society of which he was a member, he raised his voice in season and out of season against the evils inherent in the liquor traffic. He led the fight for local prohibition in Portland in 1839 which was lost by a few votes, and the splendidly successful battle of votes in 1843.

During the days of the Washington Movement and all through the forties of the last century, by "sowing the state knee-deep" in temperance literature, by petition after petition and by organized effort that brought increasingly definite results he became the herald of the new day of prohibition in American political life.

The fact that this state prohibition law was adopted by both branches of the legislature and signed by the Governor in three days from the time it was taken up in the legislature indicates the amount of public sentiment which supported this legislation.

This public sentiment had been stimulated by General Dow, who, from 1843 had been circulating petitions to the legislature, asking that the traffic in intoxicating beverages might be held and adjudged an infamous crime. In the intervening years General Dow had presented other petitions, one of which offered in July, 1846, was 59 feet long and had upon it 3,800 names, most of which had been obtained by the personal solicitation of General Dow. Other petitions secured largely through his influence brought the total signatures to over 40,000. Largely as the result of his leadership the license system was abolished by 1846 by vote of the legislature, although the

penalties for violation were so light that the illicit traffic flourished widely.

The original Maine Act of 1846, while a marked advance over all previous legislation concerning beverage intoxicants, was really not a prohibition law, but merely a restricting measure. Its title was "An Act to Restrict the Sale of Intoxicating Liquors." It limited the sale of such beverages to licensed persons who could sell only for medicinal and mechanical purposes. Imported wines and spirituous liquors could be sold, however, in quantities of not less than 28 gallons which must be taken away at one time. The penalties imposed by this measure were a minimum fine of \$1.00 and a maximum of \$20 for the first offense, while second offenses were punished by minimum fines of \$5 and maximum of \$20. One person of "good moral character" could be licensed for every town having less than one thousand inhabitants and **not less than three nor more than five** for every town having more than three thousand inhabitants. This measure which made it practically mandatory for the selectmen, clerk and treasurer of each town, acting as a licensing board, to grant at least one license in every Maine city, can hardly be called a prohibition measure. The act was also weak in the absence of any search and seizure clause.

In spite of the weaknesses of the law of 1846, the liquor traffic virtually disappeared from many parts of the state and especially from the rural districts. It was because, however, of its very evident weaknesses that in 1849 an additional law was passed forbidding sale of liquors within two miles of cattle shows or fairs. In 1850, a search warrant provision was adopted by the legislature and vetoed by Governor Dana, who, in his veto message, declared: "Immediately on the announcement that I had withheld my signature from the bill, petitions signed by more than 3,000 persons were presented to me, urging its approval." In 1851, General Dow was elected Mayor of Portland on the prohibition issue, he was defeated in 1853 but was again elected in 1855 and was elected to the State Legislature in 1858. The true Maine law, adopted in 1851, was drafted by General Dow, who incorporated in the bill search and seizure provisions, provided stronger penalties and took the liquor traffic out of the class of legitimate business by providing that all payments or compensations for liquors sold in violations of the law should be null and void, and that no action was maintainable in any court in the state for the recovery or possession of intoxicating liquors or the value thereof. This radical legislation proposed and supported by General Dow hit the money nerve of the illicit traffic. That clause, probably, was more effective in causing the law to be observed than any other portion of the legislation.

That the Dow prohibition act of 1851 was effective was maintained by Horace Greeley who visited Maine in 1855 and wrote concerning it in the New York Tribune the following: "The pretense that as much liquor is sold now in Maine as in former years, is impudently false. We spent three days in traveling through the state without seeing a glass of liquor or an individual who appeared to be under its influence, and we were reliably assured that, at the Augusta House, where the Governor and most of the Legislature board, no liquor is to be had."

The Maine Law Party practically disbanded after the adoption of the Maine Prohibition Law. The question of slavery was becoming engrossing and many of those who had originally formed the Maine law party now joined with Whigs and Democrats in the organization of the Republican Party. As a natural result of the demobilization of the prohibition forces, the prohibitory law was

repealed in 1855. Neal Dow, however, did not feel this repeal had any finality, and when he became a member of the state legislature in 1858 another prohibition law was adopted. He continued his educational work. Maine, for a season now, vacillated between various forms of license and regulation varying from the adoption of a state liquor agency measure to later adoptions of prohibition, which culminated in the prohibition amendment to the state constitution ratified by a popular vote in 1884.

While General Dow gave a splendid public service as Mayor of Portland and as a state legislator, it is probable that his larger service was rendered upon the platform. Not alone did he speak to record-breaking audiences throughout this nation but three times he toured Great Britain under the auspices of the United Kingdom Alliance, telling the story of the Maine Law, its general observance by the people and its successful enforcement, to those who were seeking to discover some practical method of dealing with a growing social evil.

The Civil War made a break for a brief period in Dow's activities in the prohibition campaign. He served as Colonel in the Thirteenth Maine Regiment and later as Brigadier General in command of the forts at the mouth of the Mississippi and later of the district of Florida. Wounded twice in the attack on Fort Hudson, in 1863, he was taken prisoner, spending eight months in Libby Prison and at Mobile. He was later exchanged for General Fitzhugh Lee.

At the close of the Civil War, Dow returned to the old campaign against the liquor traffic, stumping this nation and twice visiting Great Britain for lecturing tours.

In the estimate of the men and forces most influential in securing the ultimate adoption of the national prohibition amendment, General Neal Dow will probably be ranked with Dr. Benjamin Rush of Philadelphia and the Rev. Lyman Beecher. He supplied the third leg of the tripod upon which rests this great reform. Dr. Rush was the father of the scientific study of the effects of alcohol upon the human system. Others had casually referred to this phase of the alcohol problem but Dr. Rush gave it conscious direction. Dr. Lyman Beecher laid broad the foundations for the presentations of the social aspects of this problem. Others have developed his arguments or have readjusted them to the kaleidoscopic shifting conditions of our modern life, but Lyman Beecher's first formulation of the principles remains classic. General Neal Dow, possibly because of the intensity of the man, partly because of the commanding position he came to assume in the work of agitation, did more than any predecessor to direct the attention of the people to the economic arguments against any licensed sale of beverage intoxicants and to secure legislative action for its suppression. This service is all the greater since he advanced those arguments before modern industry had become so highly mechanized and before intensive competition had narrowed the profit margin to a point where the scale might be turned between profit and loss by a very small element. In reality, he was marking the dawn of a new age which few foresaw. The capital wasted through the consumption of intoxicants during Neal Dow's active period would not have been so highly significant a factor as the later drink bills, since investment opportunities and the constantly increasing demand for funds to finance large enterprises did not exist then as they do in this epoch. The economic loss was more largely personal or else confined in a large degree to the community wherein the drinker and his family resided. The principle, however, which was fundamental to General Dow's argument contains an eternal element of truth. The economic losses resulting from the consumption of intoxicants involves more than

the comparative wealth or poverty of a neighborhood. We see today that money is merely an algebraic symbol by which we express manpower, comfort, service, opportunity, the march of progress and the development of civilization. We waste these when we waste those economic gains which are the fruit of labor.

There could be no better evidence of the fallacy which lies in Marc Antony's saying that "the evil which men do lives after them; the good is oft interred with their bones" than the life of Neal Dow. Because of what General Neal Dow was and because of what he did in the face of obstacles that seemed almost insuperable and because of the remarkable service rendered by the hosts of Prohibition leaders who "followed in his train," we today live in a land from which has been banished beverage alcohol, where the trafficker in alcoholic beverages is a criminal and where doors of larger opportunity swing widely open to coming generations who will find it hard to understand the wilderness and the desert through which men like Neal Dow and his comrades led.

## A Marked Faith

By Floyd Sibert

Text—When Jesus therefore saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. But there were certain of the Scribes sitting there and reasoning in their hearts.—Mark 2:5, 6.

This little incident recorded by Mark was an actual occurrence in the life of Jesus. It is not an allegory, parable or a fairy tale, but was a real experience, an experience so vividly related that there is no mistaking the impetus of Divine purpose back of it. His experience has to do with one of the most tragic diseases of the day. In Matthew 3:6 we read of a centurion "grievously tormented"—always moving, never still, that is, PALSY. The woman's case in Luke 13:11, "a woman bowed together with a spirit of infirmity," may have been a case of palsy. Hence the disease with which he dealt was gruesome as well as tragic, for it partially or wholly paralyzes the nerve centers of the physical body. It was also a "grievous torment," for it gave the victim no rest from wandering about—like a lost spirit wandering in the vast ranges of eternal night.

But more grievous is the modern palsy of the soul that gathers in its victims like a "devil octopus" from eternity's sea. Oh, the tragedy of a mind afflicted with the "mental palsy"—a mind that, like the flickering rays of a moving light, is never settled, always changing; seeking, seeking yet never finding a fixed and definite hope for an anchor; doubting, doubting, yet never explaining how man could "evolve" without GOD, or where a mind can rest without a SAVIOR! So we have the whole parade of "mental devil dancers," spirits seeking to parade their skill by doing Satan's latest step—"the mental palsy hop" back of the pulpit and on the pages of religious periodicals. Christian Scientists and unchristian scientists, atheists, new thought promoters, modern religionists and all the rest who deny the saving power of Christ, are thus afflicted. Poor deluded souls! If their minds would stop long enough to think, they would see themselves, not as new thought promoters, but as doubting Thomases every one, simply because there is no riven side for them to feel. They seek a sign and no sign shall be given. They seek a religion without faith, and that sort of religion leads to hell. They seek without Christ for "that rest," mental as well as spiritual, and it shall not be found. For the natural man receiveth not the

things of the spirit of God, for they are foolishness unto him: neither can he know them for they are spiritually discerned." They reject the divinity of Christ, ignore the Holy Spirit and defy God because these seem foolishness unto them. They are marked for spiritual death and will be eternally separated from God unless they are saved by a FAITH that bears the mark of Christ's approval. Blessed is the man whose mind is stayed on Christ. And thrice blessed the church whose united faith is CHRIST-centered.

Next in line with a distorted palsied mind is a palsied heart. Palsy acts differently on the heart. Restlessness is supplanted by a stupor. The heart becomes calloused by sin. Its door hinges have become rusty, not having been opened to the Lord Jesus since the innocence of childhood. Its ears have become deaf, having been stuffed with the cotton of self-sufficiency. It has lost its natural affection. It has become a heart hungering after the shallow things of life, when it should be feeding on the deep things of God,—things that are rich and boundless. We read in 1 Corinthians 2:9, "Eye hath not seen nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him." But a palsied heart does not love him. "But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea the deep things of God." But a palsied heart does not open to the call of the Spirit. It therefore lacks revelation. They have eyes to see and see not, ears to hear and hear not. And this condition gives rise to all sorts of evils, even crimes of the most heinous sort. The Holy Spirit utters the warning signal, "Today if you will hear my voice, harden not your hearts." And in the face of the ghastly crimes of today we have need of hearing his voice, for with so many minds and hearts distorted from the natural purpose of God, the souls become withered and lifeless. A hardened heart does not hear. A deaf ear permits sin. And the soul that sinneth it shall die.

But whether the palsied man was afflicted in all these ways we know not, but this we know: he was a sinner afflicted with palsy. His cure was complete, physical and spiritual, and it was wrought alone by faith in Jesus. It was a faith marked by Divine approval. It is the faith that the church needs today. It was a faith that wrought a cure. But alas for the cures that are accomplished today, aside from those wrought by the schools of science. There is little faith to be found in the possibility of such cures. Such as are being effected are branded by modern skepticism as improbable or impossible and a work of the devil. Yet Jesus commands us to pray for the healing of the sick.

This man was in no wise favored. It was the preached Word that gave him his opportunity. While Jesus was preaching in the midst of a crowded house he was determined to go unto him. But his path was filled with difficulties. He was sick, he was helpless, he couldn't walk, but he would go. Every wishboned, excuse-loving sinner that hides behind the shield of moral cowardice should read of this man and blush with humble contrition. Helpless and without opportunity he sought opportunity and the help that was available. Jesus said, "Seek and ye shall find." This man sought Jesus and found him. He was not forced to believe but he came believing. He just took Jesus at his word, "Whosoever cometh unto me in faith believing, I will in no wise cast out" and Jesus did not fail him. Jesus never fails. And when that cot was lowered in his presence he looked first at the pale disease-marked face of the sufferer, then up at the helpers on the roof and he marked their faith, or saw it. Would that he might see more like it today.

Jesus didn't see their works, moral polish, social prominence, physical beauty or personality. But it was their faith which he saw, and which saved the sufferer. It was a **united faith** and a united faith always produces results. A united faith gave the early church perseverance and spiritual, soul-saving power that produced a revival with three thousand converts. Theirs was an **undefeated faith**, for when they could not come unto him for the press of the crowd, they removed the tile from the roof to come into his presence. There were objectors, scoffers and mockers but it was a victorious faith. The blind, palsied-minded Scribes reasoned in their hearts, for they durst not say it, "Who can forgive sin but God?" But Jesus said with authority, "Thy sins be forgiven thee" and when he perceived their (the Scribes') reasoning, he added, "But that ye may know that the Son of man hath power on earth to forgive sins, (he said to the sick of the palsy) I say unto thee, Arise, and take up thy bed . . . And he arose . . . and went forth." This proved the power of Christ on earth in conjunction with a faith marked by Divine approval. Notwithstanding the "reasoning" of the Scribes, there was a united, undefeated, victorious faith that Christ could honor. There was a vital belief "That he is and that he is a rewarder of them that diligently seek him. A seeking faith will cure a palsied body, mind or heart."

Ellet, Ohio.

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## SIGNIFICANT NEWS AND VIEWS

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### RELIGIONS OF THE CABINET

All the members of Mr. Hoover's cabinet are churchmen. Their church affiliations are as follows: Henry L. Stinson, Secretary of State, Presbyterian; Andrew W. Mellon, Secretary of the Treasury, Presbyterian; James W. Good, Secretary of War, Presbyterian; William D. Mitchell, Attorney General, Presbyterian; Walter F. Brown, Postmaster General, Congregationalist; Charles Francis Adams, Secretary of the Navy, Unitarian; Ray Lyman Wilbur, Secretary of the Interior, Congregationalist; Arthur M. Hyde, Secretary of Agriculture, Methodist; Robert P. Lamont, Secretary of Commerce, Presbyterian; James J. Davis, Secretary of Labor, Baptist. It is good to know that those who guide the nation are all churchmen and active in the work of their denomination as many of the cabinet members are.—Herald of Gospel Liberty.

### WISCONSIN JOINS NULLIFICATIONISTS

The referendum for the repeal of the state enforcement act in Wisconsin April 2 resulted in a majority for repeal of 132,105, out of a vote of 425,535. The majority against the manufacture of home brew was a few thousands less. The vote does not appear to have been a heavy one—about one in six of population as of 1920. Milwaukee rolled up a big vote for nullification. The fight now goes to the legislature as to whether it will vote the repeal. The chances are that it will. Of course those favoring prohibition regret that another state has joined the nullificationists, making enforcement in that state more difficult. President Hoover has made it plain that he does not regard that way of dealing with prohibition as very loyal.—The Presbyterian Advance.

### TO TIGHTEN PROHIBITION ENFORCEMENT

The Hoover administration is said to be moving to tighten up Prohibition law enforcement throughout the country. The president has insisted that there shall be

no dramatics connected with the enforcement program, but everything is proceeding quietly and consequently is expected to be the most effective and far-reaching of any effort since the adoption of the Eighteenth Amendment. The drive is directed in its initial force against United States district attorneys whose record in the prosecution of liquor cases has not been good, who have shown lack of zeal for their work and lack of sympathy for Prohibition. These delinquent officials are being allowed to resign, and new ones are to be appointed who are both aggressive in their activities and in full sympathy with the purposes of the law. Moreover it is the purpose to ask the special session of Congress for legislation to carry out at once the president's recommendation, made in his inaugural address, to transfer the Prohibition unit from the Treasury to the Department of Justice, where it logically belongs and where William D. Mitchell as its head is expected to prove worthy of the country's faith in his ability and efficiency.

### CHURCH WINNING RECOGNITION OF RELIGION IN SCHOOLS

After a quarter-century of endeavor, members of the Religious Education Association of America assembled in Des Moines, were assured by Dr. William Adams Brown of Union Theological Seminary, the president, that, instead of speaking about religion and education as two separate and competing interests, the conjunction could now be abolished and religious education be spoken of as an ideal realized.

Unmistakable signs of the growing recognition of character education as a community responsibility were seen by Dr. Raymond A. Kent, dean of Northwestern University. He explained that the modern movements in education were forming new problems, among them the change in concept of educational work from the individual alone to his relationship to society. At present he sees sharp disagreement as to whether the child shall be controlled by the forces within, or the social forces without, or "what kind of treaty can be made between them."

Dean Kent presented evidence of a pronounced "demand that public education, through its regularly established institutions, shall assume a definite responsibility for character education," and predicted the churches will soon find character education cared for by the secular educational institutions.

We hope for the sake of the youth of the land that such is the case. Only we do not want Christianity presented as "hypothesis," or "theory," or "problem," but as a certified demand on life; and it must be presented by men who themselves are Christians.—The Christian-Evangelist.

### THE CROSS IN CITY STREETS

The use of the cross for other purposes than as a symbol of religion is questionable. It has been placed on the highways of the State of Ohio to mark places where people have been accidentally killed. This use may have its sentiment, but we question the wisdom of it from the religious point of view. Now we learn that some of our cities have decided to paint a cross on the street to mark the place where accidents have occurred, over which passes the traffic of the city. Why is this not a degradation of the most sacred symbol of our religious faith? Why is this not a violation of religious taste and an offense to our religious sentiments? Surely, such a place on the highways can be designated by something else. Why not use a **skull and crossbones**, in order to alarm and shock people with the fact that the shadow of death

has fallen across that place in the highway? The time is coming when we must stand in protection of the sacred associations and sentiments represented by the Christian forces.—Western Christian Advocate.

## Our Worship Program

### Daily Readings and Comments

#### MONDAY

**His Own People**—Ezek. 9. The Lord knoweth his own people, and they bear his mark upon their foreheads. He has promised to keep his people, and is ever mindful of his own. Exceeding precious are his promises to them (Ezek. 11:17-20). Those who choose not to be known as his people or to bear his mark upon them, bear the mark of another master. May we, O Father, bear thy stamp so plainly that all men may know the Master whom we serve, and through us may learn to love and serve thee, too.

#### TUESDAY

**Coals of Fire**—Ezek. 10:1-7. A symbol of God's treatment of his enemies. In Rom. 12:20, Paul instructs us to feed our enemy when he hungers, and give him drink when he thirsts; in so doing, we shall heap coals of fire on his head. This is exactly what God has done for us all: when we were lost, without hope and without God in the world, he sent his Son to be unto us the Living Bread and the Water of Life. And the Lord hath laid on him the iniquity of us all!

#### WEDNESDAY

**Where is the Promise?**—Ezek. 11:1-12. In those days there were some who said of God's judgments: "It is not near." They failed to see the approaching storm, but it fell nevertheless, according to God's Word. Today we hear the same cry, even as it was foretold: "Where is the promise of his coming?" We grieve for the judgments that must first come to pass, and should be spurred to renewed activity by them; but we may be sure that he IS coming. May we, O God, be true to our privilege in this matter!

#### THURSDAY

**Moving**—Ezek. 12:1-16. Ezekiel here illustrated the way in which the children of Israel, taken by the enemy, should be compelled to leave their homes, taking with them only that which they could carry away. It is well to remember that this is not OUR permanent home, and that sooner or later all must move to another land, and other conditions. We thank thee, Father, that thou hast prepared a place for us, and hast provided a way of escape from our dread enemy. Help us, likewise, to prepare for the true life which is to come. Amen.

#### FRIDAY

**"Modernists"**—Ezek. 13:1-16. Often today we hear the cry: "Modernist!" Often the cry is without excuse; but even when it is justified, the terms is a mis-nomer: there is nothing modern about it. From the beginning there have been false prophets, leading the people in wrong paths. We have been cautioned many times that we be not deceived, and that we prove all things, holding fast only to that which is good. How grateful we should be for a Savior who has warned us of every danger!

#### SATURDAY

**Useless Prayers**—Ezek. 14:1-5; especially v. 3. The elders of Israel came to Ezekiel, to inquire concerning God's will. "Why should they ask anything at all of me?" was God's answer. The reason: these men were open stumbling blocks, in their hearts worshipping idols; hence, they could not possibly be true worshippers of God (Matt. 6:24). "If I regard iniquity in my heart," says the Psalmist, "the Lord will not hear me." May we allow nothing to come between us and God, and make our prayers of no avail!

#### SUNDAY

**Redeeming the Time**—Ezek. 14:12-14; read also Eph. 5. God reveals a time when the hearts of men will be so hardened in sin that it would be impossible for even such righteous men as Noah, Daniel, or Job, to win one soul for Christ. That time has not yet come, but we are told that we should be earnestly redeeming the time because the days are evil. On this, thy day, O Father, may each one be found busily engaged in worship and in service for thee, redeeming the time. Amen.—T. C. L.



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# NATIONAL SUNDAY SCHOOL ASS'N

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## After Mother and Daughter Week--What?

### Suggestions for a Through-the-Year Program in following-up Mother and Daughter Week

#### INTRODUCTORY NOTE

Too frequently in the past Mother and Daughter week has been used as an end in itself. If its influence is to reach out through the year in a vital way it should stimulate a desire on the part of mothers and daughters to pursue a study of the conditions that will make their relationship grow in beauty, harmony, and dignity, and to share in activities that will strengthen understanding.

A mother-and-daughter relationship is not a matter that concerns just two people. It concerns every other member of the family—fathers, brothers and sisters, grandparents, and any other relatives that may live within its precincts. It is not a single clear-cut problem that can be solved by sweeping generalizations or smooth sentimentalities. Each relationship involves such factors as the size of the family, the family income, the disposition of each member, family methods of discipline, ideals and standards, etc.

For that reason it is suggested (1) that mother-and-daughter activities be scheduled periodically throughout the year, and not just for one day or one week; (2) that mothers meet separately to study and discuss girl problems and how to meet them; (3) that daughters participate in discussions that will clarify puzzling and controversial family issues; (4) that mothers and daughters join in discussing questions of mutual interest and concern; and (5) that situations be provided for testing these standards practically. The following suggested activities have been prepared with these purposes in mind.

#### Suggested Activities

##### Activities for Daughters

1. Play "mother" in the home one day during the week. That would mean responsibility for the little ones, planning of menus, marketing, washing dishes, tidying the house, and acting as hostess to any guest or callers.

2. "Through the Looking Glass." An honest attempt to discover what you are contributing to happiness of home life. How would you rate yourself on the following?

Helping wash and wipe dishes? Getting supper? Making bed? Mending clothes? Getting up on time in the morning? Keeping room tidy? Taking care of younger brothers and sisters? Cleaning house on Saturday? Playing games with children of the family? Helping younger members with lessons? Keeping within an allowance? Not sulking or quarreling if things don't go exactly as you want them to?

3. Study with the rest of the girls in the class "What Federal and State Laws Do for Mothers." Or, "The Economic Questions of the Mother Today."

4. Put on a Mother and Daughter Week.

5. Hold a reception or tea for mothers and teachers.

6. Hold discussions on the following subjects:

What is a home? The family pocket-book? What is a "democratic" family? Dare I tell mother? Family friendships.

Activities for Mothers

1. Hold group meetings with other mothers, either inviting a speaker or holding discussions on such themes as:

How can I better understand my daughter?

How does a girl of 1929 differ from the girls of 1895?

What problem does a modern girl face that her mother did not have to face?

Life situations and how to meet them. (Problems involving discipline, church-going, lack of respect, etc.)

Where group meetings are impracticable, a reading list (compiled if possible by your public library) might be given to mothers with the suggestion that each mother read at least one book.

2. Discussions on same subjects mentioned above for girls.

#### Joint Activities for Mothers and Daughters

1. Ceremonials.

2. Vesper services.

3. Discussions on subjects of mutual interest.

4. Banquets, teas, parties.

5. Theater party.

6. Service projects—

Missionary baskets; bazaars; church supplies; Thanksgiving baskets; circle entertainments.

NOTE: It is suggested that these discussions precede the Mother and Daughter banquet and that the talks given at that time be the results of the findings girls have made with regard to ideal home life. If time does not permit this, it is suggested that discussions follow the banquet.

#### Suggested Discussion Topics

##### What Is a Home?

The following will aid in the discussion of this topic by any group.

1. Ask the girls in the group to shut their eyes. Say the word "home." Let the girls describe the picture that flashed through their minds at the mention of that word.

2. Define "home." Is it a building? A group of people? A room? A tent? A hut? Could it be any of these?

Here are some definitions of a home. Which most nearly approaches your ideal of what a home should be?

"Home is the place you can always come back to and know you have to be taken in."

"For something that abode endured

With temple-like repose; an air

Of life's kind purpose pursued

With ordered freedom, sweet and fair;

A tent, pitched in a world not right

It seemed, whose inmates, everyone

On tranquil faces bore the light

Of duties beautifully done."

"Wish to all

Flowers in the garden, meat in the hall,

A bin of fruit, a spice of wit,

A house with lawns enclosing it,

A luring river by the door,

A nightingale in the sycamore."

—(Adapted).

"Any relationship which, for the people involved, comes as near as humanly possible to providing everybody in it with the best background for her healthful growth and activity."

3. If you were about to be married what would be your idea of an ideal home?

Do you think your mother and father had similar ideals when they started out?

Have those ideals been fulfilled? If not, what has happened to prevent their realization?

If you returned home tonight to find your house and family had been destroyed by fire, what would go out of your life?

Could any of this be replaced? How?

In Europe some educators are advocating state homes for all children where they will be educated and trained without parental supervision or interference.

What do you think of such a plan? What advantages would it have? What disadvantages?

What are the essentials of a happy home? List fifteen to twenty real homes.

4. It will be interesting to see if the girls include the following: intimate companionship; privacy; understanding; freedom; affection; room for growth; respect for personality; democracy.

Whose responsibility is it to put these things into the home, parents or the children?

Which of these essentials should we consider next time in detail?

#### The Family Pocketbook

##### Group Discussion Questions

Some high school girls were discussing the thrill of being seniors and the prospect of graduation.

"If it only didn't cost so much," one of them sighed wistfully. "I had to borrow another \$5.00 for my annual dues. That, with the \$7.00 for class ring, \$4.00 for Seniors' banquet, makes \$16.00 over my allowance for this month."

"Yes, if that were only all," said another. "But then there's the crepe de chine dress, silk stockings, new shoes, and accessories for graduation. Mother says she is going to have to dress me and the whole family in gunnysack, if I ask for another single penny."

Have you been in a similar situation? How many girls in this group are on an allowance? How much does this allowance cover—recreation, books, school affairs, clothes or what? Should a high school girl have an allowance? Should she get all she can from her folks? Should she earn her own money? What are the advantages and disadvantages of each plan?

Is the amount of money you have to spend a fair portion of family income? If you overstep your allowance, who has to go without? In other words, who gets "left" when the money won't go all the way around?

If there is not enough money to dress both a high school girl and her mother well, which should have preference and why?

How far are the needs or desires of the other members of the family considered when we need a new dress for some occasion? If mother or older sister is willing to go without for the benefit of a younger girl, does that settle the question?

Does a modern girl expect too much money from her parents?

What conditions in a home should determine the amount a school girl should have to spend?

#### What Is a Democratic Family?

##### Group Discussion Questions

1. Who makes up your mind for you in your home?

2. In some European countries it is still customary for fathers to exact strict obedience from children even after they are married. What is your opinion of such discipline? Do you think parents are justified in expecting unquestionable obedience? Under what conditions? For how long? How far can a home be run without discipline? What are the advantages of an authoritative head? Disadvantages?

3. How far should judgment and experience influence home discipline?

4. When is a girl old enough to think for herself? To take care of herself?

5. As long as a girl is part of a family, fed, dressed and clothed by her parents, is she obligated to respect their wishes? How far has she a right to independence of action and of thought?

(To be continued)



## Editor's Select Notes on the Sunday School Lesson

### What Hilkiah Found in the Temple

(Lesson for May 5)

Scripture Lesson—2 Chron. 34:1-33.

Printed Text—2 Chron. 34:14-16, 29-33.

Devotional Reading—Rom. 15:1-7.

**Golden Text**—Thy word is a lamp unto my feet, and a light unto my path. Psalm 119:105.

#### "Historical Background

Josiah, the subject of our present study, came to the throne at the age of eight, about 639 B. C., and reigned until 608 B. C., just twenty years before the destruction of Jerusalem.

You will recall that Hezekiah's reign, for the most part, was a good one. He made blunders, for which he was corrected by Isaiah. But his influence was good in general.

Manasseh's reign, however, was characterized by all kinds of idolatry and sacrilege, and by subjection to foreign powers.

Amon, his son, was worse than his father, if that were possible. After two years on the throne, he was slain by his court officials, who in turn were put to death by the people. The boy, Josiah, was then put upon the throne.

Hilkiah was the high priest at the time. He was unusually sympathetic with the prophetic viewpoint, considering the kind of priests who were so often in power. He no doubt had a great influence on the boy king, which partially accounted for Josiah's character. The prophets Jeremiah and Zephaniah were also contemporary with Josiah.

During the reign of Josiah the world power passed from Assyria to Babylon. The transition gave Judah a measure of temporary independence. Egypt thought she would take advantage of the disorganization in the east, and began a march through Palestine. Josiah opposed her march, and was slain in battle.—Q. M. Lyon in Bible Class Quarterly.

#### The Bible in Our Lives

In a powerful chapter Pro. Austin Phelps once showed what would be the result if the Bible were lost to the world. We should lose our knowledge of the true God and become as degraded as the worst savages. All our institutions of benevolence would pass away—our hospitals, asylums, charities, homes for the aged and for little children. All our public schools would go, our libraries, our free press, our post-offices, art museums, telegraphs and telephones, a thousand conveniences and comforts of our daily lives. Civil liberty would go, and the institutions of freedom; our democratic legislatures, our just courts. Honorable marriage would cease, homes would become unholy. Women would become degraded, children would be freely slain, pestilence would rage unchecked, cannibalism would live again, war would be the chronic condition of society, hatred and terror and the most wretched poverty and misery would be the lot of every human being. That is only a feeble picture of what the continued influence of the Bible means to mankind.

And what the loss of the Bible would mean to the world, that, in all the most hopeless and eternal aspects of the matter, is the result of the loss of the Bible in individual lives.

Can we do less than honor the Book of

books, cherish it, and seek ever to know it better and obey it more perfectly?—Illustrated Quarterly.

#### A Chinese Student's Appreciation

A letter written to a missionary after receiving from him the gift of a New Testament through "The Million Testaments for China Campaign" reads as follows:

"I like to study the Bible you presented to me lately, so much better than all my other books. It is diverting and beneficial to me. I read it daily and find much comfort in it. I spend an hour and three quarters every day reading the New Testament. Often my friends and I read it together. I feel that the Word of God is more necessary than tea or food for my people. For it not only takes away my faults, but it also saves my soul in death. Of all that is in the world, there is nothing that can be compared to the Holy Word. It is the only medicine for my people. When one reads the strange things that Jesus did, one is moved to worship the only Son of the true God, my Lord Jesus. It teaches me how to pray, to live, to be good, and to love others. I hope and pray that you may be able to present many of these Wonderful Books to my brothers and sisters, who need just such a good Book.—Di Yu Swei.

#### Finding the Bible

Finding the Bible by seeking the truth there, loving and obeying it, is like lighting up the dark wires of an electric light or the black iron of a gas-pipe. It is like the clearing away of a fog, or like a near-sighted boy putting on spectacles, enabling him for the first time to see the beautiful prospects that have always been around him, but unseen by him.

There are many ways of finding the Bible, of finding more in it than a hasty reading can give. To these we can barely refer.

1. "The sweet compulsion of its unique literary charm, and its spiritual grace.

which gives access to the Garden in which they can walk and talk with God."

Note the variety of literary forms in our Bible—history, story, biography, autobiography, arguments, orations, sermons, conversations, poetry in lyric, dramatic, idyllic, and epic forms, hymns, songs, epistles, parables, proverbs, fables, enigmas, metaphors, hyperboles, epigrams. These, written by all classes and conditions of men, are adapted to all conditions and ages, to all classes of mind, all degrees of culture.

2. Keeping ever in mind the movement of the history, so that every statement of truth, or fact, or morals, shall be seen in its own environment.

3. A clear vision of the geography of the Bible, and especially of Palestine and of the travels of Paul. Always, if possible, compared with the modern names.


4. We understand the Bible most perfectly when we are trying to put it in practice, and when we use it as a guide book.

5. On some parts of the Bible we receive no little light from the monuments discovered and the tablets, etc., found in the ruins of Nineveh, Babylonia, and other places.

6. Dwelling long and steadily on certain portions of the Bible will usually bring new views and visions.

It is mining deep and finding treasures which we had walked over again and again, unconscious of what was beneath the surface.

"Almighty and most merciful God, who hast sent this book to be the revelation of thy great love to man, and of thy power and will to save him, grant that our study of it may not have been in vain by the callousness or carelessness of our hearts, but that by it we may be confirmed in penitence, lifted to hope, made strong for service, and above all, filled with the true knowledge of thee and of thy Son Jesus Christ. Amen."—George Adam Smith.

<p><b>E. M. RIDDLE,</b> President Warsaw, Indiana</p> <p><b>F. C. VANATOR,</b> Associate Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p>  <p><b>Young People's and Junior Topics in THE ANGELUS</b></p>	<p><b>GLADYS M. SPICE,</b> General Secretary and Treasurer</p> <p>2301 13th St., N. E., Canton, Ohio</p>
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## Christian Endeavor, Its Work and Its Needs

Endeavorers have a work to do in the church, that has no limits and is incomparable to the work of any other organization. Christians who have been permeated with Christian Endeavor work are stauncher, steadier and better equipped to be leaders in the church. Today our public schools are teaching the children to speak in public through the public speaking taught in the English course. Christian Endeavor does for the youth just what public speaking does in teaching them to be public speakers. Endeavor work teaches us the spiritual side of address work where as the school teaches us the material value. Endeavor work teaches us to pray and enriches our Christian experience so that it serves as a spur all through life. Endeavorers need the support of all Christians. You older Christians can give us advice and help us stop the leaks in our dyke, caused by our impetuosity and inexperience. With this help from the older church members the society may be able to enlist all of the youth in the church and in the community.

Enough has been said concerning help from outside but what are we members going to do? Be present every Sunday evening at the regular prayer meetings and not only give our presence but all of our talents to make the meetings successful. Your cooperation is earnestly solicited by the C. E. cabinet in all of its plans for the year 1929. Shoulder your responsibilities and help complete the Bridge of Christ.—George J. MacDonald, in "The Spirit of Christian Endeavor."

### THE STRENGTH OF CHRISTIAN ENDEAVOR

The other day I read where a number of workmen who were demolishing a building were injured, because some of the foundation of the structure had been removed before the upper part was all demolished. A building is always safe, granting that it has a properly planned and constructed foundation, so long as that foundation is

kept intact. Just so Christian Endeavor is safe and will continue to prove trustworthy so long as its foundation principles are kept intact. These are four in number and may be expressed in these words: **Loyalty to Christ**; "Trusting in the Lord Jesus Christ for strength." Keep trusting. **Loyalty to Christian Ideals**. "Will make it the rule of my life to pray and read the Bible every day." Maintain your Daily Devotions. **Loyalty to the Church**; "To support My own church in every way, etc." Do not slight the Bride of Christ. **Loyalty to the organization**; "Be present at every Christian Endeavor prayer meeting." Who can-

not be loyal to the earthly symbol of a heavenly relation will scarce be loyal to the great head of the Church. Be faithful in your attendance at and participation in the meetings of the Society. This is but an interpretation of the C. E. Pledge, which is the foundation of the movement, and has for its purpose "that just so far as I know how, throughout my whole life, I will endeavor to live a Christian life." This is the superstructure which we may hope to build upon this foundation.

BYOLL BELOTE,  
President of the C. E. Union of the  
Brethren Churches of Pennsylvania.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
WILLIAM A. GEARHART  
Home Missionary Secretary  
1101 American Savings Bldg.,  
Dayton, Ohio

### Glimpse of the War Situation in Africa

Yalohe, Feb. 12, 1929.

Dear Evangelist Readers:

By the mail of February tenth we received the first letters and papers since the knowledge of the war situation reached you. Perceiving that the cable sent left much in your minds to be desired in the way of information, I have thought that it might be wise to "set in order" for you a brief glimpse of the revolt against the government up to this time.

Briefly the movement is spiritistic, that is to say, demon led, the chief sorcerer, Yarenou, now slain by the government with his associates dispensing a "medicine", which is in reality but little more than a stick, which he had blessed (?) or cursed, and which supposedly had power to protect them from government guns. Thus given a false encouragement toward success, they were inspired to revolt against French rule, and to an effort to re-establish their pagan government. The movement spread, as do most demon led movements, with incredible rapidity, as Satan exerts no opposition to his own supernatural forces.

How long the movement smoldered in the hearts and minds of paramount sorcerers and leading chiefs before it burst forth into flame, we can but conjecture. Suffice it to say, that the actual revolt first commenced in Carnot and Baboua in the Moyen Congo, and spread with incredible rapidity, as I have said, into Oubangui Chari. While at Leopoldville, attending the United Conferences, I heard of the uprising near Carnot, but supposed it would be quickly quelled, as such uprisings usually are, by the government.

I left Leopoldville by the Steamboat Djah, October 9th, arriving at Bangui, October 19th, expecting according to arrangement to be met by Mr. Jobson and Mr. Kennedy with the Mission car and truck. Neither were there, but instead letters from Bassai and Yalohe, telling me of the serious nature of the uprising, which had already enveloped Yalohe, and which it was feared would spread to the Karre tribe. Bassai had been requested to have guards and the Captain at Bouzoum had spoken of the possible necessity of removing the missionaries to Bozoum for protection. The rebellion, happily, did not, however, spread to the Karre. The roads also were inundated, and the cars broken. As though this were not dark enough a picture, both the nurses, Miss Tyson at Yalohe and Miss Myers at Bassai, were seriously ill.

I immediately sent Joseph Nguede, who was traveling with me, to Mr. Leytill for a hired automobile and to ascertain whether he could lodge me for a night or so. Saturday, October 20th was spent in transacting necessary business. Ngo, Tigara, and Boua arrived with the tepoi and a "chop" box, necessities for the trip which the missionaries knew were lacking. Also eighty-seven porters had been sent by request from Boali, (as porters were unobtainable at Yalohe) to carry the heavy shipment of freight, etc., that I was bringing from Brazzaville, the missionaries saying they feared however that I could not get through with them, as the natives were threatening to destroy property and were on the very verge of destroying the bridges. In endeavoring to give a bird's-eye view of the situation I cannot take time to more than mention the marvelous faithfulness of our God in supplying funds, strength, conveyances, and all that was needed in Bangui for the heavy and unexpected task of despatching this large shipment, part of which it had not been possible to take through customs at Brazzaville, and for my own leaving of Bangui by hired conveyance, Sunday, October 21st, hoping if possible to reach Yalohe before the bridges should be destroyed. Boali was reached in safety, and here in spite of my plea, I was refused permission to proceed. After two days of waiting and prayer, I was finally granted this permission on condition of exonerating the government official from all blame in case of (as he viewed it to be) my almost certain death or injury. Leaving Boali the same afternoon by the same hired automobile, which I had kept at considerable expense, I was again stopped at Iremou by Lieutenant Boutin, then in command at that point, and forbidden to proceed further. The administrator from Boali, having accompanied me thus far, returned by the same automobile that night. I had been obliged to leave much of my personal equipment behind me at Boali, as well as all of the freight, the porters having arrived, been paid, and sent to their homes a few hours before my departure. This circumstance, too, was another of God's providences.

During the week which followed, Lieutenant Boutin disclosed to me much information which I felt it wise to share with the members of our Board and others at home, especially as I was shut off, for I knew not how long from communication, with the other missionaries. Of course letters were

written and despatched, but more and more I felt it would be wise to cable also, especially as Lieutenant Boutin had been ordered to proceed to Yalohe mission station and occupy it for a period of three months. The missionaries were to be ordered to leave during the occupation, as the battles were expected to take place at Yalohe which Lieutenant Boutin proposed to fortify for the purpose, these being the orders of Governor Lamblen of Oubangui Chari, who visited Iremou during the week.

But how was I to send a cable? I did not think it wise to divulge military information by sending it in French through the Bangui Post-Office, and I did not have, of course, the Mission Code-book with me. I therefore hit upon the expedient of sending it to Mr. Ross, the Secretary of the Congo Protestant Council at Leopoldville, Congo Belge, and asking him to put it in code, and forward it to Mr. Bauman. But Mr. Ross, not knowing but what Mr. Bauman's code differed from his, sent it in English. To me, at that time, the speedy return of Mr. Hathaway to the field, seemed a necessity, and in view of the fact that there are eight women and three children upon the field, with only four men, the coming forth of available men candidates seemed also distinctly advisable.

For a different reason which will later be explained this still seems advisable.

I have been asked whether the word reconstruction in the cable means reconstruction of the station or of the government. I had not thought of the possibility of the second interpretation.

But now this is what actually happened. Before Lieutenant Boutin's arrival at Yalohe, Captain Pouffouloux from Bozoum, hearing of Yalohe's need hastened to its rescue, and established occupation without evacuation, Lieutenant Boutin arriving a week later, finding that the Captain had done this in providential ignorance of the governor's orders, permitted it so to remain. The circumstance of the officers having the use of the large unfinished brick house, thus leaving the missionaries in possession of their mud homes, was another Providence.

Being expected to remain three months at Iremou, I ordered supplies from Bangui, finding I could not communicate with Yalohe nor purchase food from the natives, as all native foods were required for the native soldiers in the camp, and for their wives who accompanied them.

Receiving permission to teach, I decided to open an outschool at Iremou, meanwhile conducting services daily in the little chapel there. On Sunday, November fourth, having received my permission on Saturday night, I announced to the little group of interested auditors my intention to open a school on Monday. This announcement was joyously received. What then was my surprise to have Sergeant de Meritans who was aiding Lieutenant Boutin at Yalohe, come to escort me thither, bringing for that purpose the "push" belonging to Mr. and Mrs. Foster, he himself with his soldiers accompanying me. For when the Captain arrived at Yalohe, the natives all fled, and hence there were no battles there, but in the jungle in which they had taken refuge. There was to be evidently no destruction of property and no reason why the missionaries could not remain throughout the occupation, therefore Lieutenant Boutin decided to send for me also. Of the experiences of the missionaries at Ya-

(Continued on page 15)



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



## ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

### HAMLIN, KANSAS

This is a small village about six miles from Morrill. We have a good church building and a fine group of members. Brother Schaffer is serving his first pastorate here and is making good. Both he and his wife are Ashland college graduates and deeply interested in the school.

While the membership here is small and the field is limited, I found a well organized work along all lines. The people have a keen interest in the general work of the church.

I enjoyed my work in Hamlin and was glad for the opportunity of getting better acquainted with Brother Schaffer and his people. With their own local financial problems I think they responded well to the endowment. The total gift was \$1,665.00.

W. S. BELL.

### NEWS OF THE COLLEGE

#### The Board Meeting:

The Annual meeting of the College Board was held here last Tuesday, April 16. The following members were present: Brethren Teeter, Clapper, Bell, Zercher, Ashman, Ronk, Eglin, Benschoff, Switzer, Miller, Kem, Flickinger, Carpenter, and George Hildebrand, of Ashland.

Mr. George T. Ronk was elected president; Mr. Kem, vice president and Dr. R. R. Teeter, secretary. Prudential committee, Brothers Teeter, Zercher and Kem. Finance and Investments, Messrs. Balch, Clapper, and Kem.

Many points of business were taken up, the chief ones being as follows:

The Board voted to urge the observance of Educational Week, June 2 to 9. They did this because of the great urgency of the need this year. Most of the readers of this paper already know that our endowment resources include what is called Living Endowment, which is the capitalization of gifts from the church, approved and authorized by National Conference. That is to say, that every gift given that way counts as five per cent interest on so much endowment. In other words, every dollar given is multiplied by 20 and counted as endowment. Thus, \$1,000.00 in gifts counts as \$20,000.00 in endowment. You will hear more of this through the Evangelist.

Also voted to approve of the calling of several new teachers. This was done to meet the requirements of certain standardizing agencies. A new Department of Economics and Sociology was established. A new man is to be called. A friend is paying the expense of this department.

A new man in Education, holding the Doctor's degree.

A woman in Education, with the Master's degree.

A woman in History with the Doctor's degree, filling for Professor Mason. May continue after he returns.

A man with the Doctor's degree to supply in Chemistry while Professor Puterbaugh is in residence at Northwestern,

where he has an appointment for a year.

In all likelihood, there will be resources outside the budget to pay the expense of one of the teachers in Education.

The teachers in the Seminary will have their work wholly within that department and not in the Arts college in the future. This is good news to all concerned. Thus the Seminary came in for improvement. Next year, if nothing prevents, the Seminary will receive special attention.

We are re-writing the catalogue and re-organizing the whole institution. Dean Anspach came home from the University of Michigan for this purpose. It is a big task.

At least one new recitation room must be fitted up.

All Saturday work will be on the regular weekly basis.

No teacher will teach in any department whatsoever than the one for which his graduate work prepared him.

In several departments there will be more than one teacher, viz., English, Education, Divinity, and History.

Dr. Bell, while he was at home, visited 44 nearby high schools, taking with him a musician or two, and an athlete. These

gave a program before the students. We called it a "good will tour." We were cordially received and I hope the tours did good.

Dr. Bell is now in Kansas or Nebraska, where he returned immediately after the Board meeting to take up his work.

We all feel here that we are entering upon a new day. The local papers have widely announced our new plans. I believe it is sun-up at Ashland. And it is time that it should be.

Mr. Ira Wilcox of Pittsburgh, always loyal and interested in the College, is paying for some cement paving back of the new building. The work is about complete and it is a fine improvement.

There will be 43 A.B. graduates this June and 24 Two-year Education.

The Commencement speaker will be Dr. William Smyser, Dean of Ohio Wesleyan.

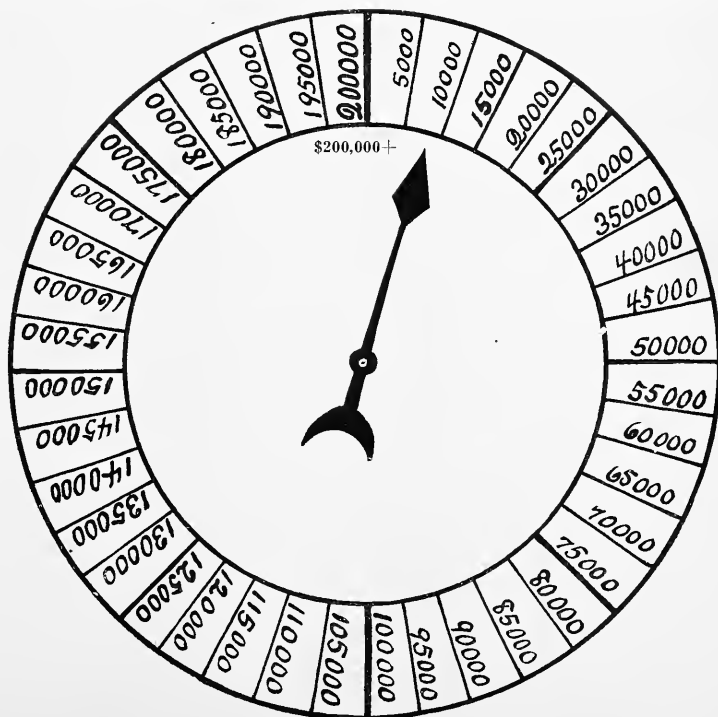
We will celebrate May Day, Saturday, May 25, with a ball game in the afternoon. The evening before, the Seniors will give the annual senior class play.

Summer school will begin Monday, June 10. There will be two five week terms of 30 days each. This will leave us out here in good time for National Conference.

EDWIN E. JACOBS.

### SECOND BRETHREN CHURCH OF LONG BEACH, CALIFORNIA

During the past year or more the work at the Second Brethren church of Long Beach has been severely handicapped on account of lack of room, especially in connection with the Sunday school activities of the church. Our average attendance in Sunday school during the past year was 201. This entire school has been taken care of with an equipment of ten class rooms, which of course proved entirely in-



adequate, and this situation prevented us from endeavoring to reach more children with the Word of God.

For many months it has been on our minds that something had to be done to get larger quarters. Many weeks were spent in looking over the neighborhood hoping we might be able to find a better building sight where we could secure more ground. It was our plan if we were successful in this, to move the building we had, and put a basement under it. However we were unable to find a better location near here that would warrant us making a change. Therefore it was decided to remain here and utilize every foot of ground for building purposes.

After much prayer, investigation and thought, we decided the best move was to erect an entirely new church, as the present building did not warrant making any permanent improvements upon it. We then decided on account of lack of funds, to build in two units, the Sunday school unit first, and later, if the Lord tarries, a new church auditorium and basement over all the remaining ground.

The Lord was very gracious to us enabling us to secure the services of Elder Hendrickson, of Ontario, California. He being a contractor, drew up a set of plans for a building 75 feet long and approximately 42 feet wide, with a basement, and two floors above.

After the building plans were approved we proceeded to raise what money we could among ourselves, and with a White Gift Offering of about \$800 from the First church, we found we had a little over two thousand dollars in cash with which to begin building operations.

About the end of December, last year, the steam shovel commenced the excavation work, and the construction work proceeded without interruption from that time forward, until now there stands a beautiful three story structure out here in North Long Beach, to the glory of God.

On March 24th, 2:30 P. M. in the presence of approximately 400 people, this new Sunday school building was dedicated to the Lord Jesus, who gave himself for us, and enabled us to complete the task we set out to accomplish. Dr. Bauman delivered a very powerful message, emphasizing the importance of the home work, of proclaiming the Gospel, and of bringing men and women to a saving knowledge of Christ Jesus.

In addition to this we enlarged the church auditorium by removing all the class rooms, this giving us the needed room for our church services. The large wooden posts were replaced by round iron ones. We now have an auditorium with a seating capacity of two hundred and fifty.

Our building operations has cost us approximately \$10,000.00. On Dedication Day we raised \$2,165.00. In raising money we have refrained from canvassing the neighborhood, nor did we resort to any commercial schemes in the church, but we have depended upon him, and his people to give.

We have taken up two notes totaling \$5,000.00, and with the note of \$2,500 which we had to assume when we organized about two years ago, making our present total indebtedness amount to \$7,500.00.

At present we have a membership of 130. The past two Sundays our Sunday school attendance averaged 333, and we are hoping to reach the 400 mark in a few weeks. Professor Paul T. Lichti, General Sunday School Superintendent, and Sister H. A.

Kirby, Primary Superintendent, are both doing very effective work.

One very sad occurrence must be mentioned in connection with all that has been said, and that is regarding Brother Hendrickson. His entire heart and soul was in the work. He aimed at making no profit at all from the building, saying he felt it was of the Lord and that he wanted to do all he could to help the work along. He certainly made good his claim. However, as the work was drawing to a close this man of God was suddenly stricken, without any warning, and was for a considerable time unable to do any work. Our dedication program was incomplete without him. And since that event he has passed on to his reward. We sympathize with Sister Hendrickson in her sorrow, and it is our prayer that God may strengthen her in this hour of trial. We know that when the books are opened up yonder, our brother shall receive his reward from him who is mindful of every act and deed.

We have much to be thankful for in the cooperation on the part of the members during the building of this new addition. The labor that was donated by the various ones totaled over \$1,000.00.

We covet the prayers of the other churches that we may ever remain in the center of his will, and that this church may remain true and loyal to Christ and his word, until he shall come and call us to be with himself.

J. G. LIENHARD,

Pastor.

#### THANKING THE GLEE CLUB

Mount Pleasant, Pa.,  
April 17, 1929.

The First Brethren church of Mount Pleasant expresses its appreciation of the lovely musical which the Ashland Glee Club presented at this church, the afternoon of Sunday, April 7th, and heartily wishes them success in all future undertakings.

First Brethren Church,  
Mt. Pleasant, Pa.  
Mrs. Ed. Parfiitt, Publ Supt.,  
Southwest, Pa.

#### "A CALL FROM BRETHREN RETREAT"

Winter with its cold wind has gone again. Its ice and snow gave place to the singing birds and the sweet scented blossoms of spring. Each day we watch eagerly the unfolding buds, and each day brings us nearer the summer with its vacation time, and we wonder, "where we can most profitably spend the time." Perhaps if you are broad minded enough, you will let some one suggest an answer to your problem.

Why not make a visit to our "Brethren Retreat" at the beautiful little Shipshewana Lake, in Lagrange County, Indiana? The season opens on Decoration Day and closes on Labor Day. There will be Sunday school each Sunday at the large tabernacle. July 14th is the opening day of the training school for young people. July 21st is the opening day of the Bible conference. These together with several other special days of program during the summer have been prepared for the spiritual entertainment of those coming to the Retreat.

Boating, fishing, swimming, croquet and tennis, are provided for physical recreation

Then, financially we are sure you can be well cared for. If you care to do your own cooking and occupy a pleasant room at the lodge, just write for reservations and prices at once to Mrs. Nora Shively, Nappanee

Indiana. Men wishing to remain at the S. M. M. Lodge must be accompanied by their wives. Groups of girls must be accompanied by a chaperon, and groups of boys, by a responsible man. Price each per night, 25 cents, each person bring sheets and pillow slips and towels. Other bedding and dishes are furnished. A number of reservations have already been made. Two weeks' notice must be given by all groups who wish the use of the Lodge.

Perhaps it will be news to you to hear that the new hotel has just been completed, and best of all, it is paid for. The store has been moved from the Lodge to the hotel building, and a competent caretaker secured. So, good meals and a good bed to rest in are assured and the price will be right.

Remember, this all is the property of the Indiana conference and if you are a member of the Brethren church you have an interest in it. The building is paid for, but there are a number of things needed in order to properly furnish it. Also a few things are needed to replace some of the things which have worn out at the Lodge. There are 13 bed rooms to furnish complete and every room will need about the following:

1 double bed, 1 bed spring, 1 mattress, 1 chiffrobe or dresser, 1 small table or stand, 1 or 2 chairs, 2 pillows 21x27, 2 comforts or heavy blankets, 1 spread, 4 sheets, 4 pillow cases, 1 window blind, 1 pair window curtains, 1 wash bowl and pitcher.

In order to offer good accommodations it has been thought wise to purchase new beds, springs and mattresses. It would be fine if 13 different organizations would each furnish a room. If you feel that is out of the question, how about curtains, comforts, spreads, or some money? Any amount of money from a quarter, a half dollar or a dollar to \$1,000.00 can be carefully used.

The trustees and committees are all elected by our Indiana conference, and so are your representatives. The kitchen in the hotel will also need to be furnished with stoves and all that goes to furnish a kitchen. Some silverware and dishes are on hand.

We know you want to do your bit to help, especially our women who have never failed us yet. So, whatever you feel you can do, please notify C. G. Wolf, secretary of the Board of Trustees, North Liberty, Indiana, or one member of the following S. M. M. Lodge committee: Chairman, Nora Shively, Nappanee, Indiana; Mrs. C. L. Hepler, Goshen, Indiana; or Mrs. Myron Long, Brighton, Lagrange County, Indiana.

What you do is for our beloved Brethren church and not for any individual, so the committee thanks you very much in the name of the church.

Yours in his service,

MRS. C. L. HEPLER, Goshen, Indiana,  
for The S. M. M. Lodge Committee.

#### LOST CREEK, KENTUCKY

The close of the regular school year has come again. It was one of the best closing times we have yet had. The last chapel service on Friday morning was very impressive. This chapel service is given over to special talks by the teachers, visitors, students, and others. There was a fine spirit of good will manifest at this service, as one of the teachers said in a talk, "The spirit of good will and cooperation has been very manifest." It was a splendid service.

There were three programs given during

the last week of school. These programs reflected the thoroughness of the work done at Riverside Institute, and included the high school, the grades, music, and expression. The programs were splendidly given.

The attendance during the closing weeks of this school year has exceeded that of any in or of recent years at least. This was a very encouraging feature of the year, and means also that the demand for Riverside Institute has not lessened one bit. The weather for the week was fine, the crowds possibly the largest we have ever had, especially on commencement night, and the order just fair.

It was with a GREAT DEAL OF SATISFACTION that we could announce that there would be but very little change in the teaching force for next year. Brother and Sister Early have resigned, and are taking up the work at Limestone, Tennessee. One of the regular high school teachers, Miss Austin, may also not be back. The rest will all be back, some of whom have now been in the work about six years. This of course means greater efficiency for another year. A High School teacher with a college degree is now being sought. Dear reader, if you know of any such, will you please give us their name?

We believe that we have never closed a regular school year with so many asking for their places back next year. This has been true of the recent years at least. The attendance for next year now promises to be large.

Again this section has been visited with quite a disastrous flood. This came the week before our commencement week, and we feared that it would hurt things a good deal, but apparently did not, though there was considerable inconvenience. Two of the county steel bridges were washed out, almost completely bottling up this section for the time being. These waters were about three feet under the flood waters of two years ago, but did more damage with the bridges. This is making it hard on industrial conditions here, as some work which some of our folks were depending on, is not now to be had. Up until two years ago last Christmas time, the chapel basement here had been flooded once, we believe. But in less than three years now it has been flooded three times. Twenty-three years with but one flood tide, and in less than three years, three of them, and all much higher than any before that time. This means much change in the weather for one thing. This last flood did not damage much here at Riverside, except tear the foot-bridge somewhat.

Riverside was much pleased to have the Gospel Team from Ashland College visit us. Their visit was much enjoyed, and we trust that they may come again.

Again, may we ask an interest in your prayers that in the days just before us, our God may lead, and that his leading may be followed.

G. E. DRUSHAL.

#### REPORT OF REVIVAL AT MASONTOWN BRETHREN CHURCH

We open this report with praise and thanksgiving to the Head of the church, the Lord Jesus Christ, for divine guidance and care with which we have been favored. With Christ as the Head of the church, we feel that in all things he is working out his plan in his body. The successes and failures he utilizes to make us depend less on self and more on him. The victories are ours that

he might gather to himself more glory and praise.

One of these victories we gladly report to the Evangelist family. This was a revival victory that resulted in the salvation of a number of precious souls, each of whom is of more value than the whole world; that re-established some who had grown careless and were slipping away from the ideals of holy living in Christ; and that challenged us anew to the task of ever holding fast to the "faith once delivered to the saints."

The worker used of God to conduct the revival was Dr. Charles A. Bame, pastor of the Ashland church. Brother Bame was a laborer who surely did not shirk the task of putting forth every effort to save souls. Contrary to custom in many revivals, services were held for three weeks without giving the evangelist a single evening for rest, also the three Sunday afternoons were used for services. The first Sunday Dr. Bame preached at the Uniontown Brethren church. Brother Bame's sermons were in accord with the Word of God, his presentation of the doctrines of our church was masterful, and his denunciation of prevalent sins was most timely. Preaching was but a part of the work. The days were spent seeking the lost in their homes. It was a busy three weeks for the evangelist.

The visible results of the meeting were encouraging. Seventeen persons have already been baptized. All but one of these have come or will come into the church. A few await baptism; others are being kept from baptism by parents who consider them too young. The full results accruing from such an effort on part of a church of Christ will to a degree become manifest, but will only fully be known by the mind of the all-knowing God.

H. W. KOONTZ.

#### A GLIMPSE OF THE WAR SITUATION IN AFRICA

(Continued from page 12)

loke Station before my arrival there on November 5th, I will not speak at this time. That would require a separate article and would be best told by those who were actually present during those exciting days.

On receipt of my cablegram from Irem, Mr. Bauman naturally presumed me to be yet at Leopoldville and cabled me for further information. That cablegram reached me at Yaloke on January 16th (sent November 24th). Nevertheless, jointly as Yaloke missionaries, we decided to reply to the belated cablegram, and sent in code, via Bangui, a cable to the effect that conditions were improved, property was not destroyed, no loss of missionary life had been incurred, etc. But this is Africa and what was Mr. Foster's surprise (the answer had been sent in his name) to have the cablegram returned, saying the cable address was insufficient. We unanimously agreed that letters would now (February 10th) have had ample time to arrive, and that to make another attempt to cable would be useless.

Several other questions have been asked in regard to the situation—

Had evacuation taken place what would have become of the native evangelists?

So far as we know no human means could have been taken to protect them.

What would have become of the school children?

They would undoubtedly have been scat-

tered in the jungle with the rest of the villagers.

What has been the health of the missionaries?

Four of us have had serious illnesses since October—one at Bassai, one at Bellevue, and two at Yaloke. All have now recovered, and are so far as we know well at the present writing.

What has been the attitude of the mission and missionaries?

One of strict loyalty to the French under whose auspices at present we are permitted to labor.

What has been the attitude of the evangelists?

Most commendable. Ngo, having come to Bangui to my rescue was imprisoned on the return trip. During his imprisonment he learned through prayer and chastening, many secrets of the Spirit's infilling hitherto unknown to him. Returning he found that his wife who had gone to seek him had been carried off in the jungle-tide, so to speak. Praying for her return he received assurance that she would be spared to him, and persevered in this assurance in spite of the terrible dangers, both moral and physical which assailed her life. Going one morning on a preaching trip toward Irem, he met her returning. Many times he had been to seek her, always failing. Now faithful to his duty he let her return alone, while he concluded his trip of several days' duration, a trip on which he contracted an infection which almost cost him his life. I wonder how many white husbands would have done the same? Indeed we would have considered them excusable if they had not. Pray for his health that it may be completely restored. Wayili and Yama on the way to me with food were severely beaten by natives, and obliged to return. They counted it all joy for Jesus' sake. Nothing gives me greater joy than the strengthening of the faith of the native Christians, even though it must come through suffering. Yolo went out in a fruitless attempt to save his own villagers, who had remained loyal, from the general destruction of the countryside. He is now with his wife and two younger children stationed alone at Bozoum.

Voloungou has endured untold hatred on the part of the natives, dear to him by ties of blood, who have followed the sorcerer, while he has resolutely remained true to Christ. We cannot dwell longer on this point. For the evangelists pray on. Your faith is being largely rewarded.

What has been the attitude of the bulk of the people that is, of the villagers, Christian and non-Christian?

We are sorry to say that many of the professing Christians fled at the approach of the soldiers, thus implicating themselves with the rebels, and casting reproach upon our work. There are those, too, who in this time of testing have deliberately turned their backs upon the Lord. Thus the church, too, needs reconstruction. Pray for us when we shall undertake this important task.

True to their word, the government continued the occupation but three months, approximately—actually three months and fourteen days. Since November 5th, Yaloke station is no longer a military post. The brick house is now vacant, the numerous soldiers' huts are gone. The government is establishing a permanent post on the hill opposite us, which although unfinished, is already occupied.

Mr. Foster is already pushing the long



delayed completion of the house. We hope to have a missionary conference, hitherto impossible, March fifth.

The war still continues. Yaloke, our own chief, is still at large and seems to be the paramount rebel.

We were favored with a visit from the Governor-General on January twenty-fifth. He occupied our brick house with his suite, and favored us with a call on Saturday morning, January 26th, during which time we had an important discussion of mission problems, a report of which in full has been communicated to our Board, through Secretary McClain.

Suffice it to say that after his departure our Administrator, Monsieur Bouquet, called upon us intimating that it was the governor's pleasure that we should immediately submit to him through the Administrator an application to open an industrial (professional) school. As we hold it to be our duty to bow to all commands of earthly governments, which are not contrary to our consciences, Mr. Foster has already submitted such an application.

As I intimated before we still believe that we need Mr. Hathaway and reinforcements, not only women, but also men. God is able to supply the forces and the funds for this new branch of our work.

We are in no wise discouraged, but rather have increased hope and assurance in the Lord, not alone for the work already established, but that we shall be permitted still further to hasten our Lord's coming by the preaching of the gospel to those tribes waiting in darkness farther on, to the "Regions Beyond," to the veritable "last frontiers" which must be evangelized before he comes. This gospel must be preached.

Faithfully yours,  
FLORENCE N. GRIBBLE.

### Memorial to the late Dr. J. C. Mackey

#### AN AUTOBIOGRAPHY AND AN APPRECIATION

John Crawford Mackey, A.B., A.M., Ph.D., S. T. D., was born in Philadelphia, Pennsylvania, September 24th, 1854, and died, in Ashland, Ohio, March 24th, 1929. He received his literary training in the Central High School, collegiate standing, and by charter, conferring the same degrees as the University of Pennsylvania. He graduated from the Reformed Presbyterian Theological Seminary (now merged with the Cedarville College) in 1880 and was licensed by the Philadelphia Reformed Presbytery one year before graduation. He was ordained by the Northern Reformed Presbytery, February 20th, 1881, and installed as pastor of the First Reformed Presbyterian church, Brooklyn, New York, having been called to the only vacancy in the Reformed Presbyterian Synod. Feeling that the field was not suitable, he entered the United Presbyterian church and accepted a call to the Jane Street church, New York City.

Dr. Mackey entered the Brethren ministry in 1891 as pastor of the Conemaugh, church, Pennsylvania, and while pastor of this church organized the Hagerstown, Maryland, church. He also organized the Altoona Brethren church. Feeling that the Hagerstown church needed his services, he remained with this church for a year until its prosperity was assured. His next charge was at Meyersdale, Pennsylvania, and while

here, he organized the Salisbury Brethren church and remained with them until called to the chair of Sociology, Economics and History at Ashland College, which he served from 1909 to 1912. It was while he was pastor of the Meyersdale church that he was elected to the presidency of Ashland College, (1897-1899). To use the language of the General Conference, he was to "make this institution a power in the church."

Dr. Mackey served as Brethren pastor at West Alexandria, Ohio, and adjacent appointments, and also churches in Nebraska and Kansas. When he resigned his chair in Ashland College, 1912, he returned to the Presbyterian church, accepting a charge at Nankin, Ohio. He was honorably discharged by the Presbytery of Wooster, Synod of Ohio, in September, 1925.

The foregoing is largely autobiography and shows the part of his life upon which the departed placed emphasis. However, many Ashlanders will remember him as a professional man of another character. For the sake of the failing eyesight of his former wife, he studied Optometry and became one of the city's successful Optometrists. And while it is unmentioned in his own summary of his life, there are many people of this city and its surroundings who will thus affectionately remember him.

Dr. Mackey was a man of strong convictions and sterling character. Even during his business career, he was a wide reader of religious books and periodicals and kept apace with the thinkers of the day, to the last. He never lost faith in the Brethren church nor his friendship for the present pastor. Many were the encouragements he gave which will not be soon forgotten. More than fifteen years ago he said to me, "I believe that the Brethren church will be the Millennial church." When reminded of that statement more recently, he reiterated it. He was as faithful to our church as he could well be under the circumstances.

He died full of faith and with the undarkened hope of a happy home prepared for those who love the Lord, praying for release from the suffering caused by a broken hip, which hastened his death.

Dr. Mackey was twice married. Mrs. Jennie Hyatt Mackey preceded him in death, August 8, 1925, and is buried in the Ashland Cemetery where his remains were interred. The present Mrs. Florence Weltmer Mackey, together with his sister, Mrs. Hannah Mackey and a niece, Miss Jean McCarroll, both of Philadelphia, and a host of friends out of his long life of ministry and service, survive to mourn his departure.

Funeral services were held at his home on Liberty Street, in charge of the writer, assisted by Dr. Martin Shively and Rev. A. F. Beery, long-time friends of the deceased.  
CHARLES A. BAME.

#### DR. J. C. MACKEY—AN APPRECIATION

In spite of the fact that I had known Brother Mackey well for a period of at least thirty-five years, I knew nothing of his ancestry, though I believe he was of Scotch origin. How well I remember him as he was in those earlier days,—a man weighing perhaps something more than two hundred pounds, well groomed, and the perfect expression of dignity. His utterances were clothed in the most scholarly language, and were always true to the Book,—a quality which they never lost. At the general conferences, if he had a message to bring, his custom was to deliver it from manuscript, though I well remember one such message, brought from a text taken from the book

of Job, in which he did not have even a single note before him, and brought as splendid a message as I ever heard on such an occasion.

He was a product of the city, and never found it easy to adapt himself to the tastes and ideas of rural folk, and perhaps never quite understood their problems, but he could and did point them unerringly to the Christ, in whom all problems find their ultimate solution. For many years I counted him among my closest friends and his going leaves me poorer in earthly friendships, though richer because I knew him.

During his last days, he was but a shadow of the man he had been in the earlier years of our acquaintance, and I doubt if he weighed even as much as a hundred pounds at the time of his death. For some years he had been losing in weight, and when a fall resulted in the breaking of a hip, there was not sufficient vitality left in him to stand the shock, and endure the pain, so he quietly fell asleep in the Lord, whom he loved and served for so many years. None of his friends are among those who mourn without hope, for he was not only ready, but anxious to enter into the "rest which remaineth for the people of God." We believe he is among those of whom it was said, "They rest from their labors, and their works do follow them."

MARTIN SHIVELY.

## ANNOUNCEMENTS

### ELLET DEDICATION NEXT SUNDAY

Brethren, take note: Ecclesiastes 3:17, "There is a time for every purpose and for every work." NEXT SUNDAY, APRIL 28, is the time for the Brethren of Northeastern Ohio to come to Ellet for we have a new brick church to dedicate, "Whose builder and maker is God." For we know that, "Except the Lord build the house, they labor in vain that build it" (Psalm 127:1).

We rejoice and praise him for his continued blessings in the building project and doubly rejoice for the two splendid young families (six persons) who eagerly await baptism in the new baptistry and membership in the church. We also thank him for others who have said they were coming to be baptized with these. We sincerely urge and invite Brethren to come and "see what the Lord hath done," for I am convinced that only the power of God could do what has been done. We need that same power to do what yet remains to be done. Pray for the success of our dedication and come.

Rev. B. F. Owen will be with us, also Dr. Jacobs, Dr. Miller and others from Ashland, as well as neighboring pastors. We understand that Smithville and Rittman churches are dismissing services and coming to Ellet for the day. That, we would say, is true Brethrenism. The new building will seat about four hundred, so we will have seats for all.

An all-day program has been planned with a basket dinner and supper in the basement. The ladies of the church will serve hot coffee for everybody and will have a supply of plain and chocolate milk on hand. The morning service (bell service) will begin at 9:15 and afternoon service at 2:00. Gifts will be received at the afternoon service, and possibly in the evening. Dedication will be followed by a revival service.  
REV. FLOYD SIBERT.



# THE BRETHREN EVANGELIST

## Heart Throbs of Our Church Leaders

XI—The Need of Reality in Christian Profession

By R. Paul Miller

In an eastern city where I was speaking some time ago, I asked the people to raise their hands if they had a family altar at home. And out of that crowd of seven or eight hundred people *not one hand went up!* To me, this constitutes the most tragic situation facing the Christian Church today! This same situation could be duplicated in the vast majority of Christian churches now. What does it mean? Simply this: spiritual life is not real to thousands of professing Christians! It has no part in their home life. And if it has no part in the *home* life how can it have any real part in the *heart* life of these same people? The constant burden of discussion in ministers' associations is the barren spiritual condition of the people: the prayer meeting is all but deserted and worldliness is popular in church activities. As true as God sits in his heavens, the church is swiftly riding on to the Laodicean stage foretold. "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich and



increased with goods and have need of nothing and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." (Rev. 3:16, 17.) These words, spoken by the Lord who bled to death for the church are the picture of this day.

What can be done to stay this tragic drift? Quit trying to "draw crowds"

by preaching, but rather to make real Christians out of those already in the church! That people really know what faith in Christ means; that life in Christ means *real separation* from the world; that it means love for one another and lost men! That it means fellowship with God in prayer and in his Word; that it means sacrifice that is deep and real in both time and money for the gospel! Then will we have the true riches of gold tried in the fire; then will we have sight that truly sees and understands as he does; then will we be clothed in garments of righteousness wherein we will not be ashamed in his presence. This should be the greatest concern for all ministers of Christ, lest at his coming they have nothing to turn over to him but leaves.

## Signs of the Times

by  
Alva J. McClain

During several days of illness, I have found leisure to renew my acquaintance with an old and valued friend, that classic by James Denny on "The Death of Christ." This is one of the few books the busy minister can afford to read more than once. In fact, once a year would be profitable. Every time I read it, I feel the urge to go out and preach its great Theme. A few books like this one are worth more to the preacher than thousands of volumes such as clutter up our libraries. Fewer books, better ones, and a more complete mastery of these—this would give the Church greater preaching, in my judgment. Here are some gems from Denny's book:

### PREACHING and Theology

"Preaching and theology should never be divorced. The simplest truth of the Gospel and the profoundest truth of theology must be put in the same words—he bore our sins. If our Gospel does not inspire thought, and if our theology does not inspire preaching, there is no Christianity in either." (283).

### PREACHING without the Cross

"There is such a thing as preaching in which the Death of Christ has no place corresponding to that which it has in the New Testament. There is preaching in which the New Testament interpretation of Christ's Death is ignored, or carped at, or exploded. ... It is not unjust to say that no man will so preach as to leave the impression that he has the Word of God behind him if he is inwardly at war with the idea of Atonement, constantly engaged in minimizing it, maintaining an attitude of reserve, or even of self-defense, in relation to it. We may take it or leave it, but it is idle to attempt to propagate the Christian religion on the basis and with the authority of the New Testament, unless we have welcomed it with our whole heart." (285).

### THE Critic of "Substitution"

"It is easy, for instance, to criticize the insufficiency of any commercial figure, like that of 'debt,' to exhibit the personal and spiritual relations subsisting between man and God; yet Christ used this figure habitually and the whole impressions which it makes upon the conscience is sound. The words of the revival hymn, 'Jesus Paid it All, All to Him I Owe,' have the root of the matter in them; and, however inadequate they may be to the interpretation of Christ's Work and of Christian experience as a whole, they are infinitely truer than the most balanced, considerate, or subtle statement which denies them."

"The new life springs out of the sense of debt to Christ. The regenerating power of forgiveness depends upon its cost: it is the knowledge that we have been bought with a price which makes us cease to be our own, and live for him who dearly bought us. And we should remember also that it is not always intellectual sensitiveness, nor care for the moral interests involved, which sets the mind to criticize statements of the

Atonement. There is such a thing as pride, the last form of which is unwillingness to become debtor even to Christ for forgiveness of sins; and it is conceivable that in any given case it may be this that makes the words of the hymn stick in our throats." (286-7).

### THE Awful Urgency of the Cross

"To receive the Reconciliation, or not to receive it—to be a Christian, or not to be a Christian—is not a matter of comparative indifference; it is not a case of being a somewhat better man, or a man, perhaps, not quite so good; it is a case of life or death. ..."

"If therefore we are conscious that this note is wanting in our preaching ... it is probably time to ask what place in it is held by the Atonement. The proclamation of the finished work of Christ is not good advice, it is good news: good news that means immeasurable joy for those who welcome it, irreparable loss for those who reject it, infinite and urgent responsibility for all. The man who has this to preach has a Gospel about which he ought to be in dead earnest." (310-12).

### THE Cross and the New Life

"The new life is constituted in the soul by the response of faith to the appeal of Christ's Death, or by Christ's Death evoking the response of faith. It does not matter which way we put it. Nothing can beget in the soul that life of which we speak

(Continued on page 16)

## Questions and Answers

Conducted by  
J. Allen Miller

Readers are invited to send in suitable questions, which will receive consideration as space permits.

### 27. Should all Deacons in a Congregation always be members of the Official Board?

The Deacon is a permanent official in the church. His duties and responsibilities are quite definitely defined. I think therefore that the Deacons in active service in a congregation should be on the Official Board. Their duties make this quite imperative. Being responsible for the welfare of the congregation, with the pastor of course as the spiritual leader, they can not well discharge these duties and responsibilities unless they are in closest touch with the direction of the affairs of the congregation. By active Deacons I mean all who are on service in the congregation. My own views are that when men properly qualified for the Deacon's office are elected it should be for an indefinite period rather than for a term of years. I read in the First Epistle of Paul to Timothy the following words: "They that have served well as Deacons gain to themselves a good standing and great boldness in the faith which is in Christ Jesus." I think therefore that Deacons should serve during life, or at any rate during such a period of life as they may be efficient in the service. Older men who have faithfully served should be relieved of responsibility but not of their office.

28. Why was the tribe of Manasseh divided? There are several references to the half tribe of Manasseh.

When the Israelites approached the territory lying North of the Arnon River in the East Jordan country they began the conquest. From the Arnon, a river flowing into the Dead Sea from the East at about its mid-eastern point, to the Hieromax River as far north as the Sea of Galilee there lay rich and wonderful pasture lands. In the first battles of conquest this whole territory was conquered by Israel. It was then assigned to the tribes of Reuben, Gad and half the tribe of Manasseh. You can read the whole account in Numbers chapter 32.

29. Is there any good reason why Brethren people do not have grades in their ministry?

This question assumes that we have no coordinated and orderly system of church officials, that is in the Spiritual offices of the Church. Perhaps the questioner may never have heard of the Manual of Procedure adopted by the General Conference many years ago. It is to our shame and often to our confusion and downright loss in prestige and influence in a community that even our Ministers themselves do not know the order of the Church and the ways of doing things.

For the information of all who may not have a Pastor's Handbook at their command permit me to quote the gist of the Manual on the matter of the grades in the Ministry as agreed upon by the General Conference as reflecting our Polity. In Chapter I, section II we find the following: "The regular officers of the Church are first, Elders and Pastors; second, Evangelists; (a) Missionary, (b) Superintending or District; third, Deacons and Deaconesses."

Then in Article 2 of the same section we have: "The Ministerial office includes the following: first, Elders, from whose number pastors and superintending or district evangelists shall be chosen; Second, Missionary Evangelists who may be elders or laymen approved by their District Conference and commissioned by them to preach the Gospel in home or foreign lands."

We believe the above plan, brief and definite as it is, is Scriptural.

The Manual also makes provision for Ministerial Students or Candidates for the Ministry in the following manner: In Chapter I, Section IV, Article 1 it is provided

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Editor

R. R. TEETER  
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Send all moneys to the  
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# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

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## Fraudulent Advertisers

Every evil force or agency must have a means of reaching the people, some medium of advertising. And when we say that, our minds immediately revert to the newspapers and magazines. There is where the advertising is done—the vast majority of it. It is these agencies that people make use of when they want to get the ear of the public in order to create an interest in what they have to promote or sell. They have an unmeasured influence on their readers. What the printed page talks loudly about the people get on their toes about. Shrewd and persistent advertising will sell almost anything, whether it is a fraud or genuine.

The people are annually robbed of millions of dollars by false and misleading advertisements that appear in the periodicals and daily papers of our country. Some are obviously false, and some are near the border line and in the twilight zone. Possibly it is not surprising that many should be deceived by the latter type of advertisements, but the fact is that vast numbers are daily becoming victims of those that are openly and shamelessly false on their face, those about which no reasonably intelligent man ought to be mistaken. This class of advertisers takes its toll of millions annually from the sick, the unfortunate and the ignorant; those who are ready to try anything as a forlorn hope.

Now, every means is being made use of to suppress this gigantic evil. The Department of Justice, the Post Office Department and the Federal Trade Commission have waged war unceasingly against it, not always with the most satisfactory results, however. But the important fact being brought to the minds of publishers is that they are responsible right along with the fraudulent concerns back of them for the robbing of the people. The publisher brings the victim and the crook together, and he shares the guilt of the crook. Therefore he is being made a party to all suits against fraudulent advertising by publication. As this fact gets more and more into the consciousness of publishers, they will be more cautious and possibly more conscientious about the kind of advertising they send out through their publications.

But the thing that makes this situation of special interest to us in this connection is the fact that it brings to our minds forcibly another type of false advertising that needs to be exposed, a type that is not generally recognized. One of the most important means of giving the appearance of respectability to questionable and unworthy agencies and institutions is to get people who are members of the church to line up with them, to come out in the open in their behalf, or to participate in the thing they advocate, or make use of the product they make and sell. The things thus advertised may be wrong on the face of it, but when a godly number of professedly Christian people give it their support, thousands are deceived thereby. Without the assistance of such church members many of the forces of evil would find it impossible to seduce the vast numbers that they are now able to victimize. Knowingly or unknowingly, these professed friends of Jesus help rob many of their fellow mortals of ideals, strength and wholesomeness and leave them much impoverished in character and in the grip of habits that are, to say the least, despiritualizing, if not devitalizing and vicious. Such a church member is the moral crook's best advertiser. By his moderate indulgence or participation in the thing that is questionable or clearly wrong, he gives the cloak of respectability to it and many an innocent and inexperienced individual is made an easy victim thereby. Let us have no misunderstanding at this point—the church member who carries sin in his life is as truly a fraudulent advertiser (all sin is fraudulent) as is the publication that advertises crooked business, and his act is as reprehensible as the publisher's.

Walking advertisements of evil are on every hand, but it is a pity that they must be counted among church members. We need to be shamed by the spectacle. We are accustomed to putting the problem to ourselves in a gentler fashion. We say the Christian

is the only Bible the world reads, and therefore it behooves us that we be careful to give them the true Word and not an adulterated version of it. But it will do us good occasionally to approach the problem from the opposite direction and see ourselves, not as inconsistent Christians merely, but as positive instruments of unrighteousness. The suggestion may not be pleasing to us. Indeed, it is possible that we may even be offended at such an ungloved handling of the matter. But when we have calmed ourselves we shall find that the seriousness of the situation warrants the method of reproof. It is no light thing that men and women who claim membership in the body of Christ are so constantly being used to advertise the things of the devil by their questionable conduct, their support of institutions that are evil and their indulgence in things that are recognizably worldly and sinful. No one is so responsible for the popularity of the evils of a community as church members who give them their support. It is in the respectable magazine that fraudulent advertising does the greatest harm. Even so it is through the respectable church folks, from whom the community has a right to expect most, that evil practices and sinful indulgences work their most sinister influence. Let us face the fact frankly and endeavor to put an end to fraudulent advertising on the part of church members.

## Daily Bible Reading

In our local Sunday school the superintendent is endeavoring to encourage more extensive daily Bible reading on the part of the scholars. And the weekly show of hands reveals the fact that a large percent of the adults and young people alike do not have any very fixed habit of Bible reading. And the situation in this Sunday school, we take it, is quite representative of the situation in general. People do not read the Bible as they ought, not even Christian leaders, who profess to love it and to revere its teachings. But there are many who do not read the Bible at all; they know little or nothing about it, and so have no love for it. There are many benefits to be derived from daily Bible reading, but one of the most important is that it tends to build up an intelligent love for the Bible, and until men love the Bible, they will not put themselves to much inconvenience to obey it.

A missionary to Brazil referred to a conversation he had with Dom Pedro, when Emperor of that country. The Emperor's words will act as a gentle reproof to many of us for our rather lukewarm attitude toward the Bible. He said: "I love the Bible. The more I read it the more I love it. There are some people who do not love the Bible. I do not understand them." Those words surprised the missionary, but the manner and voice of the Emperor surprised him even more. He said: "Not only did I listen, but I watched the lips which uttered the words with evident though suppressed emotion. I also noted that instead of looking me intently in the face, as he was wont to do with those with whom he was conversing, his eyes were in humility cast on the floor. When there was a pause I broke the silence by saying that those who did not love the Bible were those who did not read it. He answered: 'I do not understand such people, but I love it; I love its simplicity, I love its repetitions and reiterations of truth.' As I said, I read it daily, and the more I read it, the more I love it."

That is the way to build up a strong love for the Bible, and such love does not stop with the mere book, but loves the truth and the Christ of the Book.

Moral courage is not given as much prominence as the physical variety, but it is as sorely needed, and is usually more difficult to exercise because it lacks the inspiration of the brass band and of the crowds.

## Living Cigarette Advertisements

The intensive advertising campaign which the tobacco interests have been carrying on, especially their cigarette advertisements, have been causing much comment, and have brought upon the tobacco companies adverse criticism, as well as possibly having induced many to think more favorably of the cigarette. But striking as these advertisements have been, they have not had the influence as have their living advertisements. The tobacco interests have been very brazenly daring in the placing of their printed advertisements, but still more so with their living advertisements. Some of these are being placed on church steps and almost within the lobbies or entrance-ways of many of our churches. One of our pastors complains: "We are informed that it (the cigarette trust) has had several living advertisements walking from our church doors at the close of services with the abominable cigarettes sticking from their lips. It would be a terrible thing to have to put a 'No Smoking' sign on our church building but this thing positively must stop. The members who do smoke should at least have enough respect for their church that they will not be seen reaching for their tobacco while in sight of the church." That pastor has the right attitude, and we hope his members support him in it. And there are other places needing some one to do some plain talking, too. Suppose the Christian laymen who have a conscience on this point take the lead and save the pastor the embarrassment.

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## EDITORIAL REVIEW

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There are no freemen in the kingdom of God; all have been bought with a price, the price of the blood of his own Son. Therefore, all are bond-servants of Jesus Christ.

Prof. Alva J. McClain says some of our people have been inquiring of him concerning his attitude toward the unfortunate disturbance at the Bible Institute of Los Angeles, and he replies by publishing a copy of the resignation which he tendered the Board of Trustees of that institution.

In a communication just received from Brother C. C. Grisso, later than the letter commented on elsewhere on this page, he informs us of six baptisms at Harrah, Washington, on April 21. Three of them are heads of families and all will unite with the Brethren church. So the Lord continues to give victory.

Our correspondent from Winchester, Virginia, informs us of a pre-Easter revival conducted by the pastor, Brother E. J. Rohart, and resulting in eight confessions, seven of which have been baptized, and one received by transfer. This is one of our newest mission points and the progress that it is making is most encouraging.

Brother F. G. Coleman writes with commendation of the splendid work being done at Uniontown, Pennsylvania, under the leadership of Brother Frank Gehman and of the fine spirit that pervades the people. The dedication of the new building and the meetings conducted under the evangelistic leadership of Brother Coleman were recently reported by the pastor.

Brother Freeman Ankrum will have completed six years as pastor of the church at Oak Hill, West Virginia, on September 1, and will then enter upon his seventh year in response to the call of the church. The congregation has made most commendable growth in numbers and in equipment during his leadership. They are planning to entertain the Southeastern district conference (formerly known as the Maryland-Virginia) on June 11-13.

The report from the Second church of Los Angeles shows the work there going steadily forward under the capable leadership of Brother A. V. Kimmell. Sixteen have been added to the church since last report, the Sunday school attendance is around 400, five Christian Endeavor societies are maintained, and an Easter offering of \$900 was made for foreign missions. An evangelistic campaign is scheduled for May with Brother A. L. Lynn as the preacher.

There has been a revival among Christian Endeavorers at Canton, Ohio, as well as among the church members, and it seems that the young people contributed their full share toward the success of the campaign recently held by the pastor, Dr. Beal. The Endeavorers are now more thoroughly graded than formerly, and that, as usual, makes for success. See their report in this issue. Now, let us hear from other places where Christian Endeavor is wide awake.

A post card message to the Evangelist office from Mrs. Hattie Cope Sheldon, written on board the S. S. Olympic and dated April 23, 1929, says: "We are due to arrive in New York tomorrow (April 24). Have had a pleasant voyage and we are feeling fine. Left Bellevue station February 21, so have been a little more than two months en route." We bespeak in behalf of the Evangelist family a hearty welcome home to Brother and Sister Sheldon, and we trust that their first furlough may be one of real rest and recuperation.

Brother W. H. Schaffer, pastor of our church at Hamlin, Kansas, informs us that he and Brother Lowman of the Portis church, have planned an exchange of one week's evangelistic meeting. The Portis meeting begins on April 29th and closes the following Monday night with communion, and the Hamlin meeting starts the next evening and closes the following week with a communion service. Each pastor will assist the other in the communion and it is thought that Brother Lowman will preach the baccalaureate sermon at Hamlin while he is there.

The church at Turlock, California, under the pastoral leadership of Brother N. W. Jennings, has been showing evidences of real advancement. They have enlarged their quarters so as to take care of the growing Sunday school and social needs of their church by the building of a Sunday school annex, which was dedicated free of debt. Brother Roger Darling, a former pastor, was the special speaker at the time of dedication. This event was preceded by an evangelistic campaign conducted by the pastor, resulting in a number of additions to the church membership and in the deepening of its spirituality.

Our good friend and correspondent, Brother A. Glenn Carpenter, writes of the successful campaign recently held in the Ardmore church in South Bend, Indiana, and concerning which editorial mention was made in a previous issue and the twenty confessions reported. Brother C. R. Sensenbaugh, the pastor, was an Ashland Seminary graduate last June and we rejoice to learn of the splendid success that is attending the beginning of his ministry. Ardmore is a young church of splendid promise. Its fine young people recently entertained the young folks of the northern Indiana churches. That feature reads very much like the Endeavorers' activities of Cambria county in Pennsylvania, concerning which reports have been published. Why not have a report occasionally from our Hoosier young people?

Brother C. C. Grisso, pastor of the church at Sunnyside, Washington, reports eight persons recently added to the church by baptism, and eight others awaiting the rite. He states that more than three score persons have been added to the church during his pastorate and that the future looks bright for still further victories. At a recent business meeting he was retained as pastor for another year. Brother E. W. Reed as Sunday school superintendent, is proving an able co-worker and is rendering a splendid service. The work at Harrah, where Rev. Grisso gives one service in midweek is making progress and has a Sunday school of about one hundred. We are grateful to Brother Grisso for the words of appreciation which he writes about the Evangelist and the Sunday school literature. Brother Lyon joins us in saying that such kind words help wonderfully in our work, and such an attitude of loyalty will contribute much toward the success of our publications.

### PRAYER REQUESTS FOR THIS WEEK—

Pray for the meetings at Portis and Hamlin, Kansas, where the pastors are exchanging a week of services.

Pray for the revival at Ellet, Ohio, where Brother B. F. Owen will serve as the evangelist, following the dedication on April 28th.

## The Church's Final Triumph

By C. C. Grisso

(Preached in the Sunnyside Brethren Church, Sunnyside, Washington, March 10, 1929.)

TEXTS—Matthew 16:18 and Ephesians 5:27. Scripture Lesson—Ephesians 5:23-33.

One of the easiest characteristics to develop in one's life is that of looking on the dark side of things. And there is a dark side. There is also a bright side. "Be of good cheer," said the Master, "I have overcome the world." "He that is in you is greater than he that is in the world."

We are all more or less looking for the disagreeable and the imperfections in the lives of our friends and our brethren. The world seems to be abounding with pessimists. They eulogize the past and depreciate the present. They say all the great men are dead and that the present is a weak, puny, worthless race. The favorite target of such is the church. We are hearing much in these days about "the Vanishing Church." "Did you ever see an institution crumble like the church?" they ask us. They point to its weak members, its failures and its shortcomings. Now, it is this present day sentiment of which I desire to speak this morning. Let me remind you first of all that the church that our Lord founded is not a failing, dying church, but it is by its very nature a conquering church. King Solomon saw her glory three thousand years ago and cried out, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" The church has its enemies today, but let me remind you that it has ever had them. God's people before the church was organized had their enemies. Look at their history again. Look at them in Egypt, in the wilderness, and even on into Canaan. They suffered many a loss but they were never fully overcome. Elijah felt one time like many persons since his day have felt. There is no use, we might as well give up and quit, for I am the only one that is left. But God assured him that "he had left seven thousand in Israel which have not bowed unto Baal." There are plenty of juniper tree Christians in the world yet, and God's call is to get out from under the juniper tree, and gird up your loins for service for the battle is not yet done.

When the infant church of the first century was upon one occasion passing through some very bitter persecution, Gamaliel the wisest of the Sanhedrin said, "If this work be of men it will come to naught; but if it be of God ye cannot overthrow it." He spoke more wisely than he knew. For men have tried in vain to overthrow it. Celsus, Nero, Diocletian, Julian, the apostate, yes, but all have failed. Voltaire said, "It took

twelve men to establish Christianity in the world, but I will show how that one man can overthrow it." He has passed into history and has been forgotten but by a few, but the church moves on. Although her high and holy mission has been betrayed by false teachers and hypocrites within her ranks, she still remains and the "gates of hell shall not prevail against it."

It is easy to find fault with the church. It is easy to find fault with any great movement. It doesn't take a person with a special degree of intelligence to find fault. How easy for the scribes and Pharisees to find fault with the Master. "He eats with publicans and sinners" they said. But it wouldn't have been nearly so easy to find some one to take his place and to do the work that he was doing. If only the world could understand him, how much they would help instead of hindering his cause. The gospel of Jesus Christ in the hands of his chosen ambassadors is changing the face of this old world. And what we need today is men and women of faith and hope and vision, and who believe tremendously in the cause they

As I look at the world as it is today, I am frank to admit that I am both discontented and optimistic. There is much in politics, and education, and much that goes under the

name of religion, that we cannot endorse as the truth. There is wickedness, and unfairness, and injustice, and rivalry, and hatred. But what should be the attitude of the Christian in the face of these conditions? Simply this, a DEEPER FAITH ROOTED IN THE VERY HEART OF GOD.

Yes, there is much that we cannot countenance. Wrong seems well entrenched. War, Desolation, Sorrow, Madness, Suffering, Poverty, Pestilence. Can there be any deliverance from these? Can our Christianity offer any solution, or any word of cheer and comfort? Are the forces of the Gospel of our Lord Jesus Christ rugged and powerful enough to prevail? Can we in a sin-cursed, power-drunk, pleasure-mad, idol-worshipping, commercialized age, place our hope in the workings of a gentle gospel? What shall be our answer in this time of storm? Listen, while I give you the answer to these questions. A great storm was raging at sea. All on board were terrified save one little girl. Some one approaching her said, "Why are you so calm and contented when the storm is raging?" "Ah," said the

### With Christ

By C. F. Yoder

*They were a group of rustic men,  
Whose voices in Jerusalem,  
Were heard at any hour.  
The multitudes at once gave heed,  
And pressed to hear these preachers plead  
With strange and wondrous power.*

*A cripple lay beside the gate  
And asked for alms of small and great,  
When passed these preachers bold.  
Then in the name of Christ they spoke,  
And bade the cripple rise and walk,  
In lieu of gift of gold.*

*The magistrates took note of them,  
That they were but unlettered men,  
But they had been with Christ.  
His wondrous words they had believed,  
His wondrous Spirit had received,  
And that for them sufficed.*

*As Jesus called the fisher folk,  
And latent powers within them woke,  
And made them mighty men,  
He takes your humble life and mine,  
And fills them with his life divine,  
And people marvel then.*

*He touches all the common things,  
And to them all his beauty brings,  
—The beauty of his love.  
And where he walks, the scenes of earth  
Are transformed into scenes of worth  
That speak of Heaven above.  
Rio Cuarto, Argentina.*

little lady, "MY FATHER IS AT THE HELM." Yes, Yes, my brother, there is one thing that no man can afford to do, and that is to lose his faith in God, for "Faith is the victory that overcometh the world."

When Moses came down from the mountain with his personal meeting with God, he had in his face what every person expects to see in us, THE REFLECTION OF THE FATHER. They were ready to believe in, and follow a man like that. Hope born of faith in God is the secret of success in the Lord's work. We serve an unchangeable God whose hand is not shortened, nor whose ear is heavy that he cannot hear. Let us know that the eve of our Leader is upon us, and the conflict of today is to be crowned with victory tomorrow. Beyond the horizon is the promised land with hosts encamped in peace and victory, for there is no failure with God. This wondrous Book, (the Bible) holds no chapter headed with those dark words, despair, defeat, retreat, dismay or failure. Every halt is for the purpose of a swift impetuous charge. Even those hours that once seemed the uttermost of blackness and failure for the plans of God are now seen to be glorious with victory. Black was the hour of persecution for the apostles. But "their blood became the seed of the church." As for the missionaries, their persecution has only lifted them into a loftier eminence. Yes, all things grow old, the sun may burn out, the mountains waste and dissolve like a faded leaf, empires perish and leave not a trace behind, BUT THE CHURCH OF THE LIVING GOD LIVES ON BECAUSE THE MIGHTIEST FORCE IN ALL THE WORLD IS THE SILENT FORCE WITHIN HER. I believe in God. I believe in the power of the Gospel. And in the strength of this belief, defeat does not haunt me. Many have said with reference to the presence of certain evils, "it is no use, they cannot be overcome." To say the least such an attitude is a concession to the power of the enemy. Listen again, "He that is in you is greater than he that is in the world, be of good cheer, I have overcome the world." No greater obstacles can be encountered than those that have been overcome. The Gospel has shown itself sufficient in every case. It has scored its triumphs on every field. It is the same gospel that in the first century vanquished the bigotry of Jerusalem, the idolatry of Antioch and Athens, and the magic of Ephesus, and won triumphs on every field from the prison in Philippi to Caesar's household. That Gospel has lost none of its divine power, and can still point to splendid victories.

But another thing that I wish to note is that the church may win at any time. Verily the time may be at hand when Christ is going to establish his universal kingdom upon the earth. For long years the prophets foretold his birth in Bethlehem of Judea. They had waited so long that many became indifferent, and when he did come they were completely taken by surprise. Again and again throughout the New Testament we are told that he will come again for his church. Yes, I do believe his promises. And it is our privilege today to lift our eyes away from the sin and sorrow that surrounds us and look away "to the hills from whence cometh our help." I plead with you today in Christ's stead, join the Gospel army, that when he comes you may have a part in that glorious time when all heaven and earth shall unite in celebrating his dominion from sea to sea.

My brother, sister, let me ask, Are you doing anything for his glory now? If not, how can you hope to share in his spiritual triumph? Is it not about time that some were giving up living lives of selfishness and join the Gospel host that is working and watching and praying for his coming? Oh what a day when the Bridegroom

shall claim his bride, and shall share in his eternal glory. "THEN IT SHALL BE TO HIM A GLORIOUS CHURCH NOT HAVING SPOT OR WRINKLE." Then the scoffing, unbelieving world shall behold her glory exalted at the right hand of God. Nothing less than this awaits the church of Jesus Christ.

At the close of the Crimean war there was a great celebration in London, when the good queen gave out medals to the heroes. Some of the soldiers came with empty sleeves, some on crutches, some with bandaged foreheads, but there was the same royal smile, and the same reward for all. At last there was carried a poor wreck of humanity on a litter, for his limbs and arms were gone. He was only a common soldier, but in the service of his country had done his best. Then the good queen with tears streaming down her cheeks, went over to where he was and pinning a badge to the poor fellow's coat said, "Well done, good and faithful servant." So it is. I know in that great day of triumph of Christ's kingdom some of us poor humble servants are to get our reward from the hands of him whose we are, and whom we serve, and "whom having not seen we love." I recall the words of the sainted Dr. Dwight.

I love thy kingdom Lord,  
The house of thine abode  
The church our blest Redeemer saved  
With his own precious blood.

I love thy church, oh God,  
Her walls before me stand  
Sure as the apple of thine eye  
And graven on the hand.

For her my tears shall fall,  
For her my prayers ascend,  
To her my cares and toils be given  
Till toils and cares shall end.

Beyond my highest joy  
I prize her heavenly ways,  
Her sweet communion solemn vows,  
Her hymns of love and praise.

Sure as thy truth shall last  
To Zion shall be given  
The brightest glories earth can yield  
And brighter bliss of heaven.

Sunnyside, Washington.

## Law or Grace

By Dr. J. H. Crofford

Law briefly defined is a rule of order or conduct, governing our social or spiritual lives, with a penalty attached for violation. The law has no terror for those who live uprightly. Our civil laws are made to deter those disposed to evil from doing violence to others, by inflicting punishment for their violations. "The powers that be are ordained of God," and every person to be a good, loyal citizen owes his obedience to them. Law simply means that certain stipulated things must be done, or must not be done, or we become subject to a penalty.

Such matters in our civil government are too well understood to admit of further discussion, but we have a record of another law, the will of God, governing his people during the Jewish age. There were laws many, but we refer more particularly to the Mosaic code, the commands of which are so analogous to our civil laws, and to what we consider our Christian duty that we become confused and are inclined to want to obey the law, and



to exalt the place of the law rather than submit ourselves to the rule or service of grace. This has been the bent of many ever since the day of grace, especially on the part of those unable to discern the difference between law and grace. In the days of the apostles they had just such a difficulty to guard against.

The law was until John the Baptist, when a preparatory work began to fit the hearts of men for the reception of a different service, to be introduced and taught by him whom love brought down to earth to take unto himself a bride. While he was upon the earth he drew people unto himself, not by the force or power of law, but by acts of kindness, by performing or miracles. And to those who came to him he taught the way of eternal life. He, being the Bridegroom, had no service such as he taught men, that he himself must render, but he could not do otherwise than be obedient to the law. He never transgressed it.

The decalogue, or the law, could only bring judgment. It consisted of commands with penalties attached. Only one of the Ten Commandments was given with a promise, a temporal blessing—"that thy days may be long upon the earth." But are they binding upon us? What is our situation? Do we refrain from killing because we do not wish to violate the law? No. Do we keep the Sabbath, because it is commanded? No. If we attempt to keep the law, we must keep it perfectly, for as James says, "Whosoever shall keep the whole law and yet offend in one point, he is guilty of all" (James 2:10). But we are not under law. Many have become discouraged in their Christian pilgrimage, because, having a wrong interpretation of Scripture, they imagined they must keep the law, and of course, keeping it perfectly, lest they be guilty of the whole law by breaking it in one particular. Such will find encouragement and the solution to their problems if they will search for and find the word grace.

Grace is so full of meaning, that space will not permit us to attempt to fathom it, but briefly, it is the free, unmerited and eternal love and favor of God, which is the spring of all the benefits we receive from him. "At this present time there is a remnant according to the election of grace. And if by grace, then is it no more of works" (Rom. 11:5, 6). Works alone will not save us. He who was obedient to the law (the same is true of our civil laws) if he liked it or not, escaped the judgment of the law, but under grace, God looks upon the heart and the motive of service must be love. Our service knows no servitude, but it is a pleasure. We are the bride; Christ is the Bridegroom, and the more we love him, the more we will want to serve him. Every true, loving bride strives to please and serve her bridegroom; she never stops to consider it a slavery or burden to do so. The church being the bride, must experience the same bridal or conjugal love; then she will seek and strive to serve, which is the culmination of her love. The refraining from following the worldly fashions, and from indulging in questionable amusements will be a pleasure because they are not in harmony with the wish of the Bridegroom. "Now are we delivered from the law, that being dead wherein we were held: that we should serve in newness of spirit, and not in the oldness of the letter" (Rom. 7:6). Therefore love is the fulfilling of the law" (Rom. 13:10).

The ages were divided into dispensations with their forms of government which need no repealing or annulling, but which automatically end with the entering of a new dispensation. None of the Mosaic code has been carried over into the dispensation of grace as a law to the bride class or church. The Jews continue to obey the law, and if we choose to obey it, then are we not under grace but under law, and obliged to obey all of it, and in

that great day we will be judged according to the things in the book we have obeyed (Rev. 20:12).

Which would you, my sister, prefer to be a loveless bride, getting your meals at the regular hours, washing and mending, keeping the house tidy and rearing your offspring, because the bridegroom laid down such requirements as a law when you were married; or a bride full of love, seeking every opportunity to do the things you know will please, and avoiding doing those things that mar his happiness? We well know the answer.

This is a veritable illustration of obedience to law and service through grace. The law says thou shalt not kill; thou shalt not commit adultery; thou shalt not steal; thou shalt not covet; thou shalt not bear false witness. The people were restrained from doing these things under command, but grace put an end to such service; and now we abstain from doing any of the harmful things as enumerated in the decalogue because we love. Nine of the ten commandments are covered by our concern for the welfare of our fellow-man. "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law" (Rom. 13:10). All the ordinances given under the dispensation of grace must be observed through love as a privilege, yet essential, and as a compulsion.

There remains one more command to which your attention is called because of the manner in which the mass of the people consider it. The Sabbath was to be kept at the end of six days' work, as a memento of the creation, as a day of rest to the observer after having spent six days in selfish labor. The observing of the day is void of love. Under grace Christ demands the first and best; and through love for him, instead of a day of rest, we give him the first day of the week, as a day of service without the Sabbath restrictions. Be careful not to keep it as the Sabbath and place yourselves under obligations to keep the whole law. Love will suggest the manner of keeping the day. Whatever you do, be sure not to call Sunday, Sabbath; it is not a day of rest but of service.

Love must be the motive of obedience to the Gospel call to preach and to evangelize the world. When Peter affirmed his love for Jesus he was told: "Feed my lambs" (John 21:15-17); but not for hire but for love. We serve through love, and "by grace are we saved through faith" (Eph. 2:8).

Martinsburg, Pennsylvania.

## For Smoking Women to Think About

By Will H. Brown

A young woman passenger on a Los Angeles street car sat down next to a plasterer and lit a cigarette. The laborer, after taking one good look at her, arose and walked into another section of the car, where he stood in the aisle, rather than to have any one misjudge him because he sat next to a smoking woman.

Many smoking women do not seem to realize that the habit places them among a certain class of women who are not held in the highest esteem by self-respecting men. No self-respecting woman can afford to forget this important view-point of a vast army of clean-cut, clean-living men.

Women should not only protect themselves but the race from the stain of tobacco upon their name or their person. Parents in every state in the Union are calling out for help to protect their boys and girls from the tobacco propaganda that is flooding the land, for the purpose of inducing the youth of America to take up cigarette smoking. Every woman should protest against this onslaught, in every legal way possible. Officers every-

where should be called on to enforce the law against selling tobacco to minors.

Tobacco men do not hesitate to call for government aid in their behalf. When the black-root rot struck the tobacco fields of Kentucky and Virginia, the wail for help from the tobacco raisers brought government agricultural experts to the scene in a hurry.

The loss of the entire tobacco crop in the United States would be small compared to the loss the nation is suffering in the enslaving of boys and girls to the tobacco habit, to the profit of greedy tobacco men in raising the weed and in manufacturing it into smoke-products.

## Personal Evangelism

By H. H. Smith

A few years ago, a pastor of a large Methodist church in the North, who is noted for his evangelistic success, gave this incident: "Among the 213 received into the church was a man 79 years old. He was won by my walking into his house on his 79th birthday and telling him God had sent me for his soul. All a-tremble, he called out, 'Mother, mother, the preacher says he has come for my soul. Mother, you know our house has always been the home of Methodist preachers, but this is the first one that ever came for my soul.' God got it that day. A few weeks ago the phone announced this man was dying and urged me to come quick. Standing by his bed he pulled me down and whispered with his failing breath, 'I could not die without thanking you again for coming after my soul that day.' A million people are waiting for us to come after their souls this year. We can have them if we will go after them. 'Where there's a will, there's a way.'"

But don't let us forget that personal evangelism is a matter that concerns laymen as well as preachers. The early Methodists were all evangelists in practice. After hearing Billy Sunday preach, a prominent banker said to a friend, with deep emotion: "Last night I went to hear Billy Sunday. He said there were some people who considered themselves Christians, but if they should get to heaven they would have a mighty lonesome time of it. They would not find a friend or other person there to welcome them for whose salvation they had been responsible. I am one of that class. If I should go to heaven today I could not find a person there whom I had asked to become a Christian. But if God will permit to live another week I promise you there will be those whom I have asked to accept Christ and to meet me in heaven."

A rich banker, but a spiritual pauper! Alas! how many are there like him! But this man was true to his pledge, became an enthusiastic personal worker, organized a band of workers, and many heard the call to a Christian life.

Ashland, Virginia.

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## SIGNIFICANT NEWS AND VIEWS

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### SAYS HOOVER'S FIRST ACT WAS "HOCUS-POCUS"

Whatever "hocus-pocus" is, President Hoover was guilty of it at his inauguration, according to **The Lynn, (Mass.) Unitarian**, which said in the recent number:

"Herbert Hoover brings to the presidency a mind trained in the field of science. Yet his first act as chief of this land is one of pure hocus-pocus, an act which cannot possibly have any other significance.

"It is not to be believed that a man of his intelligence

and general scientific training is superstitious about Holy Writ. Nevertheless, he kisses it. He even kissed it at a text particularly chosen because it contains something about obeying the law."

But this paper goes to even worse extremes when it finds a parallel between the act and that of a condemned murderer shortly before he was electrocuted.

"It is easy enough to understand why an ignorant, itinerant barber, about to be electrocuted for the murder of a girl, would perform such a superstitious act," the article says. "But it is difficult to think of any good reason why the world's best-known engineer, on his way to the White House, should do the same thing."

It seems to us a great thing that a man about to die for crime should find consolation in the Bible, while at the same time a great, upright man about to take upon him the burdens of a nation of 120,000,000 people should find strength and guidance in the same book. What a wonderful book! It has help for people in every condition of life. We recommend that this Lynn editor and minister read the Bible, which he has probably never done, and find out what his religion has needed all along. —Christian Evangelist.

## THE WORLD SEEMS STRANGE WITHOUT F. B. MEYER IN IT

He chose the Easter season to take wing for glory. In the world's life is a vacant place which F. B. Meyer occupied, and it will henceforth pass into eternity unoccupied. But it is full of holy memories and associations. Where in the English-speaking world has there been in the last half century any general movement for a deeper and more genuine evangelical Christianity, which has not derived from him sympathy or his active support a distinct reinforcement? Moody movement, Keswick, Northfield, Bible conferences without number—who can tell all of the places around this world of ours that have been made fragrant and beautiful with the bloom of a gracious eternity that sprang from his footprints? There is no place for a sigh at his departure. Salute him and let him pass. —The Baptist.

## LOS ANGELES BIBLE INSTITUTE REVERSES POSITION ON MACINNIS' BOOK

Directors of the Bible Institute of Los Angeles in a recent statement have reversed their position on the book, "Peter, the Fisherman Philosopher," written by Dr. MacInnis, formerly a member of their teaching staff, but who, some months ago, was released because of criticism of the book, which the directors of the institute at that time approved. In their present statement they say: "We hereby express our disapproval of said book, and declare that its thought and teaching does not represent the thinking and teaching of the Bible Institute today; and further, as a first step in the execution of our determination to pursue a course which will put this institute's loyalty to the Bible beyond question, we already have discontinued the use, sale and circulation of the book, 'Peter, the Fisherman Philosopher,' in the Bible Institute or elsewhere, and all remaining copies, together with the type-forms, have been destroyed."

Dr. MacInnis has issued a pert reply. Referring to the fact that they had previously pronounced his book sound and that now they pronounce it unsound, he says: "The book has not changed. We are quite sure God has not changed. The source of the change of front must be sought elsewhere. . . . Why do you not have the courage to say so frankly? In other words, tell the people frank-

ly that you have sold your convictions and Christian freedom for the favor of an extreme group. . . . For the institute I have nothing but sincere pity, for obviously all honor has forsaken its tattered banners and its house is left desolate, because it knew not the day of its visitation."—The Evangelical-Messenger.

### BUILDING OBSOLETE NAVIES

Improvements in naval construction have recently come so rapidly that the average taxpayer who pays and pays can not help but wonder just what is the point of building ships that are out of date before they are laid down. All of which would seem to be the case with the American cruisers recently authorized since details of the Er-satz Preussen have come to hand. This German built warship is said to mark an epoch in naval design. Perhaps the most outstanding innovation in her construction is that of welding parts in place of using rivets. But other innovations are almost as significant. And now warships in commission and even those contracted to be built, are out of date before they are started. Why build an obsolete navy?—The Gospel Messenger.

### AGAINST CAPITAL PUNISHMENT

It is interesting news that a vigorous campaign against capital punishment is being waged in England. That country has been contrasted with ours to the great discredit of the latter, in the matter of capital crime, and there has been a very general disposition in this country to attribute the difference to the greater efficiency of England in enforcing the laws, including capital punishment. There a murderer stands a very good chance of paying the penalty for his crime within a few weeks, and the practical certainty that he will hang for murder gives the potential murderer pause. If capital punishment should be abolished there, the experiment would be watched with a great deal of interest in this country. It might be found that less crime there is due to the swiftness of punishment rather than to the character of it. There is another interesting thing in connection with the demand for the abolition of the death penalty: Some one said not long ago, that the skepticism concerning immortality was due to a depreciated estimate of the value of human life. If that be true, how is it that there is a growing sentiment against capital punishment? It could hardly be said that a decline of the faith in immortality would give an exaggerated impression of the value of the present life in a way to cause increasing protest against capital punishment.—The Presbyterian Advance.

### A BUDDHIST MISSION

Here is something brand new in foreign missions.

A Chinese Buddhist has arrived in New York for the purpose of converting us all to Buddhism. So far, so good. The gentleman is within his rights, and will find no angry mobs seeking to drive him out as a "foreign devil."

But here is the new feature. He is to begin by raising, in New York and in this country generally, a fund of three quarters of a million dollars, to which Chinese Buddhists are to add another quarter million. Admirable! Let these miserable Occidentals furnish their own conversion fund! Why not?

So Chinese Buddhists start out on their work of foreign missions with this original beginning. Occidental Americans are proverbially "easy." Let them contribute first, and afterward get converted in order to get their

money's worth. Otherwise the money would be wasted.

If the plan is good, why not ask Buddhists in China to prove it by contributing to the cause of Christian missions in China? It may not be a bad idea.

And it certainly vindicates the reputation of the heathen Chinese for successful high finance in his dealings with the West.—The Living Church.

## Our Worship Program

### Daily Readings and Comments

#### MONDAY

**Fruit.**—Ezek. 15; John 15:1-8. In these parables of the vine, God teaches that in us dwelleth no good thing. The one thing that makes the vine of value is the fruit it bears, and there is no fruit except as we abide in him. May we, O Father, this day lay aside all pride of self, and may our lives be so deeply rooted in thine that we must bear much fruit. Amen.

#### TUESDAY

**Helpless Babies.**—Ezekiel 16; read Rom. 7:18-25. Under the type of the wretched infant who developed into a beautiful young woman because of the love wherewith God loved her, is again pictured the experience of the believer. With nothing of our own to recommend us, he yet loved us, and has given to us all those Christian graces which are ours in Christ Jesus. Let us forget not all his benefits, but rather let us praise him for all his wonderful works unto the children of men.

#### WEDNESDAY

**The Broken Covenant.**—Ezek. 17. The children of Israel had been untrue to the covenant which they had made with Babylon, and therefore God could not bless them. When we were baptized into his body, we made a solemn covenant with him, even as a bride to her husband; if we are untrue to that covenant, we cannot hope for his blessing. May we learn faithfulness from the covenant-keeping God who cannot deny himself, but is faithful even when we are unfaithful.

#### THURSDAY

**A God of Justice.**—Ezek. 18. I am glad that God has spoken so plainly on a subject so misunderstood. Many believe that God is unjust enough to hold a child responsible for the sins of his forefathers. Undoubtedly there is such a physical heritage, but God is too just to hold any one responsible for the sins of another. More than that, his justice is so tempered with mercy that he forgives me for sins I have myself committed, if I confess them to him. Hallelujah, what a Savior!

#### FRIDAY

**The Lion's Whelps.**—Ezek. 19:1-9. The young lions, nourished by their mother, must have presented an awesome sight, as they raged up and down the land in their strength; yet they were readily taken captive, first by Egypt, then by Babylon. How like a man relying upon his own strength and falling into sin, first on the one hand, then on the other! Let us praise him that we may live a life of victory through Jesus Christ, our Lord.

#### SATURDAY

**Promises to Prayer.**—Ezek. 20:1-4; Psalm 24. God has not promised to hear everyone who prays. "Who shall ascend into the hill of the Lord?" asked the Psalmist—that is, who shall enter into his holy temple, on Mount Zion, to worship him? And the answer: "He that has clean hands and a pure heart." Give us, O Father, cleansed hands and a heart that is perfect toward thee, that we may cry unto thee and know that thou hearest our prayer. Amen.

#### SUNDAY

**Unconcerned!**—Ezek. 21:8-10; read Matt. 25:31-46. There is no question that needs greater emphasis today than that asked by Jehovah in Ezekiel 21:10: in view of the coming destruction and judgments, should we then make mirth? It seems to me that many of our churches, forgetful of the fact that men are dying in their sins, and that at best we are living in the last days, are chiefly concerned with providing social entertainment for their people. They are unconcerned! In Matthew 25, our Lord pronounces his judgment upon those who are unconcerned with these vital needs. May we this day realize the seriousness of these great issues, and may we dedicate ourselves wholeheartedly to thine own task—to seek and to save that which was lost. Amen.—T. C. L.

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## Thoughts on Prayer

By Arthur T. Pierson

There is, at this time, in various lands, a strangely simultaneous turning unto God, in united prayer for world-wide blessing.

It was a wise man who said that "by no political alchemy we can get golden conduct out of leaden instincts;" and another sage, long before him, had rebuked those whose 'golden precepts' were put to shame by their 'Earthen practices.' One wiser than the sons of men, has taught us a divine lesson, that only so far as we abide in him have our prayers prevailing power.

This article has but one object, namely, to lead those who would know the real power and privilege of praying to lay right foundations in a consecrated life, and keep prominently before them the scriptural standard of fellowship with God. Not in vain are we so often reminded that Moses was bidden to make all things according to the pattern shewed him in the mount. Prayer being one of God's choice structures, must follow his own model.

Adolph Monod, in dying, gasped out four brief but telling sentences: "All in Christ—By the Holy Spirit—For the Glory of God—All else is nothing!" Let us try our prayers by such tests. How much of what goes by the name of Prayer, is after all, judged by such standards—nothing!

When Pope Innocent IV, parading the wealth of the church before Thomas Aquinas, said, "You see, we can no longer, with Peter, say, 'silver and gold have I none,' the hermit quickly rejoined—"Nor can you say, like Peter, 'Rise up and walk!'" We have far declined from apostolic poverty, self-denial and worldly reproach, but we have also lost primitive purity, simplicity of faith, and power in Prayer. We need primitive piety revived, even though it brings primitive persecution instead of popularity. If we are to prevail with God and men, the secret of Peniel must be learned anew, even at the expense of a halting and limping gait.

Empowerment means not human equipment but divine endowment. It is possible to be "splendidly equipped" from man's point of view, and yet "magnificently disqualified," in God's estimate. Prayer gives a new vision to the soul, a new contact with God, a new hold upon God; it makes possible a larger recognition of Divine resources, a fuller distribution. There is consequently, says another, "a Prayer Power, defensive, aggressive, Creative."

We must learn to make prayer a business. Carey was once reproached for going about preaching, because it led to the "neglect of his business." "Neglect of my business," responded he, "My business is to extend the kingdom of God; I only cobble shoes to pay expenses meanwhile." Supplication and intercession must be lifted to so high a plane that all lesser interests shall take their proper lower level. Worldliness inverts God's order, and makes the highest things change places with the lowest.

Our purpose and prayer in writing these

lines are to help to the reestablishment of God's true order in the life of saints. We must put first things first. If he would but open our eyes to see the value of heavenly treasures and the worthlessness of worldly baubles, the priceless worth of human souls and the divine power of the redeeming blood, it would make us mighty to bring down anew the Heavenly fire and the flood of blessing!

We add a few maxims on prayer suggested both by the teachings of the Word and by the experience of praying saints:—

I. Before making definite choice of an object in prayer consider well whether the Spirit of all Prayer lays it as a burden on your heart. That being clear, "pray without ceasing," till you have the answer, or at least the assurance of answer.

II. Those who deliberately choose for themselves the part of a supplicator and in-

### COURAGE

*Courage is not just  
To bare one's bosom  
To the saber-thrust,  
Alone in daring.*

*Courage is to grieve,  
To have the hurt and make  
The world believe  
You are not caring.*

*Courage does not lie  
Alone in dying  
For a cause. To die  
Is only giving.*

*Courage is to feel  
The daily daggers  
Of relentless steel,  
And keep on living.*

tercessor, will study to meet all the conditions of a true channel of blessing, removing all known obstacles either to the inflow or outflow of the Spirit's Fullness. All privileges have their price.

III. Prayer is the very breath of Piety. There is, therefore, no surer index of what you are spiritually, than what, in your inmost self, you most desire and yearn for; and of this the true prayer habit is the natural and a necessary expression.

IV. "Come boldly unto a Throne of Grace." The rent veil has opened to all believers the way to the mercy seat. God is more willing to answer than we are to ask. Let us not interpret beseeching as though it were besieging. We have only to ask and receive.

V. Saints have never yet reached the limits to the possibilities of Prayer. What ever has been attained or achieved has touched but the fringe of the garment of a prayer-hearing God. We honor the riches both of his power and Love only by large demands.

VI. Do not measure the blessing of prayer by feelings. When you feel least like praying, you need it most. Satan uses discouragement and despondency to break up habits of supplication; but a traveler might as well give way to drowsiness and inaction when in danger of freezing!

VII. Prayer is an all inclusive duty. The injunction to "Pray" is at least a seven fold command: it means "acquaint thyself with God," keep thyself in his love, "study to show thyself approved unto God," "Taste and see that the Lord is good," "walk by faith, not by sight," "be careful for nothing," and be a "co-worker together with him."

VIII. True Prayer is seeking first the Kingdom of God and his righteousness. It puts first things first, and so, according to his promise, God adds the secondary good, unsought. When we guard his interest, he takes care of ours. Nothing so tends to merge our will unto his as real prayer.

IX. There is great advantage in united prayer. It makes intercession more unselfish. We are prone to give undue emphasis to what personally affects us and our narrow circle of sympathies and interests. To join with other devout souls in prayer enlarges its range and scope and refines its spirit.

X. God uses Intercessory Prayer to comfort and sustain others in great crises. A missionary, being reproached for "burying himself in China," calmly responded that he always felt in any danger or difficulty, "the prayers of two thousand converts holding him up."

XI. A prayerless disciple is an obstacle in the way both of God and man. The barrier to the conversion of men may, in God's sight, be found, not more in their evil heart of unbelief than the unbelief of his own children who have no grip on his promises or power.

XII. Time is not a necessary factor in prayer. Yet it is necessary to take time to pray. A ruffled lake cannot reflect the starry heavens. And a disturbed and restless soul gets little vision of God. We need to wait before him, get calm and quiet. Then, when we realize his Presence, praying becomes natural, as the child asks of his father, who is before him.

XIII. There are scriptural terms of prayer, mainly seven: Abandonment of known sin, a forgiving spirit, unwavering faith, spirituality of motive, in Jesus' name, according to the will of God, and importunity. Compare Psalm 66:18; Mark 11:25; James 1:6, 7; 4:3; John 14:13, 14; 1 John 5:14, 15; Luke 18:1.

XIV. Keep before you the grand leading promises to the prayerful. God's immediate help, the possibilities of faith, and of abiding union with Christ, God's infinite power and riches in glory, rest from anxious cares, and the special promise to those who are in agreement. Compare Isa. 65:24; Mark 9:23; John 15:27; Eph. 3:20; Phil. 4:6, 7, 19; and Matt. 18:19.

XV. Be encouraged by Scriptural Examples of Intercession such as that of Abraham for Sodom, Job for his friends, Moses for Israel, Samuel for Saul and the people, Elijah for the heavenly fire and flood, Daniel for his fellow captives, Paul for Israel and fellow saints, and the great Intercessory Prayer of our Lord. Compare Genesis 18:22, 33; Job 42:10; Exodus 32:30-34, and Numbers 14:11-21; 1 Sam. 7:5-12, and 12:16-25; 1 Kings 18:36-46; Daniel 2:16-23, and 9:3-23; Rom. 9:1-3; 10:1; Eph. 1:15-23; 3:14-21, and John 17.

May the Hearer of Prayer "teach us to pray," and show us that path of Life which leads straight up the shining way to the

Throne of grace, "and develop in us this crowning grace of Intercession." Amen!  
A TRACT.

## After Mother and Daughter Week--What?

### Suggestions for a Through-the-Year Program in following-up Mother and Daughter Week

(Continued from last week)

#### Family Friendship

##### Group Discussion Questions

1. Do most girls take friendship in the home for granted just because circumstances placed them there?

2. Does it require just as much positive effort to be friends with one's brothers and sisters as with one's best chum?

3. What are some ways in which we can take our share of the responsibility? In what ways do we add to our mother's work? to her anxiety?

4. What difference does it make whether or not we habitually get up pleasantly in the morning or come in from school in the afternoon?

5. Do we allow mother to wait on us or do we wait on mother? Do we see to it that mother has leisure time to do the things for herself she would like to do? How could we?

6. What are some elements that make for "togetherness," a deepening of love between the members of a family? Would you include in that list the following: sharing of ideals, time, possessions, thoughts, favorite books, good times?

Some one has said that the blossoms of the "togetherness plant" are three in number:

1. Celebrations; birthdays; seasonal holidays; picnics.
2. Secrets—codes over telephone; special names for people and things; code words of warning to avoid dispute or prevent unconscious rudeness.
3. Silliness; jokes; sharing swift silly impulses that keep a tense situation from breaking into quarrels. (See Inch Library—"Being Friends with One's Family.")

What others would you add?

How many of us really know the members of our family and what they care about, what they are interested in? Do we give our parents and brothers and sisters a chance to share their interests with us?

Do we know their favorite books, friends, candy?

#### Dare I Tell Mother?

(The content of this discussion is taken verbatim from the pamphlet "Finding Life," edited by Mr. E. W. Barnes, Secretary Y. M. C. A., Medina County, Medina, Ohio.)

##### Group Discussion Questions

With whom will you first share your dearest secrets, your mother, Sunday school teacher, best girl friend, pastor, boy friend, or favorite school teacher?

Why do you make the distinction?

Is the reason we hesitate to tell others chiefly a fear of censorship or chance of being misunderstood?

Why do we share confidences with those of our own age quicker than we do with adults?

What is the implication when an older person says we're "silly" or "foolish" after hearing some little secret?

Why do some girls seem naturally to talk over everything with their mothers and others tell their mothers very little?

Is the difference in the girls, the mothers, or both? What makes the difference?

In which of the following would our mothers be most interested? Our school success and failures, good times, girl friends, day dreams, boy friends, problems of conduct, compliments, criticisms, ambitions, or disappointments?

Do we usually tell them the things we know would interest them? Why?

What secrets might any girl wisely keep even from her mother?

Does a high school girl need the confidence of her mother in everything or just some things?

Suppose something goes wrong at a party or a dance is it better for her to work it out alone or with her mother?

Which will we usually do? Why not the other? Do we keep or lose friends by this course?

What definite things can any girl do to build and retain the confidence of her mother so that she need never fear misunderstandings?

Acknowledgment for contents of these discussions is made to following sources: "Life and I," "The Girl Reserve Manual," "Finding Life," "What Jesus Expects of Young People Today."

#### Some Suggested Books

The following books will prove helpful reading in this connection:

"The Girl in Her Teens"—M. Slattery (\$1.25).

"The Growing Girl"—Saywell (sex education) (\$1.65).

"For Girls and Mothers of Girls"—Hood (sex education) (\$1.65).

"Concerning Parents"—A Symposium of Modern Day Parenthood—New Republic Press (\$1.00).

"What Is Religious Education?"—A. J. Wm. Myers (90c).

## Editor's Select Notes on the Sunday School Lesson

### The Early Ministry of Jeremiah

(Lesson for May 12)

Scripture Lesson—Jer. 1:1-10; 6:10, 11; 8:18; 9:2; 26:1-24.

Printed Text—Jer. 1:6-10; 28:8-15.

Devotional Reading—Psalm 26.

Golden Text—We must obey God rather than men.—Acts 5:29.

#### Introductory Note

The first selection we study today tells of the call of Jeremiah to the work of a prophet. We have already studied the call of Isaiah—and we can see the differences in the method God uses in different cases. Jeremiah tells us that God chose him before his birth for the work he later gave him to do. He was a priest, though there is nothing to indicate that he ever performed priestly functions. His father was Hilkiah, probably the high-priest mentioned in our last lesson. His uncle was Shallum, the husband of Huldah, the prophetess. He had received God's command not to marry, and therefore he was free to devote his entire time and strength to his work as a prophet. (Illustrated Quarterly). In heeding God's call to the prophetic office instead of serving as a priest, he made a great sacrifice. Priests were of the "established order" and served in the temple. They were often honored even above the king as the representatives of God to the nation and they were assured of their liv-

ing from the tithes and offering which came to the temple services from the people. But the prophet had no such privileges. He had no official standing and no place in the temple services. He must deliver his message wherever he could find a hearing and get his living the best way he could. He spoke on the streets and in the outer courts of the temple and sometimes even from the flat, low housetops.

#### Jeremiah a Type of Christ

The Illustrator reminds us that the prophet Jeremiah was a type of the Lord Jesus, because Jeremiah suffered and wept so much over the sins of his nation. How much sorrow sin makes in the world! We never can commit sin without causing some one sorrow. "Therefore now amend your ways and your doings, and obey the voice of the Lord your God." Jer. 26:13.

One time, a young woman married a man, and then discovered that he was a drinking young man. She felt so ashamed and sorry, that she wished to keep it to herself; she did not even let the servants know of it. When her husband came home drunk late at night, she would get up from bed, put on her slippers and quietly open the door for him, so that the servants would not know what time he came in, or that he was intoxicated. One cold night he came home late, and as she let him in, he swung her out on the steps and closed the door in her face; then he went up to bed. She felt so ashamed that she would not make an outcry. She crouched down in the doorway all night, and was almost frozen. She never told any one of it until she was on her dying bed. She suffered because of his sin. So everything that has been done in the world that was wicked, has caused Jesus suffering. "Christ . . . suffered for our sins, the just for the unjust, that he might bring us to God." 1 Peter 3:18. Therefore "arm yourselves likewise with the same mind," 1 Peter 4:1, that is, with the same readiness to suffer in flesh as Christ manifested. "Because he who has suffered in the flesh has done with sin (is at rest from)—that in future you may spend the rest of your earthly lives, governed not by human passions, but by the will of God."—Weymouth.

#### The Writings of Jeremiah

The book of Jeremiah is in large part subject and not in the order of time. Pro-written in chronological order, though some prophecies are grouped according to their fessor A. B. Davidson divides the book into five sections: prophecies of the reign of Josiah (chapters 1-6), of Jehoiakim (7-20), of Zedekiah (21-38), events after the fall of Jerusalem (39-45), prophecies against foreign nations and historical conclusions (46-51).

Jeremiah's style (Streane) is marked by (1) absence of ornament, a sad and pain-filled simplicity, fitting his themes; (2) frequent repetition, to be expected where the writer is constantly emphasizing one message; (3) frequent correspondences of language and thought with the earlier prophets and the book of Deuteronomy, Jeremiah thus answering his enemies by showing the identity of his message with the messages of those whom they nominally revered; (4) the use of many illustrations, similes, parables, these being often acted out by the prophet.

"Jeremiah's style, however it may form a contrast with that of Isaiah and others, is yet truly poetical."—Streane.

"If we compare Jeremiah's land with the fruitful Carmel and cedar-forests of Isaiah, it is a waste, but a poetic waste, and a true

image of the melancholy state of things which lay before his eyes. He is certainly the greatest poet of desolation and sorrow, because he most deeply feels them."—Umbreit.

"The writings of Jeremiah are characterized by great ideas rather than by literary excellence. Although frequently powerful and searching, and not without a certain charm, the style is on the whole diffuse and unadorned. There is no attempt at artistic word-painting."—Fairweather.

"How could he soar, when there was so much to depress his imagination? He at any rate can touch the heart, and is free from affectation. His greatest poem is his own fascinating character."—Cheyne.

"Evil never surrenders its hold without a sore fight. We never pass into any spiritual inheritance through the delightful exercises of a picnic, but always through the grim contentions of the battlefield. Every faculty which wins its spiritual freedom does so at the price of blood."—J. H. Jowett.

In 1882 the export of cocoa from the Gold Coast was valued at \$20; today it is valued at \$15,000,000.

Before the Moslem invasion, North Africa had 40,000 Christian churches, but in 696 A. D. Moslem Arabs overran the country.

The Berbers, who comprise seventy per cent of the people of North Africa, still have in their folklore stories of the cross of Christ and the Christ of their ancestors. They are therefore more easily reached than other Moslems.

In Egypt, only three women on an average, out of 1,000 can read or write. The deaths of infants under one year of age in Egypt are thirty-one per cent of the total native deaths. One person in every ninety in Egypt is totally blind.

Ignorance, superstition, poverty, neglect, are the inheritance of the pagan African.

Hundreds of thousands of natives are 100 to 200 miles from the nearest trained physician. The "witch doctor" is both physician and priest to the African.

Every Mohammedan trader from the north is a potential missionary for his religion among the Central African blacks.

The white man is in Africa seeking gold, diamonds, ivory, rubber, cotton, hides oils, copper, tin, wool.

Rum and commercialized prostitution are the two blights that the white man has brought to Africa; the latter is far more dangerous than native polygamy.

Three main railroad lines penetrate the heart of Africa; the Cape to Cairo, one from the Indian Ocean on the east, one from the Atlantic by the Congo route.

Three great missionary problems claim the attention and resources of Christianity in Africa: 1. There is the vast Mohammedan population in the north, extremely difficult to reach with the message of Christ. 2. In Central Africa is the vast Negro population, with 800 languages and in thousands of villages. They live in ignorance, superstition and poverty. 3. In the great mining regions of South Africa the Negroes come into closest contact with the worst representatives of so-called European and Christian civilization, and many become physical and moral wrecks. The solution of these problems is to be found in the acceptance of Christ and the application of his principles in the every day life.


Despite the years of work and noble sacrifice of lives, less than two per cent of the vast millions in Africa are members of evangelized churches.—The Missionary Review.

## THE PREFECT FURLOUGH

By Rev. James B. Rogers, D.D.,  
Manila, Philippine Islands.

It is very delightful to dream about one's coming furlough to the homeland. "My own, my native land" seems very attractive from the other side of the world, and then the thrill when the shores arise and the Golden Gate appears, or perhaps the Statue of Liberty waves a welcome; what missionary has not felt it?

This furlough toward which we have been looking with longings is going to correct all our troubles, is sure to be an unadulterated pleasure and perhaps a panacea for the perplexities that have been with us during the years on the field; but there is a tinge of disappointment in spite of the warmest of welcomes and the most cordial of hospitalities. One is a visitor and has no part in the life of the home and town. He feels rest-

<p><b>E. M. RIDDLE.</b> President Warsaw, Indiana</p> <p><b>F. C. VANATOR.</b> Associate Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p>  <p><b>Young People's and Junior Topics in THE ANGELUS</b></p>	<p><b>GLADYS M. SPICE.</b> General Secretary and Treasurer</p> <p>2301 13th St., N. E., Canton, Ohio</p>
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## Christian Endeavor at Canton, Ohio

The Christian Endeavor society of the First Brethren church of Canton had 45 members before the division of the society into the Junior, Intermediate and Senior divisions. After this there remained 37 members in the Intermediate group, which age limit is 12 to 21 inclusive.

During the three weeks' revival which was held here, the Endeavorers were divided into two sides, and points were given for the attendance at these meetings. The contest was very interesting and many other folks came because of invitations extended by the members. The sermons were very good and the people came to hear them as well as to help their side. The losing side entertained the winners with a social which was a great success. Now nearly all of the Endeavorers stay for church because of the fine sermons.

We have good workers and fine helpers in our society. Many of our young members are glad to read the Scriptures, answer questions, or give talks on the topics. The programs are carefully planned so that everyone enjoys it and gets their share of good from it. Our Christian Endeavor was asked to take charge of the church services

one Sunday evening during the absence of our pastor. We gave a missionary program. The meeting was interesting and well attended. We have no difficulty in getting finances for foreign missions, which was proven by our last Missionary Offering. At Thanksgiving time we took up a donation for the needy and received enough to supply four families each with a basketful of provisions. Visitors are always welcome to attend our meetings which are held in the Christian Endeavor room at 6:15 each Sunday evening.

LEO SAINER, Secretary.

N. B.—Just a word to tell you that our Junior Christian Endeavor was begun April 21st with about 30 in attendance. We felt that was very encouraging. The Senior division has been well attended also, and the organization plans for both societies will be completed within the next few weeks. At present we are simply holding the meetings under the direction of the superintendents, thereby gathering in those who expect to become active members when the final organizations are completed.

GLADYS SPICE, General Superintendent.

<p>Send Foreign Mission Funds to <b>LOUIS S. BAUMAN</b> Financial Secretary Foreign Board 1925 East 5th St., Long Beach, California</p>	<p><b>MISSIONS</b></p>	<p>Send Home Missionary Funds to <b>WILLIAM A. GEARHART</b> Home Missionary Secretary 1101 American Savings Bldg., Dayton, Ohio</p>
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## Facts About Africa

North Africa (including Egypt) has forty million people, mostly Mohammedans. South Africa has ten million people, many of them nominally, at least, Christian. Between them is the great mass of ninety million blacks of Pagan Africa.

Africa has an area of 11,500,000 square miles, one-fourth the territory of the globe, almost four times the area of the United States.

Africa has three times the area of China, one-third her population, and a far greater wealth of raw material.

The coast line of Africa is equal to the earth's circumference.

Liberia, a Negro Republic, with 2,000,000 people, is three times the size of Holland.

Portuguese East Africa is eight times the size of Portugal; the French Congo is

three times the size of France; the Belgian Congo is seventy-nine times the size of Belgium and has twice the population; British East Africa is five times the size of England.

Cairo, Africa's greatest city, has a population of 791,999 and contains 430 Mohammedan mosques.

Half the gold in the world is thought to lie buried in Africa.

The annual output of the Kimberley diamond mines is about \$25,000,000, ninety per cent of the world's output of diamonds.

The copper fields of Africa are greater than those of North America and Europe combined and its iron ore exceeds that of North America.

Africa has 800,000 square miles of coal fields hardly touched as yet.



less. The visions of the past do not materialize, and then again, before one went to the field, he could move about readily and freely with no particular ties. A vacation was a time of utter freedom from responsibility, but the furlough vacation carries with it its own responsibilities. The presence of two or three little children in the family curtails that freedom. Shall one roam about the country to leave his wife and babies to get along the best they can? That would be selfish. Furloughs are often a time of the heaviest responsibilities and the greatest cares, so that in planning for a furlough one must take into consideration the fact that all one's responsibilities and all the difficulties of life are in a country where you visit and do not live.

How to get 80% or even greater value out of a furlough is a problem. Perhaps one may say that a perfect furlough does not exist; but there are certain principles which may help the missionary coming home on his furlough and enable him to make the best possible use of his months in the United States.

First of all, a furlough to be worth while should be earned. The Fourth Commandment enjoined six days' solid work as well as one day's thorough rest. One cannot enjoy a vacation unless he can take it with a clear conscience. On the eve of my first furlough I remember the horror of finding myself in my dreams on the streets of New York but with the very bitter consciousness that I had fled from duty.

In the second place, a furlough should be planned for. The vacation months are just as much a part of our service as the years on the field. We must no more think of wasting them than we should think of idling through the years abroad. The duties will be different, responsibilities less; burdens will change, but they will exist. A furlough is a detail. One is transferred from the line to the staff; from the front line to the service of supply. In order to make the best use of these months of furlough one should carefully plan and attempt to fully realize the purpose of the furlough.

In the third place, there is the question of physical recuperation. One's vitality is usually lowered by the climate and environment of the field station. The body is like a storage battery that needs recharging. One must deliberately plan such occupations and such surroundings as will restore lost vitality.

One hardly needs mention the burden of months without definite employment, and no one will confuse rest with laziness. It would be helpful if the field-work during furlough could be done systematically and not spasmodically. One's vitality is often restored as is the battery, by activity and

motion. The association with people of his kind, the possibility of being in touch with the great movements of one's own country, the new acquaintanceships one makes and the new friendships, all serve to add to his stock of strength. Deputation work, if wisely done, is not only a benefit to the cause at large but also to the individual who undertakes it. His contact with the church groups of men and women is one of the greatest blessings of the furlough time.

Fourth. Of late years the theory has been advanced that the first term of service is a time of preparation for the fullest work and because this is so, it is the desire of the Mission Boards that the first furlough so far as possible be spent in further study; the physician in Medical College; the evangelist in Theological Seminary; the teacher in a Teachers' College. When the missionary first goes to the field he scarcely knows what form of service he may be best fitted for; his first term teaches him. The furlough should be given to specializing along this line.

Fifth. If possible, it is a good thing for the missionary to spend a few weeks near the Board headquarters. He needs to understand the problems that confront those who are working at the home-base. It gives one a sense of God's presence quite as much as the miracles that we see in our field of work. Another source of inspiration comes from looking back over the term of service just passed. One of the greatest blessings that coming home brings is that of being able from a distance to review the work of the years on the field and to see how God has blessed it.

In conclusion, a furlough is a failure that does not give full opportunity to gain the spiritual blessings that come through association with one's fellow Christians. During my furloughs I have counted it as a matter of great privilege to catch the thrill of the call, to have revived in my heart the lure of the field; then one goes back with new courage, new faith, new power, and his well-earned furlough has been well spent.

So it's home again, and home again,  
America for me!

My heart is turning home again,  
And there I long to be—  
In the land of youth and freedom—  
Beyond the ocean bars,  
Where the air is full of sunlight  
And the flag is full of stars.

When having a missionary in your church have you ever had a soulful and interpretive soloist to sing Dr. Henry VanDyke's, "America for Me?" It is to be found in almost any first class music store; if not locally obtainable order from Miss Annie G. Bailey, 581 Boylston Street, Boston, Massachusetts. Price 15c.—Missionary Review of the World.

the efficiency of our choir director and the quality and assiduity of our choir members. The special numbers given at our regular services are an outstanding feature of our church.

The Love Feast following Easter was largely attended and while sickness prevented many of our members from attending, yet almost every place was occupied and all received a blessing.

Maintaining a Sunday school around the 400 mark, five Christian Endeavor societies and a wonderful mid-week prayer meeting and Bible Study class, we are striving to be a gospel light-house in our community.

We are looking forward to revival meetings some time in May, which will be conducted by Brother A. L. Lynn of La Verne, California. Our prayer is that many souls may be saved at this time.

Our first quarterly business meeting of the year shows a gradual increase in our work, a moving forward in the Master's cause. Sixteen have been added to the church since our last report. Our missionary offering taken at Easter time will reach about \$900.00.

IDA MORRISON,  
Corresponding Secretary.

#### UNIONTOWN REVIVAL

At Uniontown we found a fine group of loyal Brethren folks. They have faced some trying difficulties in the past several years, but have come out of them with a keen determination to win. Few churches could have come back after such discouragement. After worshipping four years in a school building several blocks from their former location, they have returned and built a new building on the old foundation. It was equal to starting a new work in a new location, but these people are people of vision and ready to sacrifice. The attendance at all services is on the increase. You are going to hear some mighty good things from these folks in the future. It is going to take a lot of hard work on the part of the pastor to get things in shape, but the results are going to be so pleasing that the work will be a joy.

Brother Frank Gehman is in charge of the work at present: (He is one of our young pastors in his first pastorate and from the reports we heard, he is certainly making good. His people have a lot of nice things to tell you about their pastor and express the hope that he will see fit to remain with them.)

We were entertained in the home of Sister Walters, who gave us a delightful room with every convenience. We had the pleasure of visiting Brother Bame in his Mason-town meeting, and on another occasion to be at dinner where Bame, Koontz, Gehman and myself were entertained.

We regret that we were unable to stay longer than two weeks with the Uniontown Brethren. The meeting was just getting underway when we had to close. Folks were coming to the Lord and a real spirit of revival was working among the people. Brethren, pray for this work at Uniontown that they may continue to go forward.

FRANK G. COLEMAN,  
Flora, Indiana.

#### FIRST BRETHREN CHURCH OF ARDMORE, SOUTH BEND, INDIANA

Easter Day brought to a close a two-weeks' series of special evangelistic services in which our pastor, Rev. C. R. Sensenbaugh, very ably and effectually preached



### NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



#### SECOND BRETHREN CHURCH Los Angeles, California

Our services on Easter Sunday were especially helpful due to the special meetings held on the preceding Wednesday, Thursday and Friday, preparing our minds and hearts for that wonderful day. Our sunrise prayer meeting was well attended,

bringing the spirit of our Risen Lord very close to each one of us.

The message of the morning was brought to us through the children's program which was a credit to our Sunday school workers as well as to the children themselves.

The Cantata rendered by the choir was a fitting climax to the day, demonstrating

the word of God; and our brother, Mr. Harley Zumbaugh of Tiosa, Indiana, very creditably brought the message in song. These two men make a splendid evangelistic team. The visible results of our meeting were twenty confessions, and an awakening in the spiritual lives of our members.

Ardmore has been making a splendid and commendable growth since its organization eleven years ago. Our present pastor has been with us since October 1st, giving full time to the work. His ability in the pulpit and his Christian sincerity and devotion to his work have won for him the love of our people.

Our Sunday school is growing steadily and our Christian Endeavor society is active. Ardmore has long had a fine group of young people to work with. It was their real delight on the evening of April 12 to be host to the young people of our northern Indiana churches. A banquet was served to 155 people representing our churches in Warsaw, Tiosa, Goshen, Nappanee, Elkhart, Brighton, South Bend, and Ardmore. Vocal and instrumental numbers were given, and Mr. Long of South Bend led in singing "pep" songs. Rev. W. I. Duker was the speaker of the evening. His inspiring address was a plea to our young people to be loyal and true to the ideals of Brethrenism, and to take advantage of the great opportunities being offered at our Brethren Retreat at Shipshewana Lake.

Ardmore hopes to be well represented at the Shipshewana activities this summer. It is our earnest prayer that our church may continue active in the Lord's work and that we may have even better reports for you in the future. ARDMORE SCRIBE.

#### WINCHESTER, VIRGINIA

"We are glad to report that our pre-Easter revival, continuing two weeks, and which was conducted by our pastor, Rev. E. J. Rohart, was uplifting and inspiring in every way. There were eight (8) confessions by faith, seven (7) were baptized, three (3) more are thinking seriously about it, and one (1) to be received by transfer. The meeting was one of interest and instruction as was proved by the crowded church each night, also a great success and victory was obtained for Christ in spite of all the attempts of our adversary, the devil.

We feel blessed to have for our pastor, Dear Brother Rohart, and wife, whose sweet Christian lives and faith have been a help not only to the Brethren congregation, but to the whole community. "There is nothing that makes men rich and strong but that which they carry inside of them."

MRS. W. H. RITENOUR, Secretary.

#### NEWS FROM TURLOCK BRETHREN CHURCH

It has been some time since the readers of The Evangelist have heard from the work at Turlock, our pastor, Brother Jennings, having sent in only one report since he has been serving us. We might explain the long silence by saying, that we have been so busy accomplishing real things that we did not realize so much time had elapsed. In this report I hope to pass on to you some of the outstanding work that has been done in the past year and a half since Brother and Sister Jennings came to work in our midst. The Turlock Brethren church has shown a very definite growth, not only in point of numbers but in the enlargement of the church edifice. With so

efficient and spiritual a leader, almost every member of the church has been inspired with a new vision of what can be accomplished if there is a spirit of oneness and a faith to believe that, "he will supply all our needs."

As the space for the Bible school work has, for some time, seemed inadequate, to do really efficient work, we found it necessary to make plans, whereby we could relieve the congestion of overcrowded rooms. With that thought in mind, after much prayerful and untiring effort, we decided to build an annex at the rear of the present building. Plans were drawn, and with very little exception almost the entire amount of money necessary to cover the cost of construction, was subscribed before the work was begun.

This annex which has a floor space measuring thirty by thirty-six feet, may be made a part of our present Sunday school room by the use of four large folding doors. We not only felt the need of this room for Sunday school purposes, but that we might have a place for the social activities of the church.

By March tenth, the room being ready for use and other changes having been completed, we arranged for dedication services. Three weeks previous to this, Brother Jennings conducted an evangelistic campaign, which not only reached the unconverted but was a real spiritual feast to all who availed themselves of the opportunity of hearing his inspiring messages. There was a number of fine confessions and such an increase in spirituality among the members of the church that we feel that God has very richly blessed us, and to him we ascribe all the honor and glory. The dedication service was a fitting climax to this season of worship. An all day service was held on March tenth. Brother Roger Darling, who for twelve years had served as our pastor, delivered three addresses which were appropriate to the occasion and full of truth and spirit from the word of God. There was a real spiritual feast as well as a feast of temporal things. The ladies of the church served dinner at noon to approximately two hundred people. Special music was arranged for all the services, in fact, nothing was left undone, that it was within our power to do, to make the day a day of real dedication of our church and ourselves to God.

We would not fail to mention at this time, the splendid cooperation given, and the sacrifices made by our young people's class and their teacher, Brother Kenneth Ronk. With a vision of having some very definite part in the work of making our church more attractive, they saw the need of redecorating the main auditorium. With that objective in view, the required amount of money was raised and the work placed in the painter's hands. We deeply appreciate the stability of these fine young people and the unselfish spirit manifested in this labor of love for the beautifying of God's house.

On Easter Sunday an appropriate program was given by the children, during the Sunday school hour. In the evening the young people's class presented a very beautiful pageant, entitled "The Cross Triumphant," which portrayed most forcibly the dynamic lifting power of the Cross of Calvary. Again may we express our pride and joy in a body of young people, who are so willing to give of their time and talents in such a glorious manner.

Realizing that greater blessings come to us if we are willing to share those blessings,

we freely gave our pastor permission to spend two weeks in Kerman, California, where he held evangelistic services from March seventeenth to the thirty-first. He reported splendid meetings, with very gratifying results. We are happy to have him home again, but most thankful that he was able to give spiritual help and guidance to others who need strengthening.

To our Heavenly Father, who hears our prayers, to the Son who ever intercedes for us and to the Holy Spirit which dwells within, we lift our hearts in praise and thanksgiving for the many blessings which have been bestowed upon us. May we show ourselves worthy of them.

(MRS.) CLARA POWELL LUNDAHL,  
Correspondent.

#### NEWS FROM THE NORTHWEST

In response to the request of our good editor we shall endeavor to report the Lord's work entrusted to our care. The months past have been busy ones for us all, but not without their victories. On last Lord's Day eight persons received the rite of baptism and will all be added to the church. Some of these confessions were received in our revival and the other came at regular services since. There are as many awaiting the rite yet.

On Thursday evening of the Passion Week the Philathea class of the Bible school, a class of young ladies taught by Mrs. Grisso, gave a missionary program to an appreciative audience. This same program was given at Harrah two weeks later.

The various organizations of the church are functioning nicely in their respective fields of activity. The woman's Missionary Society is again affiliating with the National Organization with splendid results. Thus far all goals have been met and it promises to be one of the really strong organizations of the church. Mrs. Don Hadley is president of this organization.

This church is also sponsoring four Christian Endeavor Societies—Junior, Intermediate, Young Peoples and Alumni. The two latter ones have recently been started and are proving their worth in a very great way. We are also maintaining a Junior church with Mrs. Henry Kortemeier as Superintendent.

The Bible school under the direction of Rev. E. W. Reed is keeping up splendidly. Many things have hindered in our attendance during the winter and early spring, but now things are coming back to normal again. Brother Reed is also conducting a union Bible class in the town with a marked interest.

Our worship services are largely attended and are growing in power and interest on the part of the community in general. One peculiar feature is that we have larger audiences for the worship hour than what we have in the Bible school.

At a recent business meeting attended by more than one hundred and fifty persons the pastor was extended a call for another year's service. We believe that this will be our best year of service. While more than three score persons have been added to the body of believers during the present pastorate, the future bids fair for greater victories. At this same meeting a committee was named to invite the Church of the Brethren to unite with us in union Sunday evening services throughout the summer. If our plans in this materialize it will be a step in the right direction to bring about a closer cooperation between these two bodies here.

An encouraging feature of our work is the host of young people that are ever loyal to the work in every way. It would make any pastor's heart rejoice to see so many of them in the worship services. The pastor has been asked to deliver the Baccalaureate sermon this year. We are also editing the Bible school lesson each week for one of the local newspapers. This is an entirely new feature for a local paper and there are many words of appreciation for this service.

From all that has been said thus far we would not desire that any should infer that the work here is without its difficulties. As Brother Lowman says, "some folks are never quite satisfied with anything." To preach a "whole Gospel" in these days will necessarily bring some opposition as it ever has. The adversary never sleeps, he has many ways of working. But thanks be to God who giveth us the victory. No trick of Satan can overthrow the Lord's work. "He that is in us is greater than he that is in the world."

The work at Harrah, where the writer ministers each Wednesday evening in spiritual things, is moving along splendidly. Their Bible school is a real force in the community and is lingering about the one hundred mark. They are anxiously awaiting the arrival of their new pastor, Brother Fred Kinzie, of Krypton, Kentucky, who is expected to arrive in the valley about July 1.

In conclusion I should like to speak a word of appreciation of the work of our editors of the Brethren Evangelist and our Bible school literature. Surely our entire brotherhood ought to be appreciative of the very high class of literature that is being provided our churches, and out of this appreciation use every opportunity in speaking a word for it and seeing that it be placed in the homes and in every Brethren Bible school in the land. I am sure that these who are giving their lives to this work need our sympathy and our encouragement and our support. Yes, and they need as little criticism as is possible for us to give.

We rejoice for all the victories that have been wrought throughout the brotherhood. We ask an interest in the prayers of all his faithful ones for his work here in the Northwest. May we have no other purpose than to be true to the Great Head of the Church in all things, even till he comes. We still believe Romans 8:28. We are your servant, under the Precious Blood.

C. C. GRISSE.

Sunnyside, Washington.

#### OAK HILL, WEST VIRGINIA

The following is a reprint from "The Fayette Tribune," Fayetteville, West Virginia, under date of April 17, 1929:

In the quarterly business meeting of the Oak Hill Brethren church last Thursday night, Rev. Freeman Ankrum was given a call to continue the work for the next pastoral year commencing September 1. This will be the beginning of the seventh year of his pastorate in Oak Hill.

During this pastorate the parsonage, an all modern brick bungalow was built, many members have been added to the church and in 1928 the splendid modern brick building in which they now worship, was built on the site of the old frame building that was torn down to make way for the new. The years have been marked by hearty cooperation and a harmonious working together

that has made possible the strong church as it stands today in Oak Hill. The work from every angle, is better today than it ever was in the history of the congregation. Rev. Ankrum is the only man to be pastor of this church for more than a couple or more years with the exception of the late Rev. A. B. Duncan, founder of the church, who was pastor for 10 years.

Rev. Ankrum was granted a three weeks' vacation that will be spent in the Middle Atlantic states in July.

The church is now planning on entertaining the conference of the southeastern district of Brethren churches June 11-13. Delegates will be here from Virginia, Maryland, Tennessee and Washington, D. C.

#### RESIGNS FROM LOS ANGELES BIBLE SCHOOL

The Brethren church has had a peculiar interest in the Bible Institute of Los Angeles because of the comparatively large number of our young people who have taken its training. A number of people in the churches have been writing to inquire about the situation here and my own attitude toward it. The following copy of my resignation, tendered last month, will answer these inquiries at least partially.

Alva J. McClain.

(COPY)

March 27, 1929.

To the Board of Directors of the Bible Institute of Los Angeles:

I hereby tender my resignation from the Faculty of the Bible Institute of Los Angeles, to take effect upon June 12th, 1929. This step is being taken because I cannot agree in all parts with the Boards' final statement regarding the book, "Peter, the Fisherman Philosopher." That particular part of the statement to which I object in its present form reads as follows:

"—its thought and teaching does not represent the thinking and teaching of the Bible Institute today."

Now it is well known that the "thought and teaching" of the Bible Institute is set forth in a formal Statement of Doctrine which includes the fundamental truths of Christianity. To declare without any qualification, therefore, that the "thought and teaching" of the book in question does not represent the "thinking and teaching" of the Bible Institute is to deny all agreement between this book and the fundamental truths of the Christian faith.

Such an unqualified declaration, in my judgment, cannot be justified. That there are parts of the book which do not represent the Institute's real position, I have asserted more than once during our many discussions in attempting to formulate a statement which would be true to the facts. But, even admitting the most extreme criticisms, there still remains Christian truth in the book. If this has ever been denied by anyone, I am not aware of it. I cannot join, therefore, in such an unqualified repudiation of the "thought and teaching" of this book.

I would be the last to take a stand against the Board's judgment merely because of an inadvertent form of words. But the particular declaration to which I object was not adopted by the Board hastily. More than once its unqualified form was brought to the Board's attention and protested by myself and others. I also pleaded for the introduction of some qualification into the statement, if any were intended. The fact that the Board declined to do this fixes the intended meaning beyond dispute. Hence I

have declined to assent to the statement in its present unqualified form.

The Board will recall that I have not been opposed to an official statement dealing with the book in question. The form of statement which I suggested, at the Board's request, reads as follows:

1. We desire to reaffirm our belief in the great fundamental doctrines of Christianity as expressed in the Statement of Doctrine of the Bible Institute.

2. Because we earnestly desire our testimony and teaching of these doctrines to be absolutely clear and above suspicion, we are led to express our disapproval of the book, "Peter, the Fisherman Philosopher," and to discontinue its use, sale and circulation in the Bible Institute and elsewhere.

I am sorry that some such statement as this was not adopted instead of the present one which, in its unqualified form, I regard as a mistake. However, I am not unmindful that other mistakes have been made in the Bible Institute. "In many things we all stumble." The School has survived the mistakes of the past, and I am confident that it will also rise above this latest one.

I hope the Board will sometime see fit to rescind at least part of their present statement. According to its declaration, no teacher will be elected to the Faculty unless he is willing to repudiate without qualification the "thought and teaching" of the book in question. Now there are Christian teachers, thoroughly sound in the faith, whom the Board might sometime desire to consider, but who have never even read this book. It seems unfortunate that the orthodoxy of such men should be determined by their willingness or unwillingness to disavow without qualification the teaching of a book concerning which there has been wide disagreement even among the critics as to its real meaning.

The Bible Institute has a very complete Statement of Doctrine which all teachers are required to sign upon coming to the School and every year thereafter. This solemn pledge should be sufficient. If it be said that some one may sign this Statement with mental reservations, the answer is that such a man would not hesitate to sign any number of other statements with the same reservations.

In this connection, I am sincerely glad to note that "complete harmony" with the Board's present declaration regarding the book has not been made a condition of election for Board members and members of other departments of the Institute staff outside the Faculty.

I love the Bible Institute and shall continue to pray for its welfare and success. For me, no other attitude is possible toward the School in which I began preparation for the Christian ministry, and which was founded upon the great truths of the Word of God which I believe with all my heart.

It is with genuine regret that I offer this resignation. Several times the thought has arisen that I might have saved myself much distress and misunderstanding had I resigned when the book first appeared, as I then felt strongly inclined to do. It seemed right at the time, however, in response to the urgent appeals of the Board, to stand by the School. The experiences of the past year have been difficult at times, but they are not worthy to be compared with the joy I have found in Christian fellowship with the Faculty and the students.

May our great God and Savior bless them all and guard them unto the Day of His Appearing.

Finally, I desire to express my appreciation for the Board's courtesy during our many conferences, and also for their confidence as expressed to me by the President following our last meeting.

Sincerely,

ALVA J. McCLAIN.

P. S. I have suggested June 12th as the date upon which this resignation shall become effective because that is the close of my teaching year, according to agreement when I joined the Faculty; and also because I would like to keep faith with the student body.

### ANSWERED PRAYER

The inquiry, "Does the Lord answer prayer?" is an ever-recurring one. There is no question about the fact that God promises to answer prayer. But a prayer may be answered when to us it seems to be denied. We cannot understand God by short visions. The eternities are his, and many a prayer is answered when the man himself has gone home to God. Sometimes prayer is answered by denying the thing we seek because we are not wise in the asking. At the close of each prayer there must be a leaving the matter with God, for his will is best because he knoweth all. A devout woman in Scotland prayed that her son might become a gospel minister. It was her heart's desire and she prayed to heaven with all the concentration of her soul for this boon. The young man answered her prayer by starting to get ready for the ministry. Before his preparation was complete he came to the conclusion he was not intended to preach and he entered into business and became a banker. But he continued a deeply pious man, fulfilling all his obligations most carefully. In the course of time he amassed a great deal of money and died rich. The mother's prayer seemed to have gone unanswered, but when her son's will was read it was found that he had left his large fortune for the endowment of a theological seminary, which is now the Kentucky Theological Seminary of our own country. So that by this not one minister but many were given to the world to preach the gospel of Christ. The mother's request was not granted, but her prayer was answered in a most wonderful way. So it may be with our prayer. We may have to feel the disappointment of the granting of our special request, but in a larger way God may answer our prayer.

After all, prayer is more an atmosphere than it is a begging for the thing we want, and if we live in fellowship with God so that we become intimate with him, there is about us the atmosphere of prayer all the time and we will walk with him and we will talk with him and out of the fellowship of such kindred spirits will come the answered prayer. We do not have to tell the mother all we need or be constantly suggesting to her our needs. We only need to keep the fellowship and mother and child will live in an atmosphere where the mother shall know the child's need and answer the child's prayer, even though it be unspoken.

It is a splendid practice to ask oneself now and then: "Do I really pray? Am I living in such fellowship with God that he knows me and I know him? And in the interchange of a perfect understanding on both sides all things will come to me that are best according to his holy will."—The Methodist Protestant.

**"AND WHEN THEY CAME THAT WERE HIRED ABOUT THE ELEVENTH HOUR, THEY RECEIVED EVERY MAN A PENNY."**

The gracious Lord will deal likewise with those who serve him in love and truth. It is not how much we do, but how well we serve. The last are treated the same as the others. He, the Searcher of hearts, will have great mercy toward all who truly love and serve him.

### For Service

*"Tis not how much we shine;  
But rather how our light  
Shines on some darkened way  
And makes it bright."*

*"Tis not how much we tell;  
But, rather, how our voice,  
Love-filled, will lead to life  
And heavenly choice."*

*"Tis not how wide our name  
Is flung with Honor's dart;  
But, rather how our life  
Will cheer the heart."*

*"Tis not how wide our name  
Or strong our selfish will;  
But, rather, can we live  
A helper, still?"*

### SIGNS OF THE TIMES

(Continued from page 2)

except the appeal of the Cross, and what the appeal of the Cross does beget is a life which, in its moral quality, corresponds to the Death of Christ itself. It is a life to which sin is all that sin was to Christ—law, and holiness, and God, all that law and holiness and God were to Christ as he hung upon the tree; a life which is complete and self-sufficing, because it is sustained at every moment by the inspiration of the Atonement."

"This is why St. Paul is not afraid to trust the new life to its own resources, and why he objects equally to supplementing it by legal regulations afterwards, or by what are supposed to be ethical securities beforehand. It does not need them, and is bound to repel them as dishonoring to Christ. To demand moral guarantees from a sinner before you give him the benefits of the Atonement, or to impose legal restrictions on him after he has yielded to its appeal, and received it through faith, is to make the Atonement itself of no effect. St. Paul, taught by his own experience, scorned such devices." (331-33).

### QUESTIONS AND ANSWERS

(Continued from page 2)

that "Candidates for the Gospel Ministry shall be called by the congregation at a regularly appointed quarterly or business meeting, and the results of said election shall be transmitted to the District Conference through the officers presiding at said election."

The remainder of Section IV describes in detail how Church officials shall be elected and certificated.

Section V provides that "A candidate for the ministry, (that is, a candidate for ordination to the eldership), may preach the

Gospel while pursuing his course of preparation at such times and places as he may have opportunity."

I have taken more than my allotted space to answer this question in full and hope it may prove helpful and to the profit of all who may read it.

## ANNOUNCEMENTS

### ALLENTOWN, PENNSYLVANIA

Communion service will be observed in the Allentown church on May 12th at 7 P. M. We welcome all of the same faith to share this blessing with us.

S. C. CHRISTIANSEN, Pastor.

### ELDERSHIP CANCELLED

Johnstown, Pa., April 20, 1929.  
TO ALL BRETHREN CHURCHES AND CONFERENCES.

### OFFICIAL ANNOUNCEMENT

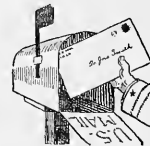
We, the Ministerial Examining Board of the Pennsylvania District Conference, upon the invitation of the First Brethren church, Pittsburgh, Pennsylvania, and in accordance with the Rules of the District Conference, met in joint session with the Official Board of the Pittsburgh church, April 9, 1929.

Reliable testimony at this meeting showed Clarence E. Kolb to have been repeatedly guilty of conduct unworthy of Eldership in the church.

Upon the recommendation of the Official Board of the Pennsylvania Conference, the Pittsburgh Church in regular business meeting assembled, April 10, 1929, officially cancelled the Eldership of Clarence E. Kolb, operative from said date.

It therefore becomes our unpleasant duty to hereby notify all Brethren Churches and Conferences of the cancellation of the Eldership of Clarence E. Kolb.

CHARLES H. ASHMAN,  
DYOLL BELOTE,  
W. C. BENSHOFF,  
Ministerial Examining Board.



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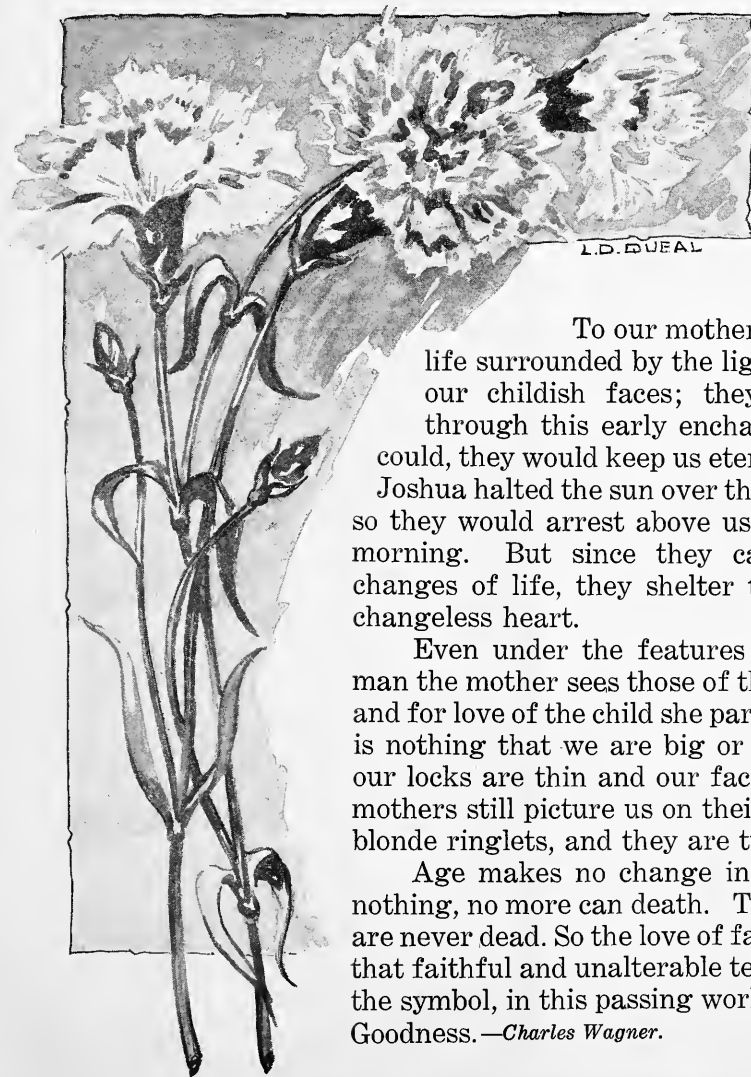
Address *122 W. 2nd St. Johnstown Pa*

Volume LI  
Number 19

May 11  
1929

# THE BRETHREN EVANGELIST

*Symbol of Eternal Goodness*



*A  
Mothers'  
Day  
Meditation*

To our mothers, we go through life surrounded by the light that illumined our childish faces; they always see us through this early enchantment. If they could, they would keep us eternally young. As Joshua halted the sun over the plain of Gibeon, so they would arrest above us the smile of the morning. But since they cannot check the changes of life, they shelter their dream in a changeless heart.

Even under the features of the degraded man the mother sees those of the innocent child, and for love of the child she pardons the man. It is nothing that we are big or old or ugly, that our locks are thin and our faces careworn; our mothers still picture us on their knees; we have blonde ringlets, and they are twenty.

Age makes no change in us, time can do nothing, no more can death. To our mothers we are never dead. So the love of father and mother, that faithful and unalterable tenderness, is even the symbol, in this passing world, of the Eternal Goodness.—Charles Wagner.



## Signs of the Times

by  
Alva J. McClain

### MAN and the Brute

Many readers of this column have doubtless seen that little Japanese ornament which is often used as a decorative paper-weight, three monkeys sitting together, one with his eyes covered, another with hands over his mouth, and the other with ears steppod. The idea is that these three little monkeys hear no evil, see no evil, and speak no evil.

A writer in a leading western newspaper facetiously observes that no human descendants of these particular monkeys have ever been discovered.

There is some very profound truth in this observation. The writer of it has hit upon a fundamental difference between man and the animal world. The beast neither hears, sees, nor speaks evil. The very word "evil" indicates a problem which does not exist for the animal, namely, the problem of morality. No dog ever brought back a stolen bone because his conscience troubled him. No monkey ever repented of his sins. As a matter of fact, no animal is capable of committing "sin," in the ethical sense of that term. In the physical world, man alone is capable of "moral evil."

It is this awful possibility, for one thing, that puts an unbridgeable chasm between man and the brute. Man can do some things that no animal can do. If you do not believe this statement, go back and read the record of the Loeb and Leopold and Northcott cases.

You can teach the parrot to repeat evil words, but you cannot train a parrot to "speak evil." No animal can deliberately and with predetermined malice poison minds and destroy reputations under the guise of pious intention. Only men can do that. "For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind; but the tongue can no man tame; it is an unruly evil full of deadly poison." (James 3:7-8). Here is one difference, at least, between man and the animal.

### EINSTEIN'S "god"

Professor Einstein, famous for his relativity theory of the universe, has been accused of atheism by a Roman Catholic Cardinal. This charge is indignantly denied by a Jewish Rabbi who claims that the great physicist believes in God. Einstein's own version of the matter is that he believes in the god of Spinoza, the noted Jewish philosopher.

Now theoretically, the Jewish Rabbi is right. But practically the Catholic Cardinal has the best of the argument. For the man who believes in the god of Spinoza might just as well say that he believes in no god. Spinoza was perhaps the most thorough-going Pantheist that ever lived; to him nothing existed but God. Therefore, technically speaking, Spinoza was no atheist. But mark well, this god of philosopher was identical with the world. Actually then, from the Christian viewpoint, Spinoza was no better than an atheist. The Pantheist has nothing more than the rankiest materialist. Both the Materialist and

the Pantheist start with the same world. Neither of them admits the existence of anything outside or above the world. The only difference between them is that the Materialist looks at the world and calls it "Matter," while the Pantheist looks at the same world and calls it "God." It is merely a matter of calling the same thing by different names.

Two little boys were riding tandem on a broomstick. One of them got tired and said, "It ain't nothing but a stick of wood." The other boy, being more of an idealist, replied indignantly, "It is too. It's a horse." Here you have in embryo the only essential difference between the Materialist and the Pantheist. The one has more imagination than the other. But both deal with precisely the same object. The whole controversy between the Materialists and the Pantheists is nothing more than a case of "verbalism."

The God of the Christian is not Einstein's "god." We believe in God the Father Almighty, Maker of heaven and earth. Our God is in the world as its sustaining power, but he is also beyond and above the world, distinct from the world.

### THE Coming "Superman"

Dr. Oscar Riddle, speaking at the annual meeting of the American Philosophical Society, made the startling prediction that science would soon be able to manipulate the processes of nature so as to produce different types of "supermen." Some men, he said, will be made giants physically. Others will be produced with an "overpowering intellect." It was even suggested that science will be able to develop human beings who will be incurably optimistic! (We already have some of these).

Doubtless, most of these predictions are rather speculative. The Christian, however, will recall that the Bible does predict the coming of a "Superman" at the end of time. So great he will be that "All that dwell upon the earth shall worship him, whose names are not written in the Book of Life of the Lamb." (Rev. 13:8). This "Superman" will be Satan's great masterpiece for the purpose of deceiving those who have rejected the truth.

Perhaps Satan will employ the discoveries of an atheistic science in the bringing forth of his "Superman." Who knows?

### WHAT GREAT MEN AND WOMEN HAVE SAID ABOUT MOTHERS

Somebody prays for a boy astray,  
Afar from home, at close of day,  
Somebody loves him, in spite of sin,  
Somebody seeks his soul to win,  
Would give her all, his soul to win;  
That somebody is mother.

Somebody's heart is filled with joy,  
To meet a penitent, erring boy,  
To know her prayers were not in vain,  
To welcome home her boy again,  
In spite of every sin and stain;  
That somebody is mother.

—Richard Jones.

"A man may go over all the world; he may become a pirate, if you please; he may run through every stage of belief and unbelief; he may become absolutely apostate; he may rub out his conscience; he may destroy his fineness in every respect; but there will be one picture that he cannot efface; living or dying there will rise before him, like a morning star, the beauty

of that remembered goodness which he called 'mother.'"—H. W. Beecher.

"The happiest part of my happy life has been my mother."—Phillips Brooks.

"All that I am or hope to be, I owe to my angel mother."—Abraham Lincoln.

"I am more indebted to my mother than to all others except my God."—Mary Lyon.

"Mother! Her love and mindfulness have never failed me. I am as sure to have them as I am to have the sunshine, air to breathe, or God's mercy."—Frances E. Willard.

"Every man for the sake of the great blessed Mother in Heaven, and for the love of his own little mother on earth, should handle all womankind gently, and hold them in all honor."—Alfred Tennyson.

"Mother is the truest friend we have."—Washington Irving.

"I owe to my mothers' loving wisdom all that was bright and good in my long night."—Helen Keller.

"I remember my mother's prayers and they have always followed me. They have clung to me all my life."—Abraham Lincoln.

"In the memory she stands apart from all others, purer, doing more, and living better than any other women."—Alice Cary.

"All that I am my mother made me."—John Quincy Adams.

In the Heavens above,  
The angels, whispering to one another,  
Can find, among their burning terms of love,  
None so devotional as that of "mother."  
—E. A. Poe.

"Mother is the name for God in the lips and hearts of little children."—Thackeray.

"A mother is a mother still—the holiest thing alive."—Coleridge.

"One good mother is worth a hundred school masters."—George Herbert.

"An ounce of mother," says the Spanish proverb, "is worth a pound of clergy."—T. W. Higginson.

her son, and I have believed in the efficacy of her prayers."—Garibaldi.

"The heaven that lies above us in our infancy is Motherhood, and no matter how  
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# THE BRETHREN EVANGELIST

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## Cooperating with Mother in Home-making

Mother is the supreme home-maker. She has both the spirit and the knack, as well as the responsibility of home-making in a unique degree. Her hands make the home attractive. Her skill and understanding make its meals appetizing and wholesome. Her thoughtfulness is usually responsible for the little plans for home activities and programs that make for home interest and pleasure. Her anxious concern seeks the welfare of every member of the household and her sympathy is the first aid to every hurt. Her love and sacrifice give character and spirit to the home and make it a place to be prized above every other place on earth. No one can compare with her in power to influence the home, and in responsibility for moulding its life and making it what it ought to be.

But mother needs help in home-making, and has a right to expect it. While she is the first in influence and in responsibility in actual home-making, she is not alone; it is a cooperative task and every one who shares in its life, must contribute his share. That is a thing that we do well to take note of on this occasion set apart for the honoring of mother.

We are apt to let the burden rest too heavily upon her, or to let her bear the whole of the responsibility. Husbands and children alike are inclined to become so engrossed in their outside interests, that they forget that mother needs their help, and that they have a duty to perform. And what is worse, they often come to look upon the multitude of things she does for them as simply their due; they receive them as a matter of course, with little thought of gratitude and no effort to requite her kindness. In many a home mother is looked upon as little more than a servant. Her task is to take care of the home, to prepare its meals and to meet the sundry needs of the various members of the household, so they think; and it never seems to occur to those on whom she lavishes her care, that she too has a hunger for social affairs, that she is interested in sports and play, or that she has a taste for cultural activities. They accept her services and then rush on to their diversions without her, instead of helping her in her home duties and then sharing with her their own pleasure-giving and self-improving activities.

Many a mother labors on lone-handed and uncomplaining, while others become weary with disappointment and speak out their protest. Some of us are so thoughtless and seemingly unconcerned about mother's lot, and so blind to our own responsibilities to the task of home-making, that we need the impassioned protest of a wearied mother to arouse us to a sense of our duty. Helen Gregg Green, writing in the Reformed Church Messenger, comments on such a protest which appeared in a popular magazine recently. It was a letter written by a woman past fifty, the mother of several children, we are informed. She was discouraged and worn out, mentally and physically, with her years of responsibility and work.

"We are to blame for many of our troubles," the letter read. "We ask nothing in return for our labors but the pleasure of our dear ones; it is a great mistake.

"We teach them from babyhood to take our services as a matter of course, and by the time we realize what we have done, we are too tired and worn out to care; and it does not pay."

This is only part of the soul-revealing letter, but in it there is food for thought and study, and a warning to young mothers—a warning to begin with the just-around-the-corner-from-babyhood days to give the children small duties and small responsibilities, so that the burden which usually falls to the mother's lot may be lessened. When boys and girls discover how much actual labor there is connected with a house they realize the great help they may be to Mother.

So many mothers will continue taking the entire responsibility for running a house smoothly and efficiently year in and year out. The only sign of protest they ever make is a weary little "I'm a bit tired" at night, without ever a heart-to-heart talk with the family asking for cooperation.

The piping-hot breakfasts, the dainty, wholesome lunches and

delicious dinners, the cozy, cheery, neat home, are taken as a matter of course. Children who have had no experience in doing household tasks do not realize the effort, time and hard work back of it all. It looks so easy, so simple.

And who is to make them realize and appreciate, if not the parents? It is not fair to the "dear ones" to allow them to take all this for granted.

"If we allow ourselves to be left behind, if we work so hard we are too tired to take part in the daily lives of our children and husbands," the letter continued, "they simply learn to do without us."

Isn't there a lot of truth tucked away in those words? Shouldn't they make all mothers who have tiny children think?

I remember a certain Thanksgiving that shames and grieves me. We did not have a maid, so Mother cooked and served a delicious Thanksgiving dinner for two guests, and our own family. After dinner the guests, my father and I hurried down town for an afternoon's merry-making, leaving Mother who was not strong to clear off the table and do the stacks of dishes. Mother was the one who deserved and should have had the happy afternoon. And now that I have come to a realization of the many sacrifices she made and have learned how much help I could have been and would like nothing better than to lighten her burdens, it is too late.

That is what the writer of the letter suggested:

"And by the time they marry and have children of their own, and learn from experience what life means, and what children mean in a mother's life perhaps it is too late; you may have passed on, and if not, it is still rather difficult to teach old dogs new tricks!"

So the wives and mothers must remedy this. They should commence with the husbands at marriage, and with the children in their very early years. It is really very easy to teach the children to hang up their wraps, to run errands, to keep their rooms tidy, and to do the hundred and one other little things which inculcate in them the habit of service and the sense of responsibility.

A mother, like a child, needs understanding, love and play. She should share these and also her household cares with the family. This would make happier, sweeter-tempered, younger and more charming mothers the country over, and better and happier boys and girls.

## American Churches Grow in Membership

Dr. H. K. Carroll has brought out his annual statistical analysis of the church situation, appearing in the Christian Herald of April 20th. His figures show a net gain of more than a million during 1928, the actual number being 1,114,987. Last year the total clear gain, as shown by Dr. Carroll's statistics, was 573,000, so that the gain revealed this year is nearly double that of last year. This is indeed cause for rejoicing. And it is encouraging to note that our Brethren church and the Church of the Brethren contributed their share to the total gain. The annual gain in our own group according to these figures is 974, and for the larger Dunker group the gain is 2,103. The other two groups show no gains; in fact, it seems that they made no report for this year, as the space for gains or losses is left blank. The total number of Dunker people is 165,111, which puts the family group the eleventh in point of size. Following is a table showing the groups of churches of the same name and family:

Groups	Communicants	Gains
Catholic, Roman, etc. (3 bodies) .....	17,214,844	360,153
Methodist (16 bodies) .....	9,164,720	45,144
Baptist (14 bodies) .....	9,088,449	375,842
Lutheran (19 bodies) .....	2,714,685	58,527
Presbyterian (9 bodies) .....	2,639,347	42,211
Disciples of Christ (2 bodies) .....	1,972,406	173,093
Catholic, Oriental (10 bodies) .....	765,925	500

Latter-Day Saints (2 bodies) .....	670,701	25,543
Reformed (3 bodies) .....	564,003	10,362
United Brethren in Christ (2 bodies) .....	419,816	5,998
Brethren (Dunkards) (4 bodies) .....	165,111	3,077
Adventists (5 bodies) .....	154,690	2,828
Friends (4 bodies) .....	112,551	d 1,054
Mennonites (13 bodies) .....	99,982	2,438

If the various church families were united, as most of them are

now longing to be, it will be seen that Christendom would not be so badly split up as it has seemed to be. Fourteen or fifteen denominations of considerable size would not be cause for any great complaint from the standpoint of division. It is not likely that we can reasonably hope for any more complete organic union than the merging of those groups having marked similarities, but it does seem highly desirable that they should become united to that extent. Sentiment is growing along that line very rapidly, and let us pray and work to the end that the Dunker groups shall not be the last to realize the folly and sin of division, where no vital principle is at stake.

The grand total of church membership, including Jews and Catholics, is placed at 49,709,150, while the total number of ministers is 222,202 and the total congregations is 238,371. The gain in number of ministers is 4,998, and the total number of new congregations is 2,380.

It will be noticed that not half of the population of the United States has membership in some church or religious organization. But that does not mean that more than half of the population is pagan, or unbelievers, or irreligious. Nor is that vast number untouched by any religious instruction or influence. There are a great many Sunday school children, and adults as well, who are not church members, and so are not included in these statistics. Besides there are very many people who believe in Christ and are religiously inclined, but are not church members, and many more who have been church members at some time but are not now affiliated with any congregation, and so are not included in these statistics. In making a religious canvass of a community one is made to realize how difficult it is to find people who do not claim membership in some church somewhere. Taking all these items into consideration, we are safe in saying that the vast majority of the American people are religious, and even Christian, nominally at least. This does not mean that there is not a very great amount of Christianizing and evangelizing work facing the church, but it does mean that the country is very much more Christian, nominally speaking, than Dr. Carroll's total of church members would seem to indicate.

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## EDITORIAL REVIEW

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Communion services will be held at Ankenytown, Ohio on Sunday evening, May 12th, and at Danville, Ohio, on Sunday evening, May 19th. Brother D. B. Flora, the pastor, will officiate.

Sister Hattie Cope Sheldon gives us the first installment of a record of the journey homeward of herself and Brother Sheldon to begin their first furlough. We shall be interested in the subsequent installments.

The church at Columbus, Ohio, where Brother R. E. Gotschall is the aggressive pastor, has suffered considerably because of illness, the pastor himself being the greatest sufferer. He has recovered sufficiently, however, to occupy his pulpit.

Brother R. I. Humbert writes an appreciation of the splendid service being rendered by and the exemplary lives of Brother and Sister G. E. Drushal, our pioneer missionaries in Kentucky. They have truly been sacrificing and consecrated workers of the Lord and have a large place in the affections of the brotherhood.

The church at Ellet, Ohio, will observe the communion service on Monday night, May 13th. Neighboring Brethren are invited. This will be the first service of the kind in their new church. Their revival meeting under the leadership of Brother B. F. Owen will come to a close on the Sunday night preceding, according to word from the pastor, Brother Floyd Sibert.

Our correspondent from the church at Harrah, Washington, writes encouragingly of the work at that place, notwithstanding their being without a pastor for several months. Nine souls are reported added to the church. Brother F. V. Kinzie is on his way west by auto to take charge of the church. Meantime Brother C. C. Grisso from Sunnyside is giving this mid-week services.

Brother D. A. C. Teeter, pastor of the churches at Burlington and Loree, Indiana, tells us the work in his circuit is making steady progress. At Loree a revival held by the pastor resulted in one addition to the church. The church basement is being remodelled

in the interest of better Sunday school equipment. At Burlington a ten piece Sunday school orchestra has been organized.

In the statement of the Pennsylvania Ministerial Examining Board in last week's paper there occurred an omission in the third paragraph. The action was taken "Upon the recommendation of the Official Board of the Pittsburgh church and the Ministerial Examining Board of the Pennsylvania Conference." The words in bold face type were omitted in our publication. We are sorry for this error and make the correction in the interest of accuracy.

The church at Lanark, Illinois, having been released from their ten weeks of ice and snow, is now showing more activity, according to our correspondent. Special occasions are being planned with a view to enthusing the membership. Improvements in the parsonage indicate the people's interest in the welfare of their pastor and family. Brother Harold D. Fry, the pastor, has been called for another year of service.

Prof. M. P. Puterbaugh, treasurer of the National Sunday School Association, gives us another report of White Gift offerings, which brings the total up to \$4,400. The good gifts reported this week should be encouraging to the Association, both because of their size and also because of the evident unwillingness of the schools in question to be left out of the support of the work this organization is doing. Perhaps there are yet others.

Dr. J. L. Kimmel, pastor of the church at Fort Wayne, Indiana, believes in the slogan, "Never give up," for when he was apparently defeated in an evangelist effort by weather and sickness, he postponed it a few weeks and tried again with new plans and succeeded. Seven additions to the church are reported. Communion was observed with an unusually large attendance. Effort is being made to liquidate the debt on their building.

Brother E. M. Riddle, president of the Brethren National Christian Endeavor organization writes a message to Endeavorers this week. A new Junior society has been organized at Waynesboro, Pennsylvania. The date of the International Christian Endeavor Convention to be held at Kansas City is announced for July. Let us have more society reports. Tell us what your society is doing. Some mention may have been made of it by your church correspondent in a general report, but it will be an encouragement to other societies as well as to your own if you make a special report.

Dr. G. C. Carpenter, pastor of the church at Hagerstown, Maryland, tells of the dedication of a new Sunday School Annex, which was made by the remodeling of two parts of the triple house adjoining their church. This greatly enlarges their facilities and makes possible greater efficiency in Sunday school work. Brother E. L. Miller was the special speaker for the dedication. The "Loyalty Crusade" was a splendid idea and proved to be a real success. Aside from the benefit to the members, eighteen new members were added to the church. Brother Carpenter has been called to serve the ninth year in this field.

### REQUESTS FOR PRAYER THIS WEEK—

Brother R. I. Humbert requests prayer for the meetings which he is to conduct with Brother J. S. Cook and his people at Martinsburg and McKee, Pennsylvania. He is to begin at McKee on May 6th.

Brother D. A. C. Teeter asks prayer for his work at Burlington and Loree, Indiana.

Pray for Dr. J. L. Kimmel and his people at Fort Wayne, Indiana, that they may "pay off the last of the contractor's debt by July 1st.

Our Lanark, Illinois, correspondent asks prayer for the church at that place.

Dr. G. C. Carpenter asks readers of the Evangelist to pray for the full recovery of Dr. J. M. Tombaugh, of Hagerstown, Maryland, for many years an outstanding figure in the brotherhood's councils and work.

Our correspondent requests prayer for the work at Columbus, Ohio, where the pastor, Brother R. E. Gotschall, has been greatly afflicted and many members ill.

A card from Harrah, Washington requests prayer for the safe arrival of their new pastor and his family, and that the Lord may bless their work under the leadership of Brother and Sister F. V. Kinzie.

## Mothers of Men

By Daniel A. Poling, D.D. L.L.D.

(An Address Previously Published in Christian Herald and Christian Endeavor World)

About the story of the first recorded miracle performed by Jesus many controversies have raged, but for me the marriage at Cana in Galilee, aside from the manifestation of divine power, has its chief interest in the fact that Mary, the mother of Jesus, was there.

We know little enough of this blessed woman. Her years are very largely hidden years. Eagerly we search the Scriptures for every bit of information concerning her. But there is something very reassuring about the fact that she was present at this marriage-feast. We know now that her life was not altogether heavy and colorless, that she was a woman of moods, that she must have smiled, that her heart must have had its moments of joy and gaiety. Picture the young life of Cana gathered to wish the bride and groom a happy future; catch the echo of the singing and the laughter; remember that Jesus himself came to the celebration; and then gather a truer perspective for a final judgment as to the character of Mary as you read the words, "The mother of Jesus was there."

I think of her today as a typical mother, for who more than a mother enters into the full life of the child? who more than a mother can appreciate the gayer moods as well as sympathize with the graver moments?

Always, wherever Jesus might be, Mary, the mother, was there. Physically she was often far separated from her Son, but in the more intimate relationships of the spirit she stood ever by his side.

Let the hand of imagination serve us for the moment to shift the scenes while we follow with the eye of the soul. The noisome odors of an Eastern stable surround us; we bend beneath the low beams of a sagging roof, and, jostled by the cattle, come at last to a dark manger. But from that darkness shines the everlasting Light. We are in the birth-room of the Messiah, where humble shepherds kneel and where royal wise men bring their gifts and homage. This cradle-song is the song of freedom from sin's bondage, and this Babe nestled upon the Virgin's breast is the mightiest conqueror of the ages. We stand in Bethlehem of Judea, Bethlehem, once least among the cities of a little land, now first upon the records of human progress. What pain and sorrow pass through this narrow stable door! What mixed emotions and what triumph! Mary, the mother of Jesus, was there! Without her there is for the world no manger-song, no Bethlehem anthem, and no Christmas carol. Motherhood is forever the heart of the tragic mystery of birth, and Mary's story is forever the epic of motherhood.

But how quickly the scene changes! Now the young mother is hurrying through the night before the wrath

of Herod. With anxious eyes she searches the darkness for a possible foe. Under her rough garment she holds her babe tightly against her heart, and by the side of the beast upon which she rides stalks the quiet, resourceful Joseph.

It is good to remember that in the hour of danger, when death came close to the world's Savior, Mary was there. It is not difficult to imagine her in the years of the Egyptian seclusion, playing her pre-eminent part in the life of her first-born. He knew, of course, the petty trials of childhood that are so real to children, and mothers are always perfect sympathizers. And Mary must have had a particularly difficult situation to meet when,

returning to Nazareth, her boy faced upon the playground the questions that were surely raised concerning his birth. Only mothers fully understand such matters. Always mothers are there when such tribulations come upon their sons and daughters.

But again the scene changes; and now we find this woman, destined to know multiplied sorrows, bringing her babe to the dedication of the temple, giving him to the God of her people, surrendering him to the cause of Israel. One is reminded of the prophetic words that have been ascribed to David Livingstone, As, little knew my mother On the day she cradled me Of the lands that I should wander o'er And of the death that I should die.

When children are given to church and state, to God and country, motherhood it is that understands more intimately the anguish of the giving; motherhood it is that bears as

no other the soul-destroying load; and motherhood it is that in giving those she has brought into the world gives first and chiefly herself. Amelia Josephine Burr has expressed in exquisite thought and language the intimate details of motherhood's dedication.

"I hold no cause worth my son's life," one said;

And the two women with her as she spoke

Joined glances in a hush that neither broke, So present was the memory of their dead.

And through their meeting eyes their souls drew near,

Linked by their sons, men who had held life dear,

But laid it down for something dearer still.

One had wrought out with patient iron will

The riddle of a pestilence, and won,

Fighting on stricken, till his work was done

For children of tomorrow. Far away

In shell-torn soil of France the other lay,

And in the letter that his mother read

Over and over, kneeling as to pray—

"I'm thanking God with all my heart today,

### The Mother's Hymn

William Cullen Bryant

"Blessed art thou among women"

Lord who ordainest for mankind  
Benignant toils and tender cares,  
We thank thee for the ties that bind  
The mother to the child she bears.

We thank thee for the hopes that rise  
Within her heart as day by day,  
The dawning soul, from those young eyes,  
Looks with a clearer, steadier ray.

And grateful for the blessing given  
With that dear infant on her knee  
She trains the eye to look to heaven,  
The voice to hush a prayer to thee.

Such thanks the blessed Mary gave  
When from her lap the holy Child,  
Sent from on high to seek and save  
The lost of earth, looked up and smiled.

All gracious! Grant to those who bear  
A mother's charge, the strength and light  
To guide the feet that own their care  
In ways of Love and Truth and Right.

Whatever comes" (that was the day he died),  
 "I've done my bit to clear the road ahead."

In those two mothers common pain of loss  
 Blossomed in starry flowers of holy pride.

What thoughts were hers who silent stood beside  
 Her Son's uplifted cross?

But again the scene changes, and now Mary's Son is riding in triumph down lanes of wildly cheering people, sweeping on a crest of glory through waving palms into the city of the great king. We do not know from any record that the mother of Jesus was there, but I have no doubt about it. She saw it all. What mixed emotions must have possessed her on that day as from some point of vantage she saw the sunlight streaming across the face and form of the One whose baby fingers had played upon her cheeks and whose tiny lips had drawn life from her breasts.

Strong men have always testified in the moment of their glory and power that chiefly their mothers are responsible for their triumph. Garfield, immediately after his lips had rested upon the Bible and when he had taken his oath as President of the United States, turned to kiss the gray-haired woman who had borne him. Lincoln affirmed with sublime emotion, "All that I am, all that I ever hope to be, I owe to my angel mother."

Yes, on Palm Sunday the mother of Jesus was there. And once more the scene changes. Three trees stand in blood, heavily weighted with their crop of death, against the sky on Calvary. It is the crucifixion. Through Gethsemane and the howling mob in the trial chamber of Pilate and through bitter insults in the courtroom of Ananias; through the denials of the disciples, the stripes and the jeers of the fickle populace, Jesus has come to his ignominious death. Words are wasted in any attempt to picture the catastrophe; but Mary, the mother, was there! Close by the cross, near enough to hear the words that fell from the lips of her dying boy, near enough to see the play of agony upon his face; near enough to clasp his suffering feet and feel upon her hands the hot blood from his wounds, Mary, the mother of Jesus, was there!

"If I were hanged on the highest hill,  
 Mother o' mine, O mother o' mine,  
 I know whose love would follow me still,  
 Mother o' mine, O mother o' mine."

The dominating impulse, the supreme motive, the consuming passion of womanhood, is motherhood. Whether she bears children of her own or mothers another's; or mothers a community, a State, a reform; or, in her interests and dedication, mothers the whole world, womanhood's dominating impulse is the mother impulse; her motive is the mother motive; her passion is the mother passion. She lives chiefly that her sons and daughters, the sons and daughters of the race, shall be worthy, well bodied and unspoiled of soul.

Women compose music, but they are not musicians. They paint pictures, but they are not artists. They find new stars, but they are not astronomers. They chart the rocks, but they are not geologists. They heal the sick, but they are not physicians. They superintend the schools of great cities, but they are not educators. They enter with success well-nigh every department of human endeavor, but they are not administrators. They glorify the pulpit, but they are not preachers. They exert a healthy influence on politics, but they are not politicians. They contribute largely toward the solution of problems among nations, but they are not statesmen. They enter constructively every field of reform, but they are not re-

formers. Pre-eminently they are always the mothers of men.

You ask me where I learned this wisdom? The winds did not carry it to me; I did not learn it in the stars; I saw it first in my mother's eyes, but then it was altogether a mystery. I found it in the brave eyes of the mother of my children when she came back from the valley of the shadow of death. There in life's holy of holies, with love and suffering embattled all about, I found this wisdom; but I did not understand, for it is given to no man fully to understand. Forever woman's sphere is the home.

Yes, forever woman's sphere is the home. But today we are confronted by the facts and conditions of modern society. What is the modern home? What are its necessities, its opportunities, its peculiar problems, and what are its boundaries? We hear the words of distant Cana in Galilee, "The mother of Jesus was there;" and those words are as appropriate now in describing the place and the spirit of "the mothers of men" as they were when first the sacred writer entered them upon the record.

But we have come out of the past, and the present is different. What is the modern home? Certainly the modern home is not a harem shut away from the life around it, and certainly it is not now as it was in the days when the narrow confines of a settler's cabin and clearing contained it. The modern home is a link in the chain of modern society, and as such is exposed to every peril and problem which confronts society. It is surrounded by the food-doper, the peddler of poisonous drugs, the bootlegger, the exploiter of child toilers, the cheapener of labor; by reckless automobile drivers and by organized vice. The home is different now!

Yesterday the grain from which the family flour was ground grew on the home acres, was prepared in the home mill, and mother baked the great loaves in the home oven. Today the grain grows in thousands of far-away fields, is ground in any one of a thousand distant mills and baked into loaves by any pair of ten thousand more or less cleanly hands.

Yesterday mother made William's suit and Sarah's dress from flax raised, gathered, cured, corded, spun, woven, designed, cut, and fashioned, all within a loud shout of the kitchen stoop. Today perhaps a haggard-eyed consumptive, fighting for bread and breath in a crowded sweatshop of a distant city, bending close her poor diseased eyes, and with bleeding fingers, hastily stitched together the little dress your baby wears.

Yesterday the children gathered in the great kitchen, and played charades, or romped under the orchard trees in King William, or in hours of rare abandon danced to "Skipto-ma-loo." Today every child of the city is menaced by the vicious dance-hall, the low theatre, and a hundred other places of questionable, or worse than questionable, amusement.

Yesterday our gum came from the healthy pines of our own forests. Today an unwashed native slides down a distant jungle tree, opening a groove in the bark as he passes, through which the gum flows into an uncovered receptacle below.

Yesterday we went to school on the hill where the schoolhouse was red and the shutters green, where the rule was the rule of three, and where no child was ever spoiled because Solomon's warning was not heeded. Today our children find on the road that leads to knowledge car-tracks, automobiles, contagious diseases, and the whims of an ever-changing educational system.

Yesterday mother settled the child-labor problem with

(Continued on page 9)

## Things By the Way. XX

By A. D. Gnagey, D. D.

### "All the World Loves a Lover"

So goes the old adage, and there is abundant evidence that it is true. The movie managers have long since learned and recognized the truthfulness of the statement. That is why they nearly always show love stories—they are in continual demand. Whatever may be the nature of the picture presented the audience is prepared for it and put in a good humor by a love scene, a love story in picture form, mostly fiction, but not infrequently true to life. The wonder is that some one has not seized and dramatized the most charming little love story ever written, a story of early Hebrew times whose principal character is Ruth. But it is more than a love story. It is the story of courtesy and hospitality that is independent of both age and sex. It is the story of the making of the kind of friendship that makes life worth while. How many of your young people in the Sunday school and the Christian Endeavor really know the story well enough to tell it? Why not devote the Christian Endeavor hour some Sunday evening to the study of a story so eminently worth while?

### A Disturbed Conscience

There never can be any real peace of heart and mind while there remains a disturbing conscience inside of us. Years ago a well-dressed man walked into the ticket office of the New York Central System and handed the agent a dollar bill telling him that three years ago, on a train between Albany and Buffalo, he cheated the company out of that amount. When asked why he told of it, since no one knew or could know, he answered, "Friend, did you ever have a strong feeling inside yourself that you wanted to be square with yourself? The world thinks I am an honest man, but inside myself I know that in this matter I am not. Now I have satisfied myself. Good day." What, think you, would happen to church treasures everywhere were people to take a similar attitude toward their God,—the attitude of this man toward the railroad company? Why does not our conscience smite us when we cheat God the giver of all we possess? It is because God is not a reality in our thought and life. There are scores of people too conscientious to cheat a railroad company, who nevertheless do not have that "feeling inside to be square with themselves," when they withhold from God what is due him. If Christian people everywhere would recognize and conscientiously meet their obligations to God, how our church treasures would begin to overflow.

### Peace in Persecution

Read Matthew 5:10 and then the following story: A Brahman girl, belonging to a wealthy family, who found no peace in the devout performance of the rites of her religion, at last begged her mother to allow her to go to a mission school where Tamil was taught, not, as we might suppose, to get the benefit of gospel teaching, but simply to learn the language which would enable her to perform some special rites requiring a knowledge of Tamil. "I will take their Scripture lessons in one ear, and let them out at the other," she assured her mother, and was allowed to go. For a year and a half she studied earnestly, and then found herself interested in the Bible, and turned from her idols in disgust. She was forbidden the school, but ran to the missionary's door and begged to be taken in. To her family who came and pleaded with her, telling her that they would have to perform the funeral ceremony for her she said, "I know it. I am dead to all, but I yet live and will tell Christ's love to my people."

The family burned her in effigy, putting the ashes among the dead; there was a funeral ceremony, and the poor mother made a pilgrimage to the Ganges, walking fourteen hundred miles, to try to expiate her daughter's sin. It is a sad, broken home, but the poor girl has peace in her heart, and a great hope of helping others to share with her the kingdom of heaven. Her reward is certain, and she does not mean to go to heaven alone. If being a Christian would mean all of that to you and to me, would we be really Christian? The right way, the Christian way, is not always, if ever, the easy way.

### Breaking the Whole Law

In Bultmann's notes to Besser is found an instructive story. An honest farmer, Michael, on his death-bed, bade his son Jack get the catechism and see how his life compared with its teachings. The first two commandments were read to him. "These two have I kept; I have not worshipped idols, like pagans, nor bowed before images, like papists. Read the third, Jack." "Here I am right again, for I never swore an oath, save in a court of justice. Read the next." "Remember the Sabbath day." "Well, I have gone to church of a Sunday, and never played cards, nor made servants work. Next." "Honor thy father and thy mother." "Jack—follow my example; for, as a boy, I showed all honor and respect to my poor parents, God bless them! Next." "Thou shalt not kill." "Well, thank God, that is not on my conscience; I never, even in lawful war, slew a man." "Thou shalt not commit adultery." "Of that I have kept clear; always faithful to your dear mother." "Thou shalt not steal." "Yes, I never took what did not belong to me. What is next?" "Thou shalt not bear false witness." "I never swore false against any person. Next." "Thou shalt not covet." "Stop, Jack, there; I must think a little. Yes, I can't say I have never coveted. Pray look for poor mamma's Bible on the subject." Here was found a reference to Matthew 5, by which Michael was led to see that he had broken the whole law, AT HEART. So he was convinced of sin, and died, a believing penitent. There are people who are orthodox in the HEAD, but heterodox in the HEART. Right in belief, wrong in life.

### "The High Command"

When the telephone was first invented it was found to be exceedingly difficult to shut out all the noises which rose from the ground and mingled with the human voice. In Radio we call it "static." A great triumph of science will be achieved when someone contrives a mechanical device which will save us from the nerve-wracking, screeching noise which accompanies and terribly annoys "listening in." Such a triumph has been achieved long ago in the matter of the telephone. Similarly, the triumph of religion is so to silence all other noises of the earth as to hear, clear and distinct, the voice of God. Four thousand years ago a man named Abraham achieved that triumph, and a clear, distinct message from God came to his life. That voice commanded Abraham to leave his country, his relatives, his home, and go into a strange land far away. He did not know where the country was to which he was commanded to go, but he OBEYED God, and doubted nothing. The old patriarch never for a moment doubted the reality of that message. He felt as certain of that as he did of his own existence. We, too, will have achieved a triumph when we have learned how to shut out the world's noises and listen to the "still small voice of God." There are many disturbing elements that hinder such a

communion with God but they are not inevitable, we may conquer if we will.

#### The College Glee Club

The entertainment given by the Ashland College Glee Club was enthusiastically received. The "boys" made a great "hit." The writer has heard nothing but praise for them. They acquitted themselves nobly and did honor to the college they represent. We were proud of them. The remark could be heard from many sources, "What a wholesome, clean, fine looking group of boys they are." The attendance was good and the plaudits generous. Every number on the program was received with a hearty response. The Ashland College Glee Club's tour through Pennsylvania was a worth while advertisement. In this expression of approval the manager, Prof. Haun, and the lady director must not be overlooked.

Altoona, Pennsylvania.

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## SIGNIFICANT NEWS AND VIEWS

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### NATIONAL HOME MISSIONS CONFERENCE

In December, 1930, a national interdenominational home missions congress is to be held in Washington, D. C. The Home Missions Council, with the cooperation of the Federal Council of Churches and the Council of Women for Home Missions are promoting the project.

"The purpose of this congress is to make a critical and constructive study of the home missionary need, the responsibilities and methods of approach to the task in this new day into which we have come, and to work out more up-to-date and statesmanlike policies, programs, and plans of organizations for the winning of America to Jesus Christ."

Four large commissions are already at work, on the following subjects: The Task of Home Missions Today; Administration of Home Missions; Promotion of Home Missions; Cooperation in Home Missions. —The Evangelical-Messenger.

### EDUCATION IN THE CABINET

There is a movement on, promoting a demand for the creation of a Department of Education in the national Government. This proposal is not new. It has been under consideration for some time. It is the thought of our outstanding educational leaders that of all the interests that have to do with promoting the intelligence of the nation, education should be considered first. And yet consideration has not been given as it has to others. There is a department for agriculture, and for the interior, and for the navy and other activities of the nation's life, but none for education. Now why is this true? Behind this question are to be found many considerations and many corruptions. It is a debated question. It has caused a great controversy. Men are divided. They know not which is the proper thing to do, to go on as we are now or to make the change.

Why should not education be represented in the Cabinet of the Administration? Again we say, There are various answers. Perhaps experts are authority here, and not the laymen. The average man will say, Yes, why not have a Department of Education? Why not have all our education institutions amenable to the Government? Why not have the different systems of education prevailing in the country periodically surveyed? Why not work for a standardization of education in the interests of American democracy? Yes, why not? Herein lies the

difficulty. Men cannot agree. Nevertheless, it is our conviction that there should be an educational portfolio in our Government.—The Western Christian Advocate.

### WAR IS ON

It's a Merry War Lads, that is now on between The National Candy Association and the American Tobacco Company, manufacturers of a certain cigarette. The tobacco concern is appealing to the vanity of American flapperdom to keep slim and trim by avoiding sweets and smoking its particular brand.

"Reach for a Lucky instead of a sweet—the trim figure is always fashionable," reads the "ad." Naturally, this has aroused the ire, not only of the candy manufacturers, but of the bake-shops and a lot of other powerful "sweet" concerns. And the merry war is on! The "sweet" folks propose to nail these lying "ads," by revealing the facts about the "little white coffin nails,"—and therein is one of our prayers answered. It was rather amusing to see the "Old Gold" cigarette concern take to the tall timber this past week, by coming out in their "ad" with a bold-faced note: "Eat a chocolate, light an 'Old Gold' ... and enjoy both!" We predict that it is going to be a mighty unlucky fight for "The Luckies." Like the old time saloon,—give "Lady Nicotine" enough rope, and she is going to hang herself. God speed the day!—Long Beach (California) Church Calendar.

### AN ASSET OR—

Let it be remembered that the character of the pastor is one of the greatest assets of his church. If his life is lived above the plane of apology and question he elevates his church in the affection and confidence of the people, and strengthens it as a spiritual force in the community. But when his conduct raises questions as to his real sincerity in the minds of people in the community, even though these questions do not take verbal form, his church suffers from the drag of those unspoken questions. If his life is such that the questions are put in the form of words he may be a millstone about the church's neck. The pastor must be a good man, a man whose life has no suggestion of insincerity, if he would lead his people forward and turn the community toward his church and lead it to a higher moral attitude. The way of the church is never easy, but it is made doubly difficult when its spiritual leader fails to sound out a clear note in his own way of living.—Religious Telescope.

### BIGNESS NOT EVERYTHING

The results of preaching and teaching are not correctly measured in the figures that report accessions; it can easily happen that a score of members added are the equal of a hundred. In fact, there is frequently as great effort, as great consecration and as great future influence for the cause of Christ in merely holding the ground as in making a great advance. A decrease may be discouraging but not disgraceful to the faithful when a community is in the midst of a great battle wherein the enemies of the cross of Christ are numerous, bitter and organized, and for the time being in possession of strategic advantages. They may and do seduce folk away from the congregation. In such cases, survival with losses is a victory. In some instances, a single, richly endowed individual is a great accession; numerical quantity is one element; quality is another. Neither dare be disregarded. Fidelity and patient industry in the place in which we labor create equality among laborers.

But where laziness, stubbornness and strife among the



membership cripple the soul-winning power of a church, there is need of self-examination and the prayer to God for enlightenment and correction. Pentecost, the day given for recognizing the outpouring of the gifts of the Holy Ghost, is near at hand. Every congregation in the United Lutheran Church is under obligation to meditate soberly and humbly at its services on May 19th. How shall our faults be corrected? How shall our weaknesses be transformed? How shall our unity in fellowship be improved? How shall our nearness to our Lord be increased? How shall our thankfulness be deepened in sincere devotion? These are questions that may properly arise, when the believers celebrate the advent of the Holy Spirit.—The Lutheran.

### VANDERBILT RURAL CHURCH SCHOOL A SUCCESS

During the two weeks of the sessions of the Rural School of Religion held at Vanderbilt University, Nashville, the first two weeks of April, 360 ministers were in attendance, representing 22 states and 26 denominations. The Methodist Church, South, led the attendance with 138 present. The curriculum included economic courses, as well as religious and social. Dr. O. E. Brown has been dean of the school since 1919.—Christian Century.

## Mothers of Men

(Continued from page 6)

a slipper behind the kitchen door. Today its solution lies at the end of a long trail that leads by oyster-beds and cotton-mills, through factories and into deep mines.

Yes, always and pre-eminently, the home is woman's sphere, but not the home as it was—the home as it is; not the simple, shaded path of yesterday, but a toiler's rugged road that leads from the door-stoop into every department of human endeavor, through every phase of social unrest, and that girdles the globe. Today the four posts of the home are the four corners of the earth.

Some one has said that man, with instincts more largely selfish, has over-emphasized his symbol of power, the dollar, while woman, intuitive, keener of conscience and larger of human sympathy, seeks always to shift the emphasis upon humanity. Nature's balance is struck only when men and women work together.

But again I hear the words of Cana in Galilee, "The mother of Jesus was there;" and in every circumstance of difficulty, in every occasion of question confronting the home, and in this time as in every other, I find "the mothers of men" present in power, present in power to serve and to love and to inspire.

Ah, lad with questioning eyes of deepest brown,

Uplifted to your mother's wondrous face;

With chubby arms that draw the dear head down

And from that smile that lights this blessed place,

What is the question in your tousled head?

You rest a moment from your sturdy play,

And nestle quiet in the comfort of her breast.

Your parted ruby lips—what would they say

If they could tell the wonder of your boy's heart's quest

If you could lift the latch where only thoughts may tread?

Ah, lad, a moment cradled in your mothers' arms,

Unmindful of your busy world, and bent

Upon the search for that which stays your child alarms,—

This is the richest boon that Heaven sent;

This is Gods' bravest gift, his choicest good.

I, too, have watched your mother's wondrous face,

Transfigured by the love that gave you birth;

Her hand in mine, she journeyed back through space;

Then in her eyes I saw a glory not of earth;

My son, this mystery is motherhood!

## Our Worship Program

### Daily Readings and Comments

#### MONDAY

**Chastening**—Ezek. 22:17; also Heb. 12:1-15. People often become impatient under "mis-fortune." Many such misfortunes are purely the result of wrong living—physical or spiritual. On the other hand, some of them are undoubtedly the chastening of God—no wilfully, because he is exasperated with us, and must relieve his feelings; but for our good, that he may cleanse us from the dross he sees. Such sufferings seem even to have had a place in the life of our Lord.

#### TUESDAY

**Responsibility**—Ezek. 22:29-31; Gen. 18:23-33. The Lord is not willing that any should perish. Though the people of this city richly deserved the judgment pronounced upon them, God was willing to give them another chance if he could find a man like Jonah who was willing to go and sound the warning. It reminds one of Abraham pleading for Sodom. Just as the preaching of one man saved the city of Nineveh, so our testimony may save some other apparently hopeless situation. Increase our courage, O Lord!

#### WEDNESDAY

**In Season, out of Season**—Ezek. 24:15-18; 2 Tim. 4:1-8. At one stroke the Lord took from Ezekiel his beloved wife, the "desire of his eyes." Surely he could not be expected to go on with his work under such circumstances! But the next morning Ezekiel continued his testimony, as he had been commanded. If Ezekiel, by God's grace, could continue in the face of such a great personal calamity, dare we allow petty annoyances to interfere with our service? "In season, out of season," was Paul's advice to Timothy, and it is good advice for us all.

#### THURSDAY

**The Wonders of Prophecy**—Ezek. 26:1-6; Matt. 24:35. In his book, the "Wonders of Prophecy," Urquhart points out the exact literalness with which every detail of this prophecy against Tyre was fulfilled. He also portrays the exact fulfillment of many other such prophecies. Surely, as we compare them with subsequent history, we must believe that, though heaven and earth pass away, his word shall not pass away. His promises are yea and amen!

#### FRIDAY

**A Watchman**—Ezek. 33:1-10a. Again God reminds Ezekiel that he is even as a watchman who sees the approaching danger, and that he dare not fail to give the alarm. Every jury in the land would condemn such a watchman; "yet ye say, The way of the Lord is not equal" (v. 20). Surely we, in these days, who see and know the dangers that are threatening the eternal safety of those about us, can offer no excuse to ourselves or to our God, if we fail to sound the alarm. Make us faithful watchmen, O our Father!

#### SATURDAY

**Why?**—Ezek. 33:30-33; Luke 6:46. God here describes the hypocrites who, merely for the sake of being entertained, came regularly to hear the word from the Lord; we suspect that all such are not dead yet! They failed to act upon the message, though they would later be held responsible for it. It was of such people that Jesus later demanded: "Why call ye me Lord, Lord, and do not the things which I say?" May we, our Father, be doers of the word, and not hearers only!

#### SUNDAY

**False Shepherds and the Good Shepherd**—Ezek. 34:1-6; John 10:1-18. The priests, or shepherds of Israel, were very much like the priestly class of Jesus' day: professionals, little concerned with the safety of the sheep and not attempting to lead them in right paths. Little wonder that a merciful and loving God should send his Son to be the Good Shepherd of the sheep! May we ever follow where he leads, hearing his voice and finding rest, and peace, and food for our souls!—T. C. L.

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## Faith

By George Muller

"Faith is the substance of things hoped for, the evidence of things not seen. Through faith we understand that the worlds were framed by the word of God; so that things which are seen were not made of things which do appear."—Hebrews 11:1, 3.

The subject of our meditation this evening is, What is faith—how it may be increased, and the growth of faith, which I will endeavor to illustrate by some of the experiences which, by the grace of God, I have realized in the exercise of belief in his promises as revealed in his Word.

First: WHAT IS FAITH? In the simplest manner in which I am able to express it I answer, Faith is the assurance that the thing which God has said in his Word is true, and that God will act according to what he has said in his Word. This assurance, this reliance on God's Word, this confidence, is faith.

No impressions are to be taken in connection with faith. Impressions have neither one thing nor the other to do with faith. Faith has to do with the Word of God. It is not impression, strong or weak, which will make any difference. We have to do with the written Word. We have to rely on the written Word, and not on ourselves or our impressions.

Probabilities are not to be taken into account. Many people are willing to believe regarding those things that seem to them probable. The province of faith begins where probabilities cease and sight and sense fail. A great many of God's children are cast down, and lament their want of faith. They write to me, and say they have no impressions, no feeling; they see no probability that the thing they wish will come to pass. (Luke 18:27). Appearances are not to be taken into account. Impressions and feelings and probabilities are not to be taken into account. The question is—if God has spoken it in his word.

Now, preliminary to what I have to say to you, dear Christian friends, lay to heart that it is because there is so much dependence on these things that we have so little blessedness among us. All these things must be left alone. The naked Word of God is what we are to depend upon. This is enough for us.

And now, beloved Christian friends, you are in great need to ask yourselves whether you are in the habit of thus confiding in your inmost soul in what God has said, and whether you are in earnest in seeking to find whether the thing you want is in accordance with what he has said in his Word. If it is, that the thing you ask for will come to pass is as sure as that you were able to confide in him.

Second: HOW FAITH MAY BE INCREASED! God delights to increase the faith of his children. He is thus glorified before an ungodly world and the powers of darkness. The confidence of his children in times of trial, discouragement, pain and sorrow, gives great encouragement to other Christians. God delights that he may do

good to others through them and that they themselves, through the exercise of faith, may obtain an increase of it. For difficulties, costs, crusts, hindrances, bereavements and losses, though we shrink from them, and shrink exceedingly, are the very things God uses to develop us more and more, as the young infant has its weak limbs developed, till by and by they grow to the power of a man's. For I am not one of those who believe that we can attain to strong faith at once, any more than a weak infant can spring into manhood at once. Our faith, which is weak and feeble at first, is developed and strengthened more and more by use.

What we have to do instead of wanting no trials before victory, no exercise for patience, is to be willing to take them from God's hands as a means, I say, and say it deliberately—trials, difficulties, obstacles, bereavements, necessities, are the very food of faith. I get letters from so many of God's dear children who say, "Dear Mr. Muller: I'm writing this because I'm so weak and feeble in faith." Just so surely as we ask to have our faith strengthened we must be willing to take from God's hands the means for strengthening it. We must allow him to educate us through trials and bereavements and troubles. For it is through trial that faith is exercised and developed more and more. God affectionately permits difficulties that he may develop increasingly that which he is willing to do for us; and to this end we should not shrink, but if he gives us sorrows and hindrances, and losses, and afflictions, we should take them out of his hands as evidences of his love, and his care for us in developing more and more in us that faith which he is seeking to strengthen in us.

Again, it is necessary that we seek to acquaint ourselves with God as he has revealed himself in the Scriptures. We must not content ourselves with the notions that people have about God, but we must diligently seek to know what he has disclosed regarding himself. And we must not take the notions which the church and many professing Christians have to God; for I say deliberately that the notions which the Church of Christ has about God are not the truth, and we do not want to gather our views from what the Church says about God, or what Christian men say about him; but we want to come to the very fountain, the revelation the Lord has made of himself in his written Word, and step by step, as we read, to learn not only of the power, infinite wisdom, justice, and holiness of our God, but also of his gentleness, pity, beautyfulness and bountifulness. When we read and see what God has revealed of himself in his Word we shall find out more and more from it that God is the Lovable One, God is the Lovable One, GOD IS THE LOVABLE ONE; and before I go any further, I stop and ask you what is the response of your inmost soul? Is God, to you, the Lovable One? If not, you are not acquainted with

him. You have yet to find out that he is the most Lovable One. Oh, seek to say in your inmost heart that he is the Lovable One! The result will be that you will confide in him unreservedly, at all times, in all circumstances. Though he slay you yet will you trust in him. Turn and read the Ninth Psalm. With your very own eyes read the ninth and tenth verses: "The Lord will be a refuge for the oppressed; a refuge in times of trouble." And, "They that know thy name will put their trust in thee: For thou, Lord, hast not forsaken them that seek thee." We who yearn to see God as he has revealed himself in his Word, are so satisfied with God, and in his dealings with us, we see how everything is for our good. On this account it is so deeply important for our usefulness and for our growth in faith that we get correct ideas of God from the fountain of truth contained in his Word. In the exercise of our faith, and in studying God in his Word, our faith grows. I say this deliberately, advisedly, and tens of thousands of God's tried children will say the same thing.

The Church of Christ is not aroused to see God as the beautiful and lovable one he is, and hence the small measure of blessedness. Oh, beloved brothers and sisters in Christ, seek to learn for yourselves, for I cannot tell you the blessedness! In the darkest moments I am able to confide in him, for I know what a beautiful and kind and faithful and lovable Being he is, and if it be the will of God to put us in the furnace, let him do it, so that we may acquaint ourselves with him as he will reveal himself, and as we know him better, we come to the conclusion that God is the most lovable Being, and we are satisfied with him, and say, "It is my Father—let him do as he pleases."

When I first began allowing God to deal with me, relying on him, taking him at his Word, and set out fifty-one years ago simply relying on him for myself, family, taxes, traveling expenses and every other need, I rested on the simple promises. I found in the 6th chapter of Matthew a passage, "I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin. And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Therefore, if God so clothed the grass of the field, which to-day is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" No man could by care

### WHITE GIFT REPORT

Previously reported .....	\$3,979.94
Johnstown, Pa., First Ch. ....	91.20
Bethlehem church, Harrisonburg..	16.00
Philadelphia, Pa., 1st Ch. ....	75.00
Los Angeles, Cal., 2nd Ch. ....	30.55
Pittsburgh, Pa. ....	102.87
Los Angeles, Cal., 1st Ch. ....	110.82
	\$4,406.38

May 1, 1929 M. P. PUTERBAUGH,  
Treasurer.

and forethought array a lily. Put a flower under a microscope and you will say it has been attired by no other than the living God. "Therefore take no thought, saying, What shall we eat? or what shall we drink? or Wherewithal shall we be clothed? (For after all these things do the Gentiles seek): for your Heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take, therefore, no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

I believed the Word. I rested on it and practised it. I "took God at his Word." A stranger, a foreigner in England, I knew seven languages and might have used them perhaps as a means of remunerative employment, but I had consecrated myself to labor for the Lord. I put my reliance in the God who has promised, and he has acted according to his Word. I've lacked nothing—nothing. I have had my trials, my difficulties, and my empty purse, but my receipts have aggregated tens of thousands of dollars, while the work has gone on these fifty-one years. Then with regard to my pastoral work for the past fifty-one years, I have had great difficulties, great trials and perplexities. There will be always difficulties, always trials. But God has sustained me under them and delivered me out of them, and the work has gone on.

(To be continued)

## Editor's Select Notes on the Sunday School Lesson

(Lesson for May 19)

### Jeremiah Calls to Obedience

Scripture Lesson—Jer. 7:1-26.

Printed Text—Jer. 7:1-11, 21-23.

Devotional Reading—Psalm 96:7-13.

Golden Text—Hearken unto my voice, and I will be your God, and ye shall be my people.—Jer. 7:23.

#### Introductory Note

Our lesson passage stands at the beginning of a notable address delivered by Jeremiah at the gate of the temple. It occupies four chapters,—7 to 10 inclusive. Because of its similarity to chapter 26, which we studied last Sunday, some scholars consider that chapter to be merely a summary of this address; but Jeremiah often repeated himself, and the position of these chapters, so close to prophecies admittedly belonging to the reign of Josiah, would lead us to hold that his address was spoken under Josiah, but near the end of the reign of that king, when his reformation had mainly spent its force, and idolatry was creeping back into the open.—Illustrated Quarterly.

#### God Requires Thorough Consecration

"A proud Indian chief became deeply convicted of sin, and trembling under the sense of guilt, sought the missionary and proffered his belt of wampum to be freed from his anguish of fear. 'No,' said the missionary, 'Christ cannot accept such a sacrifice.' The Indian departed but soon returned offering his rifle and the skins he had taken in hunting. 'No,' was the reply. 'Christ cannot accept such a sacrifice.' Again the Indian went away, but with a troubled conscience once more returned, and offered his wigwam, wife, child, everything, for peace and pardon. 'No,' was still the reply. 'Christ cannot accept such a

sacrifice.' The chief seemed oppressed with surprise for a moment; then, lifting up tearful eyes to heaven, he feelingly cried out, 'Here, Lord, take poor Indian too!'

#### Jeremiah's Message

"Here is Jeremiah's message condensed into a sentence: 'Your sins have witholden good from you.' All history is but a commentary on this verse. A nation is not permanently prosperous because of the vast extent of her fertile acres, because of her genial climate or inexhaustible resources. If this were so, sturdy, mountainous Switzerland, ice-clad Norway, fog-enveloped England, rock-bound, sterile Massachusetts, would have but a small place in the family of states. There is another element that enters in to make a nation strong or weak, powerful or puny. We may say it is the only element, because it is God. There is a God of nations, and upon every page of history since time began is stamped this legend, 'Your sins have witholden good from you.' Jeremiah's prophecy is one of the greatest of treatises on good citizenship, because in every line it recognizes this tremendous truth. Read it through with this for the key-thought, and its treasures are unlocked. O youthful citizen, it is no less true today than in the days of the prophet of Anathoth. There is but one ultimate source of national disaster, and that is national sin. When combating the evils engendered by national greed and pride and debauchery and oppression, you are fighting for your nation's life."—Francis E. Clark.

#### God in a Nation's Life

"The prophets were great; but the prophets were men of God. Put God into a man's life, and he becomes a Samuel, a Micah, a Jeremiah. Put God into a man's life, and he becomes a Paul, a Stephen, a Luther, a Calvin, a Knox. What men in history can compare with these men of God, or with their kindred in the different ages? God is knocking at the doors of your nation by his gospel and by his Spirit. Have you opened the doors of your nation to God? How much of your thinking does he control? What place has he in your plans? What proportion of your time does he control? What enthronement has his law in your heart? What proportion of your substance do you give him? If we are not as the prophets, it is not God's fault. It is our fault, because we are keeping God out of our lives."

Prune thou thy words, the thoughts control

That o'er thee swell and throng;

They will condense within thy soul,

And change to purpose strong.

But he, who lets his feelings run

In soft luxurious flow,

Shrinks when hard service must be done,

And faints at every woe.

Faith's meanest deed more favor bears,

Where hearts and wills are weighed,

Than brightest transports, choicest prayers,

Which bloom their hour and fade.

—John Henry Newman.

#### "To Worship the Lord"


It may seem a very little thing to be a good hearer in a large audience, or even in a small one; yet every public speaker feels his indebtedness to those persons in his audience who are evidently interested in what he says, to such an extent as to cause them to show a real interest in himself as the speaker of the hour. And the number of such hearers is comparatively small in any audience. In many a case one good hearer is the main inspiration and cheer of the speaker. For the help thus given to him, a speaker is sure to have a sense of personal gratitude; even though the very name of his helpful hearer be unknown to him. There are good hearers who are of unfailing service to the cause of truth. They do more through the added power they give to the speaker whom they stimulate and encourage, than they could do if they were the speaker, or than he could do if they were not his hearers. If, therefore, one longs to be a means of good to others through influencing and impressing a Bible-class, a prayer meeting gathering, a lecture-audience, or a great congregation, let him realize that a sphere of power in that direction is fairly open to him, which he can enter and fill by being a first-class hearer.—Hastings. A lady said to her pastor one Monday morning, "I heard you well yesterday." Is not hearing well as much an art as preaching well? If you would always listen humbly, charitably and prayerfully, all preaching would seem better to you.—In a popular symposium taken by a number of preachers some years ago in New York, Dr. John Hall thus described "The Kind of Hearer" he wants:

1. One who has prayed for the preacher, and the Holy Spirit's influence on all the congregation, in the closet, and, if head of the household, at the family altar.

2. One who is punctually in his fixed place in the church so as to be recognized by me from the pulpit, and with his family beside him.

3. One who has a good Bible in his pew, and who devoutly follows the reading of the

(Continued on page 14)

E. M. RIDDLE, President Warsaw, Indiana	<b>CHRISTIAN ENDEAVOR AT WORK</b> 	GLADYS M. SPICE, General Secretary and Treasurer
F. C. VANATOR, Associate Peru, Indiana		2301 13th St., N. E., Canton, Ohio
Young People's and Junior Topics in THE ANGELUS		

## A Word from the President

Dear Endeavorers:

We have been pleased with our Endeavor work from the many sections of the country. However if many societies would have made a separate Christian Endeavor report, instead of a mere reference to it in some other report, it would be far better for you and your leaders.

Krypton pledges should be paid soon. Our

Endeavorers who were there a short time with the Gospel Team from Ashland College have a very enthusiastic report concerning our field at Krypton.

Prayer by every Endeavorer is needed, that a leader of the finest type shall be found to take the place of our Brother Kinzie who so recently left us.

32nd International Convention of Chris-

tian Endeavor convenes at Kansas City, July 3-8. A fine group of our folks should be there. There is much to be gained by attending a great gathering such as this will be, where Youth is given her rightful place and due honor, where the finest leadership of our day is called, that this rising generation may be molded and inspired for clean, holy and righteous living.

A Card to your President, stating that you are registered and expect to attend this convention, will be a great aid. Do this now. My address at the top of this C. E. column.

Yours for Christ and the church.

E. M. RIDDLE.

## NEW JUNIOR SOCIETY AT WASHINGTON

Perhaps you will be glad to know there is now a Junior Christian Endeavor Society at Washington, D. C. It is only a month old, but is progressing favorably. The need for this organization has been evident for some time, and we are thankful that it has been met at last. The work is in charge of Richard Saunders and Miss Zelda MacLennan. These two have their hands full as it is, but we find it is always the busiest person who can take more responsibility. Remember them on your prayer list!

Sincerely,

ONA LEE SAMS,  
Secretary, Senior Y. P. S. C. E.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.,  
Long Beach, California

Send Home Missionary Funds to  
WILLIAM A. GEARHART  
Home Missionary Secretary  
1101 American Savings Bldg.,  
Dayton, Ohio

## MISSIONS

### From Bellevue to Bangui

Dear Evangelist Readers:

On the morning of February 21st Mr. Sheldon and I, after spending nearly six and four years respectively in Africa, began our long journey homeward, for our first furlough. It was hard to leave those whom we had helped to look to the Light. Also after so long a time in Africa one feels that his home is with the black people, but alas furloughs must be taken, for the tropical climate, continued use of quinine, and the strain of the work, all help to tear down these bodies and shatter our nerves. We were so glad that Mr. and Mrs. Kennedy were at Bellevue to carry forward the work and we pray for strength to be given them as their duties shall be increased.

Mr. Kennedy brought us to Yaloke in the truck, returning immediately as Mrs. Kennedy was left alone, on the station, with the children.

We spent a happy week of fellowship with the dear missionaries at Yaloke. It had been two and one-half years since I had seen some of them. They have had trials during the past few months, at times even their lives have not been safe, but he has kept them through it all and they rejoice in him.

From Yaloke to Bangui Mr. Sheldon traveled by bicycle and Kenneth and I by push. The first night we stayed at the chapel at Zaiera. From there we went to the old government post at Bossambele. This post was vacated until the recent uprising among the natives necessitated work on it being resumed.

The next place of importance was the falls near Boali. These falls are one of the beauty spots of our country. A good sized river plunges over the rocks to a depth of 150 or more feet. The mist keeps the vegetation around green and beautiful even in the dry season. From the door of the rest house one can view these falls and the traveler is loathe to leave this beauty spot. But distance must be covered and soon we were on our way.

After about seven days we arrived at Bangui. We found it to be quite a thriving little town with a few hundred white people. The town had grown so much that we didn't know where to find the different stores. We had to wait a week to get a

boat down the river. These waits are tiresome but must be expected in Africa.

Next week I shall continue our trip.

In his Name,  
HATTIE C. SHELDON.

### THE KENTUCKY MISSION

By R. I. HUMBERD.

In a recent Evangelist you had an editorial entitled, "Workers Must Be Qualified." I think that title is very truthful and in church activities it is well for people to know if a man, whom they are supporting on a mission station, is truly qualified for the work. If he is not, they may be wasting their money.

When a large manufacturing concern has a vacancy, they hunt for a man who will qualify, a man who will fit.

God depends upon men to preach the Gospel of Grace. He looks for MEN. But how often it is true—"He saw that there was no man and wondered that there was no intercessor" (Isa. 59:16).

Why is it so difficult to find a MAN? Are there not hundreds of millions on the earth? Yes, but how sad that so few are qualified for the positions that God has open for a true MAN. True, there are hundreds of millions, but many, like Demas, love this present world, (2 Tim. 4:10) and thus are not fit and do not qualify.

The Gospel must be preached to the Gentiles. God wanted a MAN,—a man who could learn, in whatsoever state he was therewith to be content (Phil. 4:11), a man who would not be ashamed of the Gospel, being truly convinced that it is the power of God unto salvation (Rom. 1:16), a man who would stand when others forsake him. Only one, Saul of Tarsus, qualified for the position. He could say, "I have no man like-minded who will naturally care for your state" (Phil. 2:20). He could stand alone even when all they which were in Asia turned away from him (2 Tim. 1:15). He could pray God that it might not be laid to their charge when no man stood with him but all men forsook him (2 Tim. 4:16).

Over twenty years ago, God wanted a mission station located in the mountains of Kentucky. Hundreds of people in the Brethren church would gladly support this

work with their prayers and money. But God needed a MAN,—a man who would qualify, a man who would bury his life in the mountains, a man who could take the fire and stand, a man who would be "blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, (quarrelsome)."

A man and his wife qualified and stepped into the vacancy. Years have passed and how well they were fitted we can now see, for it is by their fruits that we know them.

Probably the last two qualifications are the hardest and most important in mission work,—"patient and not quarrelsome." Only a person well acquainted with mission work knows the difficulty that exists because of the lack of the former and presence of the latter.

For many years I have been in close touch with the work at this place. I have many letters from others who have labored there and a few excerpts from these letters will prove how the Drushals have measured up at this point. A person may be able to be patient for a few days or even weeks, but when it runs into years, there is no doubt as to the true state of the heart.

One person, who taught there several years, writes: "I have always felt free, when difficulties arise, to go to Mr. Drushal, and I have always found him ready to suggest or to cooperate. There has been no friction in my relations with the Drushals."

Excerpts from another: "Both Mr. and Mrs. Drushal spend much time in prayer and wait on the Lord in all things. ... As for myself, I have learned many spiritual lessons from the lives of the Drushals." ...

Another: "I have taught for ten years and have never had a superintendent or principal more thoughtful of his workers than Mr. Drushal. Mrs. Drushal especially has been a source of inspiration to me in facing the difficulties that are inevitable in a work of this kind."

Another: "My year at Riverside was the happiest of my seven years of teaching; I found the Drushals easy to work with."

Another writes: "I sometimes wondered how Mr. Drushal could bear with us inexperienced workers. From his many years of intimate contact with mountain people, Mr. Drushal has gained a knowledge of them which makes his services of inestimable value to Riverside Institute."

Excerpts from another: "Mr. and Mrs. Drushal are the most deserving Christians I have ever met. Satan wants to rob every school of Christian men and women."

Still another writes: "During the time I was there at Riverside, Kentucky, I could not ask anyone to treat me better than they both treated me."

I could quote from others, some with the strongest possible language, showing the tremendous difficulties the Drushals have had to face. And yet, through it all they stand today battle scarred but victorious, not weakened but strengthened through the mighty battles with the powers of darkness.

May the people of the Brethren church thank God for the founders of this mission station and stand behind them to the uttermost. "Until the Lord come, who both will bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall every man have his praise from God" (1 Cor. 4:5 R. V.)

Lake Odessa, Michigan.



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### HARRAH, WASHINGTON

On April 15th our church had been dedicated and the Sunday school organized just one year. We have had many discouragements but feel that it was a testing time for us. During the remainder of 1928 the Sunday school gave special numbers for Mothers' Day and quite a program on Children's Day and Rally Day after Sunday school session. Had prices for farm products been as good as they had been in 1925 and 1926 the financial problem wouldn't have hindered us any, but as crops were sold at a loss we will be without a pastor for almost a year by the time we get one on the field.

When Brother Beal was called to hold evangelistic meetings for the Bible Study League we had hoped to catch our balance so he could come back to us the first of this year, but as conditions grew worse and he had calls from two or three churches we felt it unfair to him to hinder him from accepting another pastorate when things were so uncertain here. So after much prayer we felt it the Lord's will to give him a release.

Of course when we were left without a shepherd we were at a loss to know what to do. The Sunday school dropped down in attendance. We planned to have services every two weeks by Brother E. W. Reed of Sunnyside when the Congregational church there called him for every Sunday. Then Brother Moyer, who lived in Wapato, filled the pulpit until the Union Tabernacle meetings which began November 18, and lasted until December 16.

Since the roads and weather are good Brother Grisso comes up every Wednesday and conducts the midweek service. The attendance is good. The Sunday school attendance began to increase this spring and has run from 91 to 98 since Easter; last Sunday it was 110. The attendance for the Easter program was 126, and others came in later for the program. Our enrollment is 114.

There have been 11 baptized, 7 of which united with the church here, and 4 with the Sunnyside church.

We are anxiously counting the weeks when we will have a pastor with us, who will, as you know, be Rev. F. V. Kinzie.

Interest in the Junior and Senior Christian Enreavor societies is good.

MRS. E. B. GOULD,  
Corresponding Secretary.

### HAGERSTOWN, MARYLAND

"The Gateway to the South" is still here, even if you have not heard from us for several months. Gradual progress marks the work of the church.

#### Loyalty Crusade

An Easter Campaign extended over seven weeks with each Sunday a special day, beginning with February 17 as "Roll Call Sunday." "Loyalty" was the key word of the campaign, the object being to increase the number of loyal members and also to add new members. We rejoiced together when eighteen new members were received and several more are expected soon. Rev. W. C. Benshoff, our neighbor just across the

Mason and Dixon line, preached an able sermon for us on one of our loyalty nights.

#### Sunday School Annex

Another day of rejoicing came on March 10 when the Sunday School Annex was dedicated. Two parts of the triple house adjoining the church on Antietam street were converted into Sunday school rooms. Partitions were removed, frosted glass placed in windows, walls papered and floors finished. The first floor is occupied by the Cradle Roll, Beginners and Primary department while the Juniors use the second floor. Splendid class tables and chairs were purchased and now with modern equipment more efficient work can be done and more children accommodated. The conversion of the houses into an Annex with equipment cost about \$2,000, a very worthwhile investment. Rev. E. L. Miller of Maurertown, Virginia, served most acceptably as the dedication speaker. He preached three able sermons. It was very kind of the Maurertown church to loan their pastor to us for the day.

#### Four Separate Departments

The Adult department has "fitted" as Marylanders say, and now occupies the church auditorium, leaving the main Sunday school room of the church for the Young People's department. Each of the four departments has its own opening and closing program. For several weeks the total attendance has been running over the 300 mark, reaching 351 on Easter and 333 on the Sunday after Easter. Last Sunday it rained and rained but 50 men were present in the Men's Bible class. Can you beat that? The orchestra plays for the young people's department in their opening and for the adult department in their closing. The Ladies' Aid paid for most of the new equipment installed in the annex. The Ladies' Aid is a real aid. A steady growth has characterized our Sunday school for a number of years, and still higher goals have been set.

#### College Glee Club

The Men's Glee Club from Ashland recently made their first visit to this church and presented a fine program and made a very favorable impression for themselves and for our College at Ashland. Come again. It was our privilege to attend the annual meeting of the college trustees April 16, and there are many reasons to be encouraged. The college never had as bright an outlook as now. With the continued support of the whole church the future holds great things in store. The college and seminary will be in a better position than ever to serve the church.

#### An Attractive Pageant

Thirty of the girls of our Sisterhood of Mary and Martha presented an Easter Pageant, "All Hail," three times to large audiences, twice in this church and once in our church at Waynesboro. The pageant is the best presentation of the Easter message that we have ever seen, making a profound and lasting impression upon the hearers. The decorations in white with red roses and palms was of exceptional beauty. Much credit is due Mrs. W. H. Beachley, Sisterhood Patroness, for the success of the pageant.

### Call for the Ninth Year

The church recently extended to the present pastor a call for the ninth year of service. The Lord has been most gracious in blessing the co-operative labors of this congregation during these eight years. Remarkable changes have been witnessed, marking a steady increase, both in numbers and in efficiency. To our Lord be the glory.

### Dr. J. M. Tombaugh

The many friends of Brother Tombaugh will be glad to know that he is able to walk and ride out and that he has been able a few times in the past months to be present at the church. We feel sure that many of our readers will be glad to join us in praying for his full recovery. He has been a loyal co-laborer and we greatly miss him in the active work of the church.

### Loss By Death

During the past few months we have lost several members by death. Joseph Zeigler, aged 65, a friend to many, was called home January 21. Mrs. Marietta Fahrney, aged 63, a good Christian mother, was called to her reward on February 26. Mrs. Helen Myers, a devoted wife and mother, departed February 22 at the early age of 27. Nine weeks later her little son, Omer, aged 6 months, went to be with his mother. Eldridge Keadle, aged 70, was laid to rest April 1. Death is passed upon all men. "Be ye therefore ready also for in such an hour as ye think not the Son of Man cometh." The sympathy of the church is extended to all the bereaved.

### Brethren Tourists Stop

Many members of the Brethren church from various parts of our country pass through Hagerstown and we invite you to stop and ring the parsonage doorbell and see our church and the new annex.

Yours for victory,  
G. C. CARPENTER.

### FROM FORT WAYNE, INDIANA

We have not sent to the Evangelist a report from this place for a long time. One good reason is that we did not have anything of much interest to report. Still if we had tried real hard we might have succeeded in writing something after all.

However in a mission point in a large city it is one continual grind and that makes time pass very quickly. That I realize is more or less true everywhere, but nowhere any more so than in a large city, if as much.

We are making progress slowly but surely.

Our Sunday school has gone forth not with leaps and bounds but yet we have made some progress. Our church services have also somewhat increased in attendance.

We began an evangelistic meeting the second Sunday in January. Brother Harley Zumbaugh was with us to lead the song service. The weather however was very cold and so many of our people were sick that at the end of the first week we concluded to wait for a more convenient season. One lady came by letter at this time.

Two weeks before Easter we began another meeting which ended on Easter Sunday. In this meeting we tried a new experiment. The pastor preached on Sunday morning and evening, each Sunday. During the week we had the pastor of the missionary church preach on Monday night, W. I. Duker from Goshen and pastor of the Elkhart church on Tuesday night, Rev. Bantz of the Church of the Brethren on Wednesday night, Prof. Schutz of North



Manchester on Thursday night, and Rev. Robison of the Baptist church on Friday night.

The second week we had Brother Lewis, the pastor of our church at Huntington, Brother Stuckman the pastor of the Goshen church, and Brother Albert Ronk of North Manchester preach. Brother Johnson of Roann who was booked for an evening failed to arrive and so the pastor had to fill in, and also on Friday night.

Now do not tell us that we people at Fort Wayne don't know what good preaching is. We had a conclusive demonstration of that fact in these two weeks of revival services. We want to thank all the good brethren for helping us out.

As a result we had four people to come by letter and one by baptism, and counting the one that came by letter at the meeting in January and another that came by baptism before the first meeting, we have seven additions to report.

On the evening of April 21st we also had a blessed communion service. Brother Johnson of Berne preached for us in the morning and in the evening we had twice as many people at the table as ever we had before.

We are trying very hard now to pay off the last of the contractors' debts by July first and if we succeed there will be great joy in the city. Pray for us that we may accomplish our purpose.

J. L. KIMMEL, D.D.

#### LOREE AND BURLINGTON Loree

We moved to the Loree congregation the first week in October and have been giving half time to the church here and half time to Burlington. We have been busy since coming here. In November we had a Fathers' and Sons' Banquet. There were 96 men and boys who ate together the sumptuous dinner prepared by the women of the W. M. S. Rev. Fred C. Vanator of Peru was the speaker of the evening.

At Christmas time the Sunday school gave a most wonderful pageant which was followed the next night by the opening of our revival meeting. The meeting continued three weeks with the pastor preaching and home talent leading the song service and giving special numbers. We had a good meeting in spite of the raging "flu" in the community. There was one confession during the services. A man of seventy years gave his life to God. We have been going along steadily doing our part in the work God has for us to do. The basement of the church has been remodeled and we are working for a larger Sunday school. We have found a loyal band of people at Loree always ready to follow their leader.

#### Burlington

We began our work with the Burlington church in October. Here we found a church willing to work and grow. We had our meeting here in December, there were no confessions, but the attendance at church and Sunday school was increased considerably. So we feel there was much good done. Since the meeting an orchestra of ten pieces has been organized, all young people of the church. A fine Easter program was given by the Sunday school and orchestra, consisting of a pageant and several musical numbers.

All special days were observed with offerings. We feel encouraged with outlook for the church at Burlington and ask the prayers of the Brethren.

D. A. C. TEETER.

#### LANARK, ILLINOIS

Fellow Brethren:

Several months have passed since the Lanark work has been reported. Perhaps some have looked for a brief word from this church, as we do from others.

An extra long and icy winter with the usual spring mud, has handicapped our church efforts and attendance. When one does not see the earth for ten weeks he may expect disappointments in many departments of the work. The city congregations know nothing of this. However, the most isolated are now returning, and perhaps plans and hopes may yet be realized.

Among the recent plans of the Sunday School Cabinet are, special preparations for: Mothers' Day, a Rally Day to be held May 19, and Children's Day. Our pastor at each monthly cabinet meeting presents a synopsis of the coming month's lessons, stressing the best teaching points.

The parsonage has finally been fitted with a bathroom; and we hope to rededicate the church before we entertain the District Conference. The W. M. S. has worked, with much success, toward developing a greater missionary spirit and personal prayer habit. Brother Fry says we are "missionary in spirit, and Scriptural in methods." The congregation has invited Brother Fry to serve us another year. He has not as yet accepted.

We greet and pray for the rest of the Brethren Family, and ask your prayers for us.

ALICE GARBBER,  
Correspondent.

#### COLUMBUS, OHIO

We are glad to learn of the progress in many places where faithful servants of the church have preached God's Word and the effort has been rewarded with souls born into the Kingdom. The work here has been handicapped by the "flu" and other illness that entered into many of the families, the pastor's family not being excepted. After his first attack of "flu" he had a relapse, which was worse than the first. After this trial he had a serious accident which prevented his being at the services for several weeks. God provided a leader each Sunday. We are thankful Brother Gotschall is able again to give us soul stirring sermons that strengthen us spiritually. We look to God for strength and grace to bear the difficulties and opposition that come to us. Our communion was celebrated the 21st of April, and it was a blessed service, with a fair attendance. The departments of the church are being kept up. We hope to make greater progress. We plead for the prayers of all who are interested in the Lord's cause. We pray that more laborers may be sent, for the harvest is great and the laborers are few. May the Lord of the harvest remember us in this city for greater accomplishments in the future. May God bless his cause everywhere, in the foreign fields and in the homeland, is our prayer.

MRS. E. J. HORNE.

#### SUNDAY SCHOOL NOTES

(Continued from page 11)

Scripture, as hearing God speaking to him.

4. One who has a hymn book, and joins in the singing as earnestly as does the leader of the music.

5. One who follows and in heart joins in the thanksgiving, confession of sin, and in prayer and intercession.

6. One who bears himself with reverence

of manner, suggesting devoutness to those around about him.

7. One who looks for the divine impress in the sermon, and not for rhetoric, elocution, or startling statements.

8. One who keeps his eye on the preacher, except when called upon to look up a text quoted and being explained.

9. One who takes the impress to himself, and in his heart looks for God's blessing with it.

10. One who has a look and a word of Christian courtesy for those near him in the church, after the solemn close of the service. The pastor asks his hearers to observe these points, especially the first. Wherever observed, they banish all criticism from the pew.—Sel.

#### DR. GRENFELL'S MOTHER

Wilfred T. Grenfell, M. D., whose work among the Labrador fishermen is one of the greatest of modern adventures in Christianity, is writing for The British Weekly, London, his spiritual autobiography under the title "What Christianity Means to Me." Here is a bit from his boyhood, with a glimpse of his mother:

"We never doubted anything that our mother told us. Her faith, all through her long life was a positive, calm assurance grounded firmly on the inner authority of her own spiritual experiences. What was infinitely more important to our faith was that we boys never once knew her deeds to belie her words; we never knew her to act in anger or unjustly. There is no denying the fact that a boy or man accepts unquestioningly from a person whom he loves that which, if he doubts the teacher in any way, his mind will challenge instantly. To the mind of every boy the mother he loves possesses naturally sources of wisdom which are not open to him. He does not query or analyze this fact. With our mother we somehow knew that she had a knowledge of truth which we did not have, and unquestionably she had. It was the inner light that Christ says comes from following in his footsteps. Even later in life, when our imperious personalities demanded a why and wherefore from everyone else, when our conceit of intellect was betraying us into supposing that if we could not with our protoplasmic brain cells comprehend or find an answer to every difficulty, we must, in order to be honorable, refuse to believe it, we still found in her assurance something which satisfied us. Our mother was no talker or controversialist. A thousand times I have thought of that when I read of the Christ, Who 'shall not strive or cry,' or in a different sense, of those 'who shall not be heard for their much speaking.'

"Among my treasures lies a book of my mother's, which I value more than her Bible. It is her account book summary ledger. The cares of a large school, and a family of four boys, and endless other difficulties, which owing to the high-strung temperament of our family complicated the problems of a quiet routine, were sufficient to break the calm of almost any mind. Nothing of this was ever known to me. Only in looking over her books after she had left us did I discover this wonderful record of her faithful stewardship through the passing years, during which we had taken everything for granted and unthinkingly accepted all that we wanted. Here was the record of year after year, year after year, of endless patient work, uninteresting and monotonous, and all done for us. As I look



at the rows of figures, page after page, so neat, so carefully entered, and so wonderfully analyzed and balanced, in the handwriting which I loved so dearly, a new light seems to open up to me, showing a great deal more of what Christ had meant to me in my normal boyhood than I had ever been conscious of. He meant a mother who brought him right into our family life just by doing daily what he would do in her place, and unquestionably into our personal lives, too, even if we were not able to recognize and proclaim the fact vocally in those days even to ourselves.

"In looking back on my youth after many years I have come to feel that this attitude was as it should be. Religion to deserve the title should bear the stamp of normality; and for a boy to have been too introspective about its possession during the days of childhood might have been as undesirable as a similarly attentive attitude to the welfare of his physical digestion, of which it is wisely said he should be quite unconscious."—N. Y. Christian Advocate.

#### INTERNATIONAL SCHOOLS FOR LEADERSHIP TRAINING

While there are many training schools in all parts of the country, the three International Council schools present some very unique features which should appeal to workers in religious education. One of these is the opportunity for fellowship with workers from all denominations. Those who have attended these schools attest to the great value of this interdenominational fellowship.

A second feature of these International schools is their appeal to persons engaged in cooperative work in religious education. In the school at Lake Geneva and the one at Geneva Glen, there will be held in 1929 a seminar for workers engaged in cooperative religious education enterprises. Several members of the International Council Staff, as well as city and state secretaries, are listed as leaders for these seminars.

The opportunity to take work on an advanced level has attracted many students. While the International schools continue to offer a major part of their work on the basis of the Standard Leadership Training Curriculum, in each of the schools there are one or more advanced units for professional or semi-professional workers. Some of the recognized leaders in religious education have been secured to teach these advanced courses.

A unique feature about the school at Lake Geneva is the Laboratory School for elementary workers. Through this school workers in the Primary and Junior Departments of the church school are enabled to learn how better to do their work by actually working with children under the direction of a competent leader and through observing other competent persons at work.

The faculties for the 1929 International schools include such well known names as Miss Florence E. Norton, Miss Jeannette Perkins, Professor John W. Prince, Mr. Erwin L. Shaver, and Professor Norman E. Richardson. The International Council rightly insists that attending one of these Leadership Schools means more than taking two or three courses. It is an experience in leadership which begins when the student arrives and lasts continuously through the ten days that he is on the campus. The entire program is so arranged as to lead to spiritual enrichment, wholesome fellowship, and increase in knowledge

and skill. The dates for the 1929 schools are as follows:

Lake Geneva, Wisconsin, July 22-August 3; Geneva Glen, Colorado, August 5-17; Lake Winnepesaukee, New Hampshire, August 5-17.

Those who are interested in receiving further information about these schools may write to

THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION, 5 South Wabash Avenue, Chicago, Illinois.

#### WHAT GREAT MEN AND WOMEN HAVE SAID ABOUT MOTHERS

(Continued from page 2)

Every great man has glorified a great mother."—James Whitcomb Riley.

"Most of the stones out of which the City of God is built, and all of the best of them, are made by mothers."—Henry Drummond.

"The successful mother, the mother who

exalted or how depraved we may become we are always attended by the grace of a mothers' love. Nor does that vision splendor ever fade into the light of common day.

"No language can express the power and beauty and heroism of a mother's love."—Chapin.

"One lamp, thy mother's love, amid the stars shall lift its pure flame changeless, and before the throne of God burn through eternity."—N. P. Willis.

"A kiss from my mother made me a painter."—Benjamin West.

"The memory of my sainted mother is the brightest recollection of my early years."—Henry Ward Beecher.

"Whatever a man is, he generally owes to his mother."—Michael Angelo.

"The future destiny of the child is always the work of the mother."—Napoleon.

"We ministers must not take on airs. There is a ministry that is older and deeper and more potent than ours; it is that ministry that presides over the crib and impresses the first gospel influence upon the infant soul."—T. L. Cuyler, D.D.

This country will be saved, if saved at all, by the training of children to love the Savior, and the Sunday schools will play a most important part in that training.—Thomas Jefferson.

Church and State are and must forever remain twain, but politics is not a mysterious and impenetrable realm to be left uninvaded by the spirit of religion.—Rabbi Stephen S. Wise.

#### OUT OF THE NIGHT

One night I was leaning over the gunwale of the ship in the very middle of the ocean between New York and Liverpool. The deck was brilliantly lit, and I was alone upon it. It was a quiet night, though there had been a day or two of high winds and rough sea. I heard a slight flutter of wings, and at the same instant a small bird about the size of a starling rested on the gunwale beside me. Beside me, observe! If it had been mere material security it was seeking, it could have landed on any part of those hundreds of feet of gunwale. But it chose to nestle beside me, the only human being in sight. I could have put my hand upon it, and I seemed to know that if I had put out my hand to lift it it would not have flown away. I remember also that somehow I was not surprised to see it there. I remember rather how touched and gratified I was that I should have been chosen as the little creature's confidante.

Without moving my body, I spoke to the little bird, and it seemed to be listening. Just then an officer came up the deck, and as he approached I put out my hand behind me to signal him to stop. Without raising my voice I asked him to come alongside to my left. The bird was on my right.

"A bird is sitting here beside me," I said in an even voice. "It literally blew in two minutes ago." He peered round to have a look. "It's a land bird," said he, "and the Newfoundland coast is the land nearest to our position at the moment." He told me that sometimes a bird borne out to sea and beaten by the winds takes refuge on a ship.

With this the quartermaster came along.

#### THE CHURCH PAPER

*The Wall Street Journal tells us how  
To maybe make our pile;  
Vanity Fair and Vogue essay  
To keep us right in style,  
Good Housekeeping instructs the wife  
Just how to play her part;  
While Golfing tutors father in  
A matter near his heart.*

*The Dramatist, Machinery,  
And Radio Digest  
All have an eager patronage  
In realms quite manifest.*

*Efficiency and steady zeal  
In any worth-while cause  
Are bred and fed in heart and head  
By two important laws:  
A human-interest account  
Of what is being done,  
Plus expert methods of approach—  
Then half the battle's won.*

*It works in State; it works in Church  
(If only we but knew it),  
And those who boost the paper of  
Their Church will never rue it.*

*I'd hate to have to name as wise  
The man who claims devotion  
To some fair Church of Christ on  
earth,*

*Yet has no slightest notion  
Of what the Church has done for God  
(Except in his own town),  
Who takes a dozen magazines  
But turns his Church one down.  
—Methodist Protestant.*

does her part in rearing and training aright the boys and girls who are to be the men and women of the next generation, is of greater use to the community, and occupies, if she only would realize it, a more honorable as well as a more important position than any man in it. The mother is the one supreme asset of national life; she is more important by far than the successful statesman, or business man, or artist, or scientist."—Theodore Roosevelt.

"Often amidst the most arduous scenes of my tumultuous life I have in fancy seen her on her knees before the Most High; my dear mother, imploring for the life of

I told him the story. Speaking gently, he approached the little creature, which meanwhile seemed quite sure that we should not hurt it. He covered it with his hand and lifted it up.

He promised me he would put it in a cage, take it to Liverpool, treat it as a royal guest, and on the return voyage would liberate it within sight of its own land.

In a world in which such things happen why should our voices be so raucous toward one another? And why all this talk about wars and naval pacts and this difficulty about disarmament, one nation raising its fur against another as though after two thousand years of Christianity we were still no better than terriers who in the presence of each other stiffen their ridiculous tails and think how strong and resolute they are? Is thy servant a dog that, observing another dog, he can think of nothing but to hoist his tail?—Watchman, in the British Weekly.

## OUR LITTLE READERS

### SACRIFICING FOR MOTHER

"You shouldn't have taken it out of your hanky, you silly." The little girl said it with a motherly mixture of fright, anger, and joy to her big brother of twelve who under the smile of fortune forgot his seniority of two years.

As I waited several minutes for the street car I watched their little tragedy staged on the sidewalk. They had crossed the street hand in hand, hurrying against the cold wind into the light from the druggist's window. Then it must have happened, for they had stopped suddenly and began to search the shadows of the gutter. There were jerky little sobs from the girl as they both stooped and peered and groped. From a humble home in one of the side streets they had doubtless come. Though hardly proof against the raw cold of a gusty winter's night, they were not ill clad, and their sturdy cobbled shoes and home-knitted stockings certainly took them out of the neglected class.

"Here it is!" cried the smaller, lifting a bright half dollar piece into the light. "Now I'll hold it myself. Come on!"

And they planted themselves before the window, aglow with electric lights that gleamed through huge bottles of green and amber and lurked in transparent shells.

"Can't you see it?" whispered the girl. "It's got to have 50 cents marked on it and yellow paper, same as Mrs. Leary has on hers. She said they call it 'linxup.' You can read, Billy, can't you?"

"Sure I can, Gwen; leave me be a minute." And Billy's eyes wandered over every kind of toilet preparation and patent medicine till he lit on the desired wrapper and spelled out: "L-i-n-x-u-p." "That's something like linxup," he said; "but if I can't say it right, the man might chase us."

"I ain't afraid of the man," piped Gwen, and, looking up with a doubt in her eyes, "Billy, you don't mean you want to go to the picture show after all?"

"No, I don't," he answered. "You know I was the first who thought of it."

"Of course, Billy, I know," and a glance of trust again united the tiny plotters. They were such a queer little pair and so earnest about something that I stepped over and dropping a hand on the boy's shoulder,

asked: "What do you want to get, little chap?"

Gwen gave the answer: "We're going to buy some linxup for mother same as Mrs. Leary had. Mother's got a dreadful cough, and it keeps her awake at night, and Aunt Biddy gave us half a dollar to go to the picture show and to buy peanuts; but we've decided to give mother a surprise and buy her linxup, so's it'll make her all right again."

After this speech—in one breath—I proposed that I should go in with them and see that they got the right thing; but their eager faces told me that would spoil the adventure, and making sure that Billy had the correct name, I watched them enter the pharmacy and level their noses with the glass case of sponges, brushes, and combs.

The clean-shaven young man in a white jacket wrapped up the parcel, tipped the corners with wax at a little gas jet before their admiring eyes, and handed it over. The register with a sharp ring bobbed up the amount of their purchase and signaled them out again from the perfumed atmosphere into the night. But the excitement had flustered Billy's presence of mind, and in dismay he moaned: "O I forgot to ask the man how much she was to take! Do you know, sir?"

I didn't, but with some craning I managed to read the directions on a bottle in the window, "A dessert-spoonful every three hours, or when the cough is troublesome," and with this committed to heart the small couple were ready to prescribe.

I told them I was glad they had got things right and could now run home out of the cold, but I had not gauged the dramatic possibilities.

"That won't do," said Gwen, the little stage manager. "We can't go home till the picture show is out or mother would be sorry 'cos we had missed our fun. We're going to stand near the door and look at the posters, ain't we, Billy?" And Billy said that was the idea.

How I despised the loose silver in my pocket that I dared not use. It would have been too cheap and easy. But they told me they lived at No. 16 in the first street down the hill; then they trotted off with the parcel that was to bring healing to mother before morning. I ventured a call with young Dr. Ted the next day. The doctor called on many other days, for their mother's trouble was little beyond the honest and useful "linxup" the children had given away a dazzling night of joy to provide.

Things are doing nicely now at No. 16, for that sister of mine has also taken a hand in the game.—Percy B. Prior, in The Christian Advocate.

## IN THE SHADOW

**WILKINS**—Stanford George Wilkins was born in Kansas City, Mo., May 19, 1912 and departed this life at the Fort Scott hospital, Sunday morning of March 24, 1929, at the age of 16 years, 10 months and 5 days.

He was a son of John and Blanche Wilkins, both of whom preceded him in death. For several years he had made his home with an aunt, Miss Nannie Wilkins, on the old home place, near Richards, Mo. He is survived by one brother, Russell Wilkins, and by seven uncles and eight aunts.

He was suddenly stricken with appendicitis, and rushed to the hospital where all that human skill could do could not avail. He was unusually healthy before this attack, and was highly respected by his many friends.

The funeral was conducted from the Cheney Parlors, by the writer. Many paid their respects with beautiful floral offerings. Burial was made in the family lot in the Evergreen Cemetery.

L. G. WOOD.

**ROGERS**—Ralph Rogers, Jr., son of Mr. and Mrs. Ralph Rogers of Springfield, Missouri, was born in Fort Scott, Kansas, 17 years ago. The Roger family lived in Fort Scott for several years after Ralph was born, then moved to

Springfield, Mo. Ralph had suffered for 13 weeks with leakage of the heart, complicated with rheumatism. He was a member of the Presbyterian church and a lovely young man. He is survived by his parents and one brother, Jack, also his grandmother and many other friends, who mourn their loss.

The funeral was conducted at the Presbyterian church of Fort Scott, Kansas, April 14th, by the writer, in the absence of the pastor.

There were many beautiful floral offerings and a large concourse attended the service. Burial was made in the family lot in the Evergreen Cemetery.

L. G. WOOD.

### RESOLUTIONS OF RESPECT

MRS. LILLIAN HAWN STULLER

Whereas God, our Heavenly Father, has seen fit, to call from this earth our beloved sister and co-worker, Lillian Hawn Stuller, be it resolved:

That the cheerfulness which she showed and the examples which she set in our Societies by her willing services and generous contributions he held in grateful remembrance. That we extend our heartfelt sympathy to the bereaved husband and all her loved ones, and commend them to him who is able to sustain us in all our bereavements, and

That a copy of these resolutions be sent to the family, that they be recorded in the minutes of both Societies and that a copy be sent to the "Brethren Evangelist."

MRS. J. W. MESSLER.

MRS. L. E. RAMBAUGH.

MRS. J. E. DRACH.

**CHILDERS**—Mrs. Louisa Childers was born near Loree, Ind., Oct. 30, 1851, and departed this life at Duke's Hospital, Peru, Ind., Nov. 16, 1928. She united with the Brethren church in 1898 and she always strove to lighten the burden of life with her sunny disposition. Her funeral was held from the Loree Brethren church by her pastor.

D. A. C. TEETER.

**SMOKER**—Levi Smoker, oldest son of Isaac and Sarah Smoker, was born Nov. 1st, 1852. Died at his home in Burlington, Ind., Dec. 7, 1928. He was an active member of the Brethren church in Burlington. Funeral services were conducted by the pastor.

D. A. C. TEETER.

**RIENOUR**—Mrs. Emily Jane Rienour was born in Carroll County, Ind., July 21st, 1844 and departed this life Jan. 28, 1929, at the age of 84 years, 6 months and seven days. She was a member of the Burlington church. It was always a virtue in her life to comfort the orphans and homeless. Funeral service conducted by the writer.

D. A. C. TEETER.

**CUNNINGHAM**—Mrs. Amanda Cunningham departed this life at her home north of Loree, Ind. March 19th, 1929, aged 72 years and 4 days. She was a charter member of the Loree Brethren church. Mr. Joseph Cunningham, her husband, preceded her in death in 1906. She leaves a host of relatives and friends. The influence of her consistent Christian life will still live on. Her funeral was from the Loree Brethren church, conducted by her pastor.

D. A. C. TEETER.

**MILLER**—Mr. Joseph Miller was born April 3rd, 1866, near Loree, and departed this life April 6th, 1929. He with his wife united with the Brethren church at Loree. He was a constant sufferer for 28 years. His funeral was held at the church by the writer.

D. A. C. TEETER.

**MAGGART**—Mrs. D. B. Maggart, daughter of George and Emily Brim, was born August 13, 1863, in Franklin County, Virginia, and passed away at her home southeast of Cutler, April 27, 1929, aged 65 years, 8 months and 7 days.

At the age of twelve she moved with her parents to Carroll County, Indiana, settling on the old Brim farm east of Flora. Here she grew to young womanhood and was married to Amos Maggart, who was a charter member of the Flora church. After her second marriage she transferred her membership to the Burlington Brethren church. She was always faithful and loyal to her church. Her death is mourned by the church and a large circle of friends who held her in highest respect.

The funeral was conducted at the First Brethren church in Flora. D. A. C. Teeter of Loree, assisted by Rev. F. G. Coleman, pastor of the local church, in charge.

D. A. C. TEETER.

**BOONE**—Verlin Boone, 19, son of Mr. and Mrs. Glen Boone, of near Loree, died at the Duke's Hospital in Peru, April 27, 1929, death following an operation for appendicitis.

Verlin was one of twenty-three boys and girls who graduated from the Clay township high school this year. His condition did not become serious until April 24th, when an operation was decided upon. The young man was heartbroken when he realized that he would be unable to attend the commencement exercises. He was a boy of fine qualities and was loved by every one who knew him, also the members of his passing will like a pall over the community in which he had spent his entire life. The funeral was held from the Loree church by the writer and assisted by Rev. C. A. Stewart.

D. A. C. TEETER.

**MAST**—Mrs. Susanna Mast passed away at the home of her son, Ben, near Spooner, Wisconsin, April 18, 1929, at the age of 94 years and 7 months. Susanna Schlachbach was born in December 1834, at Berlin, Ohio. She was married to Daniel D. Mast at that place February 1st, 1855. Her husband preceded her in death March 19th, 1915. 15 children were born to this union, 8 of whom survive. The children are, Mrs. Mattie Kinnman of Basler, Iowa; Mrs. Elizabeth Smith of Minneapolis, Minn.; Mrs. Susan Carroll of Graymont, Ill.; Mrs. Mary Keller of Fergus Falls, Minn.; Miss Isabelle Mast, Josiah Mast, Lot Mast and Benjamin Mast of Spooner, Wis.; and 27 grandchildren. 61 great-grandchildren, and 12 great-great-grandchildren. All of her brothers and sisters preceded her to the grave. She was a member of the Brethren church and led an earnest and faithful life until her death. She was ready to go and prayed for the Lord to take her. Granddams' Mast as she was well known by a large number of people in this part of the county, had many friends. She is missed in the home and community. Funeral services were conducted from the home. Rev. D. M. Carlson of the First central church officiating. (By the Children).

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# THE BRETHREN EVANGELIST

## *Heart Throbs of Our Church Leaders*

### XII. THE CHALLENGE OF THE HOUR

By Charles H. Ashman

The Church of Jesus Christ is being challenged today! She is face to face with conditions, problems, questions, and situations which constitute a mighty challenge. There is no evasion of the issues! She must speak and act! Indifference is laziness and cowardice. Compromise is hypocrisy. Ignorance is a curse. The challenge must be met!



The apostasy of this hour is a challenge. It is a challenge from the devil. It is that "root of sin," unbelief, issuing the war cry to "the faith once for all delivered unto the saints." It is the question mark of skepticism challenging the exclamation mark of "thus saith the Lord" of revelation. It is the "falling away" struggle for the mastery of the church in opposition to the faithfulness of those who remain "steadfast, unmovable, always abounding in the work of the Lord." The battleground of this challenge is the supernatural character and the inspiration of the Scriptures.

The lukewarmness, worldliness

and hypocrisy within the church is also a challenge. Will the temple of the Lord be purified? Will the "accursed stuff" buried beneath the tent of Achan be brought forth? Will Ananias and Sapphira lie with impunity to the Holy Ghost? Will the beam-pickers and camel-swallowers continue? Or will the Brethren Church return to the distinctive-

ness of Christian living that marked the "separateness" of the apostolic days?

The unfinished task of the church is another challenge. The supreme mission of the church is world evangelization. The Body and Bride of Christ is not yet completed. The Great Commission has not been carried out. The challenge is to Life, Intercession, and Money. Who will go? Who will pray? Who will pay?

The church can meet this challenge. Divine resources are at her command. She is richly endowed with natural energies and "increased in goods." But does she possess the faith and surrender and consecration? Johnstown, Pa.

## Signs of the Times

by  
Alva J. McClain

### RUSSELLISM is still alive

The religious cult founded by the late "Pastor" Russell used to be discussed quite frequently in orthodox pulpits as a menace to the cause of true Christianity. Lately the matter seems to have been almost entirely dropped, doubtless because many pastors felt that their members had been instructed as to its unscriptural nature, and also because they believed the cult was dying.

As a matter of fact, it is far from dead. Apparently with unlimited funds, it is making a strenuous campaign, mainly over the radio, to secure converts from Protestant churches. In July of 1928 Judge Rutherford, present leader of the movement, spoke over a chain of ninety-six stations. The time taken, for his address was one hour and a half. The cost of this radio service must have been staggering. A well known automobile company paid \$42,000 for an hour to advertise its product over only forty-seven stations. Where the money comes from to finance Judge Rutherford's radio campaign is not certain, but the cult seems to have plenty of cash.

Pastors should meet this gigantic propaganda over the radio by exposing from their pulpits the errors of Russellism. Many pastors have done this in past years, but we ought not forget that our churches have many new members who may never have heard a sermon on this subject.

There is no religious cult in America which contains more error than Russellism. It denies the Deity of Jesus Christ, declares that he was annihilated on the Cross, rejects the doctrine of his bodily resurrection, and teaches that the second Coming of Christ has already taken place. Many sincere Christians, not knowing its true nature, have been misled by its hypercritical pretensions.

Let us not sleep. The enemy never sleeps.

### THE "dangers" of Smoking for Women.

Bryn Mawr, famous college for women, was the first institution of its kind to countenance smoking for students. Recently some specific regulations were adopted there for the guidance of those who indulge in the habit. The sole object of these regulations, according to reports, is to keep the students from burning down the buildings. Nothing whatever is said about the possible effects upon the young women.

In some respects at least, we seem to be living in a "new" world. Values are changing. There was a time when institutions like Bryn Mawr regarded human life as the highest possible value. Material equipment was important, but secondary. At the risk of being called "reactionary," some of us will continue to believe that the "temple" of the human spirit is worth more than college dormitories.

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. Let no man deceive himself." (1 Cor. 3:17-18).

### MAN'S First Appearance upon Earth

The anthropologists and the archaeologists have been working industriously for years, seeking to solve the problem of the history of the human race. Two main questions have been before the minds of these scientists: First, did man gradually evolve from the animal world? Second, how long has man been upon the earth?

As to the latter question, the scientists are still very much in disagreement, but the tendency, especially among the archaeologists, is to shorten the period of human history. This is interesting and gratifying to Bible students. But more important still is the first question. Professor Breasted, who has been digging for many years among the oldest haunts of men, declares that he is convinced that man appeared suddenly upon the earth.

Christian students of the Bible have never had any serious doubts upon this point. The first chapter of Genesis brings man into existence suddenly as a new creation unique and distinct from all that had come before. "So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:27).

Christian faith does not rest upon scientific research, but it is gratifying to know that the earth is yielding up evidence in support of the Bible account.

## Questions & Answers

Conducted by

J. Allen Miller

Readers are invited to send in suitable questions, which will receive consideration as space permits.

30. Ought a young person to rely wholly upon his feelings in deciding upon the Ministry as a life-work, or should he wait for his church to take some cognizance of his qualifications?

This question merits a longer answer than I can give in this column. But briefly it may be said that the feelings are most uncertain as a foundation upon which any decisive matter should be determined. Feelings constantly change. Many so-called conversions have no deeper root than these changeable feelings and when the feeling wears off or dies away the man falls again into sin. The reason is clear,—the foundations upon which the pseudo-spiritual experience rested gave way and the experience went with it. So in the matter of any choice whatsoever when it rests upon no surer and more lasting grounds it will prove disastrous. The feelings have their place and they have their influence in the making of a life and the doing of a life-work. As for the second method proposed in the above question it should be said that the church certainly should have a voice in this matter, if it is no more than to give her sanction to the choice a young man may make. Personally I believe that the church can speak with a greater authority and with a greater clarity than any other voice to which a young man might listen in the matter of the ministry as a life work. What appeals to me with force is the example given us in Acts 13:1-5. Here the church at Antioch became aware of the call of two men to a special work. The church acting through the leadership of the Holy Spirit sent these men forth unto their work. An-

other illustration of the church at work bearing upon this point is Acts 6:1-7. Here a special need arose in the church administration itself and the church again acted in a worthy manner to meet that need. An intelligent and prayerful recognition of the need of the world for the Gospel, a surrender of life to the will of God whatever that will may disclose as the course to be taken, and the consciousness of the ability by the grace of God—(I mean here, the natural ability and the development of the same,)—to meet that need and thereby fulfil God's will, constitutes in my mind all the call a young man needs to the work of the Gospel ministry. A wise and far-seeing church will note such young men and send them forth into the fields ready for the reapers.

31. We as a church are experiencing a growing caution about the ordination of ministers and an increased tendency to guard the integrity of the ministry. Ought not there be some means of securing and maintaining a higher standard in the deaconship?

Questions about the deacons and their work keep coming up. I conclude that this must be a rather live problem in some form or other in all our churches. This is probably just because, as this questioner suggests, we have given too little attention to the deacon and the deaconess, their qualifications, the nature of their duties, their term of service, manner of election and their ordination. I have another question which I will here insert and then reply to both in a few lines. I will certainly then have covered the field on deacons.

32. When a man is elected deacon, is it always our practice to elect his wife a deacon at the same time? If so, why? Is there Biblical ground for it?—"An Evangelist Subscriber."

Subscriber of course means to ask whether the wife should be elected a deaconess. To which I should say without hesitancy, No, not just because the husband is elected a deacon. But if the wife has the Scriptural qualifications as laid down by Paul in 1 Timothy, chapter 3 and the church so determines, there is no reason why the wife may not be elected and serve the church with her husband. In Ohio by action of our State Conference THE MANUAL OF PROCEDURE has been adopted. Chapter One, Sections II, III, and IV set forth the officers, their respective duties and the manner of their call and ordination. Thus the church has provided safeguards as well as a method of procedure relating to deacons.

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# THE BRETHREN EVANGELIST

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## The Proper Emphasis in the Minister's Work

One of the great dangers to which the minister is subject is that of mis-placing the emphasis in his work. There are so many things that demand his time and energy,—many things that are more or less worth while but not of really great importance—that if he is not constantly on guard, he may be led to spend himself on things that really do not count, or on things that some one else could do just as well or better than he. He is constantly being tempted to give himself to every sort of activity that has little or nothing to do with the main task to which he is set apart. Or if it is not a temptation to waste time on things that have scarcely any relation to his work, it very often is a temptation to overlook the principal things or to give them inadequate attention, while the secondary phases of his work consume his time. This he has no right to do. Faithfulness demands that he shall keep the emphasis properly placed, that he shall not allow the side-shows to consume the main tent, nor the incidentals of his office to blind his eyes to the things of major importance.

Churches not infrequently encourage this tendency by stressing the things of secondary importance in regard to the preacher's task. Some congregations would make their minister primarily a money-raiser, and a deviser of financial methods. Others would have him to be first of all a good mixer and to give attention chiefly to making himself attractive and agreeable in a social way. Others would make of him a sort of a chore boy. Others would have him be a civic leader, or a reformer. And others have other ideas as to how the minister should spend his time. It is necessary, therefore, that he shall keep his vision clear with regard to the things of first importance and not allow himself to be sidetracked and his ministry cheapened.

There are not many things that are worthy to stand out as important in the work of the minister. There may be a great many things entering into his life in a small way, or as side issues, or as supplementary factors to his ministry, if carefully guarded, but there are only a few that the man of God is justified in putting in the very center of his interest and effort. Some one has suggested that there are only four. The Christian Monitor has taken this view and has set forth the "four fields of service" of the minister in a clear-cut manner worthy of our notice. From this esteemed contemporary, a Mennonite publication, we quote the following:

The minister's first place of service is in the place of **STUDY**. Without study the minister has no message; he may have a message, but not the message of God. This place of study should be one of the best places in the house. The minister should enter this sanctuary at least once every day. To study, to meditate, to read, to pray, to sermonize. Here to find the "finest of the wheat," and the luscious "grapes of Eschol."

The minister's second place of service is the **PULPIT**. This is his real place of business. A man who has no message has no place in the pulpit. Many an otherwise good man has had his career spoiled by entering the ministry, or by some one else putting him in the ministry, when the good man belonged somewhere else. All the talk, "well he is a good man," will never feed the church, and it will never preach the Gospel to men who are lost and dying. His good example could well be used outside of the pulpit. The Word of God makes one qualification so plain, that he who runs may read, "apt to teach." The minister's message in the pulpit should be plain, evangelical, and with no trimming.

The minister's third place of service is the **CHURCH**. In this sphere he gives good precepts, he should be a good example, he should maintain a scriptural and wholesome discipline, he should be faithful in all the ordinances, he should visit the flock of God, he should keep his eye upon all the flock, noticing especially the weak, the erring, the discouraged, the indifferent, and the back-slidden. Much good work can be done by faithful commendation both publicly and privately. Commendation is like giving oats to the horse that pulls, it keeps him in good condition. A little oil often goes a long way with a rusty lock, and human nature even in the church needs some attention frequently, so that the Word of God may enter the heart freely.

The minister's last sphere of service is in the **WORLD**. The salvation of men and women in the world is the big task of the church, especially the ministry. The poor, the lost, the straying, the sinning, the ungodly, in the world, all need the Gospel. Let us not pull our "Holy Robes" around us, like the Priest and the Levite on the Jericho Road, and pass them by on the other side, while we attend some House of God, or a Conference where we go to discuss "how to reach the masses." When Matthew the Publican was saved, his first message was carried to his lost friends out in the world. He made a "Great Feast" to the publicans and sinners. The more men that we save from the world, the more will we be kept from the destructive powers of that world. "God so loved the world, that he gave his only begotten Son." What is the extent of our love for that same world might indeed be a question for all of us? Will God and the world receive our unprofitable lives, or shall we keep them ourselves and lose them eternally?

Here are four fields of service that are absolutely vital; four essential and inescapable responsibilities of the Christian ministry. They are so all-important that they can not be neglected or slighted, not one of them, for the sake of giving time to any of the side-issues or incidentals of the ministry. We can well afford to watch ourselves, we who are called to speak the Word of God to the people, in this day of constantly increasing demands upon our time, that we do not allow ourselves to lose sight of the high purposes of our calling. We need a rededication of the ministry to the singleness of purpose that characterized the apostolic preachers, who directed that the church should choose others to "serve tables" while they gave themselves "continually to prayer and the ministry of the word."

## The Care of Church Property

While riding through the country recently we were treated to a marked contrast with regard to the appearance of church properties. First we came upon a modest, but neatly painted church building planted in the midst of a spacious, well-kept lawn. Every part of the building seemed to be in good repair. From foundation to steeple everything was in perfect condition. Shrubbery was planted in well-arranged fashion about the premises and in the midst of the lawn on both sides of the church was a flower bed filled with blooming geraniums. The very atmosphere about the place indicated care and reverence for the church building, as if those in charge considered it in very truth a sanctuary, and we experienced a desire to stop our journey and go into the church and worship there.

Passing on a few miles we came to another country church, which presented us with the most decided contrast that it is possible to imagine in the care of churches. The building had doubtless been well constructed, and it was not unusually old, but it had fallen into careless hands and had become terribly dilapidated. The paint had been worn off by the weather, the siding had curled up and in many places the boards were split. The stained glass windows had several glasses broken out that had been replaced with card-board. The tower in which the bell hung reminded one of an old, faded high-top hat that needed cleaning and reblocking. One of the double doors had a panel split, and the cement steps and approach were deteriorating and crumbling. The yard was full of weeds and uncut grass, and never a flower or shrub had been planted. The whole appearance was the acme of neglect and carelessness. It was a shameful sight, and we were ill at ease until we had gotten beyond view of it. What a contrast we had faced in the care of church properties! What a tell-tale of the type of people who worshipped there!

It is not often that we meet with such radical contrasts, but all too often we see evidences of neglect with regard to the care of

church property. This ought not to be. Such neglect has an unwholesome influence upon the worshippers, especially on the children and young people, and it makes a bad impression on strangers and passersby. After having witnessed such a contrast, we can understand better the feeling that moved Robert Cashman, business manager of Chicago Theological Seminary, to say in "Church Management" last February:

I have often wondered why ministers and their assistants and associates do not take more interest in the care and appearance of church property.

In the first place, there is always a feeling to me, that it is the "property of the Lord" as well as of the people. It has been dedicated to him. Therefore it is holy and my attitude toward it is reverent. Psalms 84:10 has a very real meaning to me when it says, "I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness."

A well kept church is an asset to the community.

It is difficult for me to maintain a spirit of worship in a church which is not well kept. Recently, I attended one of our larger churches in Chicago, and, without intending to be critical, I soon found myself noting the following: three lamps in the center cluster were dead; several lamps were missing entirely from the fixtures at the sides of the room. One pipe of the pipe-organ was leaning out of place. The numbers of the hymns on the bulletin board were dirty from long use. Several pieces of string and paper from the Christmas decorations of the previous season were hanging from the light and other fixtures of the building.

I have a great sympathy for David's desire to build a beautiful house for the Lord. If the buildings of the church are not kept painted and decorated, if the roof leaks when it rains, and the walls become discolored, if the windows are not kept clean and in good repair, if the racks are falling loose from the back of the pews, and holes are wearing in the carpets, such as we would never tolerate in our homes or offices, how can we maintain a spirit of reverence and devotion to the house of God?

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## EDITORIAL REVIEW

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God's promises are faithful and true everywhere and always—to him who fulfils the conditions.

If you find that you must stand alone for a principle that is good and right, stand, and thank God for the opportunity. You cannot prove your mettle half so well when the crowd is with you.

Sister Sheldon tells us of the experiences of the Sheldons on the Oubangui River, as they were making their way out of Africa for their furlough home. This is the second installment of their trip experiences.

From the Pittsburgh church we have an attractive and well-arranged program for the observance of Mother's Day. By special features and other means they are endeavoring to maintain interest in their work while they are temporarily without a pastor.

As we were going to press we received request for communion announcement, service to be held at Carleton, Nebraska, Thursday evening, May 23, at 8 o'clock. The invitation is not only to members, but to others of like faith. Brother W. R. Deeter is pastor.

We are in receipt of a neatly printed church directory booklet of the Brethren church at Washington, D. C., where Brother Homer A. Kent is the efficient pastor. The booklet contains, among other things, the membership roll and officary of the church and various organizations, also the constitution of the church.

Our office was favored this week with a visit from Dr. Ernest G. Hoff, editor of the Sunday school publications of the Brethren Publishing House at Elgin, Illinois. Brother Hoff was on his way to New York to attend an editorial conference on Sunday school story papers. We appreciated the call and the fine fraternal spirit of our fellow-editor.

The program for the Southeastern district conference arrived just in time to be included in this paper. A splendid program it is and with a good attendance, we are sure our Brethren of that district will have a successful conference. Oak Hill church is anxious for a large delegation. The pastor, Brother Freeman Ankrum, gives instructions about reaching the place.

Christian Endeavorers are beginning to report the work of their societies at the request of their general secretary, Miss Gladys Spie, who presents again the goals as outlined at last National Conference. The society at Oakville, Indiana, reports splendid success in their effort to reach these goals. Other reports will appear from week to week. If you have not written, do so now.

From a personal communication from Brother E. L. Miller, of Mauretown, Virginia, we learn that he is carrying on in his characteristic energetic manner, carrying an unusually heavy load, but happy in it all. He recently closed a two weeks' meeting at Harrisonburg. We have not had his one-time customary quarterly report for some time. Brother Miller always has good things to report, and we are promised a letter in the near future.

From the First church of Philadelphia comes a report of spiritual progress that is encouraging. A very successful communion was observed. A number of accessions are reported and some have dedicated themselves to service in the mission field. The Easter offering for Foreign Missions was \$2,300, which is an indication of the very intense missionary spirit that has been developed there. Brother R. Paul Miller is the able pastor of this church.

Brother G. E. Drushal writes of the work at Riverside Institute and of the appeals for a continuance of our undertakings in behalf of the educational needs of the young people of that district. They have taken into the school one boy for whom no provision is made for support, and the opportunity is presented to some society or organization to meet this need. Miss Carrie Stoffer has volunteered to teach in the school at Lost Creek. Brother E. M. Davidson has been ordained to the ministry and is helping out with the work at Krypton.

Dr. C. F. Yoder's letter this week indicates that the work in Argentina is still going forward, though in the face of many difficulties and always with much hard work. Three baptisms are reported from Alejandro, at Cabrera many of the wayward have returned, and at Laboulaye and at Realco there are requests for and instruction preparatory to baptism. There are calls for these privileges elsewhere. Other indications of progress are also to be noted. Sister Nielsen's return to the field was an occasion of rejoicing.

President E. E. Jacobs, in his college news this week, calls our attention to Education Day and its goal. He tells us that \$5,000 is necessary this year if the college is to meet the financial requirements for standardization. He says he has urged the importance of this so often, he imagines it begins to sound like the "Wolf! Wolf!" cry. If any one has been impressed that way, we hope they will be reminded of the attitude that many complacent dwellers in the famous Conemaugh valley took toward the warning sounded of the approaching flood that wrought such destruction in Johnstown in 1889. The people had been repeatedly warned but they gave it little attention and on the day when the flood actually came, many people ignored the warning altogether and perished. It is to be hoped that our church people are not closing their ears to these appeals and warnings of Dr. Jacobs. For the situation is just as grave as it has been represented, and more. The college absolutely must standardize or its future as a college is dark. But it will meet the test and the church constituency will make it possible. We believe the results of this coming Educational Day will be surprisingly encouraging. With the hearty support of all pastors and church leaders it will be so.

### OUR PRAYER REQUESTS FOR THIS WEEK—

Pray—especially Maryland and Virginia people—for the Southeastern district conference to be held at Oak Hill, West Virginia, June 11 to 13.

Brother Drushal asks us to continue to pray for the Lost Creek work, that the will of the Lord may be done.

Brother R. I. Humbert asks not a request, but an acknowledgment of answer to prayer: "We praise our Lord for answered prayer in behalf of the Foreign Mission Offering at this place. It totals over \$700.00.



## Pelley's "Seven Minutes in Eternity"

(A review of William Dudley Pelley's experience in the light of Holy Writ)

By Louis S. Bauman, D.D.

(NOTE—In "THE AMERICAN MAGAZINE" for March, 1929, appeared a very remarkable article, purporting to be an account of the actual experience of the well-known author, William Dudley Pelley. The article is entitled, "Seven Minutes in Eternity—The Amazing Experience that Made Me Over.")

The article attracted so much attention that we felt we should make a reply to it through our pulpit. The sermon preached was brought to the attention of the Editor of "THE AMERICAN MAGAZINE" by one who heard it, and, in compliance with a request, the substance of the sermon was written and submitted to the Editor. The Editor wrote, thanking us for the article, but, for reasons which we need not discuss here, he felt that it could not be published in "THE AMERICAN MAGAZINE." However, in compliance with a number of requests, we are submitting the matter to "THE BRETHREN EVANGELIST" for publication.

In order that there may be a better understanding of the whole matter, it will be necessary for us to give a brief statement here as to the experience through which Mr. Pelley passed, for the benefit of those who do not have access to the magazine in question.

Mr. Pelley tells us that in the month of April, 1928, he retired to a bungalow in the Sierra Madre Mountains, near Pasadena, California, for the purpose of doing some literary work. One night (between three and four o'clock in the early morning), he awoke with a consciousness that he was dying. He declares it was not a dream, and that he passed out of his body into the other world. In that other world, he passed through strange experiences. He awoke within that world with the consciousness that he was nude, but by means of a bath in a "clear-as-crystal Roman pool," he received clothing. He met and talked with many of the friends he had known on earth, and they revealed to him things which, after his return to this life, now convince him that the experience was a reality. Some time after his return from "Eternity," he passed through a second experience which made a completely new man of him. As to this "regeneration," the Editor of "THE AMERICAN MAGAZINE" gives testimony, not only in the magazine itself but in a personal letter to Mr. Walter Strong, who was responsible for our submitting the sermon to the Editor.

It is impossible for us to deny that William Dudley passed through this remarkable experience. We have no desire to deny it. Our desire is rather to look into the spiritual forces that were responsible for that experience. To that end, we preached the sermon that aroused considerable interest, and we herewith submit the substance of that sermon exactly as it was submitted to the Editor of "THE AMERICAN MAGAZINE."—Louis S. Bauman, Long Beach, California.)

The writer frankly confesses that he is a Christian minister of the Gospel, the son of a Dunker preacher. He was taught from boyhood that the Bible is an authentic revelation from the only true God. For thirty-five years, the Bible has been his chief study. He has no reason to doubt that in the sacred Scriptures, we have an absolutely authentic revelation from God. He subscribes to the idea that the Bible carries to men a clear and definite message, and should be taken at its face value. He believes that the Bible "means just what it says;" but, also, that it is frequently made to mean what it does not say.

For a number of years, he has been interested especially in the revelation the Bible gives as to the spirit world. It was while delivering a series of lectures on the subject, "Spirits and the Spirit Worlds," that THE AMERICAN MAGAZINE (March number) came to his study with the amazing record of an experience with and in the spirit world, by William Dudley Pelley.

Assuredly, the writer is not among those who "Pooh! Pooh!" and ask, "What did this talented writer have to eat and drink on a certain night, late in the month of April, 1928?" "Pooh! Pooh!" is a poor answer to stubborn facts. Nor are we of those who would place the blame on "Lady Nicotine," although it would seem that twenty years' consumption of from twelve to twenty cigars daily, with the old "corn-cob" blazing away in such "in-between-times" as may have existed, might have something to do with overwrought nerves and fantastic dreams. We shall accredit the story of Mr. Pelley as genuine, believing that he is giving an absolutely sincere

statement of an experience through which he passed, no matter how faulty his interpretation of his experience may be or may not be.

Also, we believe, with Mr. Pelley, that we are fast approaching a day when the human race is going to weary of its gross materialism, and gain a closer contact with the realms beyond. History, sacred and profane, gives abundant proof that, time and time again, our race has established close relations with the spirit world. Those who laugh need to consider as to whether they are so engrossed in our present-day materialism that it is impossible for them to comprehend things spiritual. Material science dominates the world today so that, in the face of its intolerance, the supernatural has but little chance. However, it will not always be so. The spiritual nature of man forbids. We believe Mr. Pelley to be right when he says, "The day is coming in the evolution of the race when spirituality is going to be the whole essence of life, instead of the world's present materialism."

The Scriptures assuredly teach of the existence of a realm of spirits, much nearer to us than we sometimes believe—a realm in which there are spirits both good and bad. And, the spirits of that world unseen assuredly play upon us humans in this material world, "if," as Mr. Pelley says, "we so order our lives and thinking as to be susceptible to such revelations."

Indeed, according to sacred story, it was the close contact that the "daughters of men" had with "the sons of God" "in the days of Noah," that brought the flood upon the earth. While some controversy exists as to whom these "sons of God" may have been, very generally it is held by able Bible students that they were fallen inhabitants from a spirit world. Strange as it may seem, they managed to establish contact with "the daughters of men," resulting in a race of "giants" (Nephilim, i. e., "fallen ones") upon the earth, who became "mighty men which were of old, men of renown." Also, "In the days of Lot," Sacred Writ informs us that the awful sin of Sodom was an attempt on the part of the men of the city to establish contact with "two angels that came to Sodom at even,"—guests of Lot. If the thought of angels (spirits) having relations with mankind, is to be rejected as incredible, then must the Biblical accounts of angels eating and drinking and washing their feet, in such passages as Genesis 18:7, 8 and 19:1-3, be rejected as incredible. But, once granting the existence of spirit-beings who appear in spirit-bodies, why should their ability, if God shall permit, to affect seriously the bodies of men and women, be thought a thing incredible? Nor do the Scriptures teach anywhere that angels are sexless, even though they "neither marry nor are given in marriage." If the divine record is to be received, we are not compelled to regard as impossible, or even as improbable, Mr. Pelley's experience. "There was some one in that darkening room with me beside Laska, my dog," he says,—the "some one" being "living, vibrant personalities" from the spirit world, he believes. If the story of Lot is credible, why not the story of Pelley? Inasmuch as the Master himself declared that days are yet again to be as it was in "the days of Noah," and "as it was in the days of Lot," should we be surprised at a repetition of the close relations men then had with supernatural beings from another sphere?

The Scriptures simply abound with descriptions of days

in which men, when not unduly engrossed in materialism, established close contact with the spirit world. Indeed, intercommunion with the world of evil spirits was the outstanding sin of the inhabitants of Canaan, and for which they fell under the wrath of Jehovah and were driven forth. It was the sin against which Jehovah again and again warned his people, Israel, and into which they again and again fell. It was the sin for which Saul lost his crown, when, through the witch of Endor, he "brought up Samuel." They were the denizens of this underworld that persuaded Ahab to "go up and fall at Ramoth-gilead." It was a "mountain full of horses and chariots" from a spirit world that surrounded Elisha and his servant at Dothan, and which was seen when "the Lord opened the eyes of the young man." That spirit-beings could come into close quarters with men was surely attested by the defeated Syrians, who, in the days of Elisha, terrified by that very experience, "came no more into the land of Israel."

The New Testament record gives similar testimony. The Apostle Paul solemnly entreats us to "Put on the whole armour of God . . . for our wrestling is not against flesh and blood, but against principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." The enemy here is nothing less than spirits from the underworld, unseen, yet tremendously real. Evil spirits were constantly commanded by the Master to come forth out of men, women and children, whom they were injuriously affecting. And good angels, the Book says, "are ministering spirits." It was an angel that talked with the woman at the tomb of Christ. It was an angel that "smote Peter on the side, and raised him up," and led him forth from the prison where Herod's "four quarter-nions of soldiers," with all their chains, could not keep him. If visitors from a spirit world could "smite Peter on his side" and deliver him from the chains of Herod, why must we reject the experience of "Bill" Pelley when a visitor from the spirit world entered his room and "knocked" his "corn-cob" from his "hands with a slap that tossed it upward in the air and deposited it bottom upward" at his "feet with the tobacco spilled out?"

To reject as "incredible" and "impossible" the experience of William Dudley Pelley would be to reject as incredible and impossible the Scriptures themselves, which some do. "Bill" Pelley is giving but another of many experiences men have had, strongly confirming the reality of a spirit world. Indeed, the entire experience of the Apostle John, on Patmos, is the record of the leaving of his body of flesh for a season, and entering into the great spirit world, receiving therein a revelation from God himself. In that revelation, we have the assurance that spirits from another world will, in the last days, so affect even kings, that "persuaded," as in the case of Ahab, they will be "gathered together in a place called in the Hebrew tongue Armageddon,"—to "go up and fall" there.

It is not Mr. Pelley alone who is testifying in these days of the reality of entering into fellowship with the denizens of the unseen. Celebrities of no lesser order than Prof. Richard Hodgson, LL.D., Camille Flammarion, Sir William Crookes, Sir Oliver Lodge, Prof. Alfred R. Wallace, Sir Arthur Conan Doyle, and many others of note, have and are testifying to strange "experiences" and communions with the spirit world. Mr. Pelley but attests the statement of Sir Oliver Lodge that the veil between intelligences on this side and intelligences on the other side is "wearing thin in places."

Mr. Pelley's experience with his "corn-cob" is not unlike many experiences others have known. We have just

been reading an experience through which J. Godfrey Raupert, the well-known writer on spiritistic phenomena and philosophy, once passed. He was recording a message from a spirit, when the pencil was gripped in his hand "with superhuman force" so that he could not unloose his hand. In this case, however, the spirit was decidedly evil, for, against his will, Mr. Raupert "wrote the most vile language and the most terrible curses. It was a thunderstorm of hatred and obscenity."

Cases wherein spirits from another world have exercised force upon the bodies of men are not so unusual as many believe. And many of these experiences, by every scientific test, have proven to be so genuine that it is left for the French astronomer, Camille Flammarion, to say, "Any scientific man who declares spiritualistic phenomena to be impossible is one who speaks without knowing what he is talking about."

Of interest at this point may be a testimony from Sir W. Barrett, former President of the Psychical Research Society of Great Britain: "For my part, it seems not impossible that the bulk, if not the whole of the physical manipulations witnessed in a spiritual seance, are the product of human-like, but not really human intelligence, good or bad *daemonia* they may be—which aggregate around the medium. Moreover, if there is any truth in the view suggested, of a possible source of the purely physical manipulation, it seems to me that the Apostle Paul in the Epistle to the Ephesians points to a race of spiritual creatures similar to that which I have described, but of a malignant type, when he speaks of beings not made of flesh and blood inhabiting the air around us and able injuriously to affect mankind. Good as well as mischievous agencies doubtless exist in the unseen. Granting the existence of a spiritual world, it is necessary to be on our guard against the invasion of our will by a lower code of intelligence and morality."

Yes, doubtless, "in the unseen" as in the seen world, "good as well as mischievous agencies exist." Apparently, the agencies with which Mr. Pelley was in touch were "good," for, they "transformed me," he says, "physically as well as mentally and spiritually." Indeed, he says, the "experience metamorphosed the cantankerous Vermont Yankee that was once Bill Pelley, and launched him into a wholly different universe that seems filled with naught but love, harmony, health, good humor, and prosperity." Then he asks: "What is the answer to that?"

We have no answer to "that" save to issue the warning that the revelations of God as contained in the Scriptures, as well as the experiences of those who, the world around and in all ages of time, declare that the world unseen has "agencies" both good and bad; and, that, it may be worth while, after an experience like "that" for us to make some investigation as to what sort of "agencies" were tampering with Mr. Pelley's soul that night.

The fact that the particular spirits with which Mr. Pelley spent his "Seven Minutes in Eternity" transformed him, and that that "universe seems" (black letter ours) "filled with naught but love, harmony, health," etc. is not conclusive as to their real nature, however much it may seem so.

Mr. Raupert affirms that the spirit with whom he established contact, and which then drove his hand into writing "a thunderstorm of hatred and obscenity," first, for a time, dictated high moral principles. That evil spirits, when the doors are opened to them, may enter our private sanctuaries as "angels of light," is a well-known affirmation of the Sacred Writ: "For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no marvel, for Satan him-

self is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (II Cor. 11:13-15). Assuredly, the spirits then, who belong to the great Prince of darkness, may appear on earth as "ministers of righteousness,"—"angels of light" who aim to deceive and ensnare the human race into their wiles, first, by an exhibition of great virtues; but, who, afterward, holding us in their power, may proceed to wreck us physically, mentally and spiritually. An eminent psychologist, Mr. Hereward Carrington, speaking of his experience with Mrs. Piper, the famous medium, said: "I gained the distinct impression throughout the sittings that instead of the spirits of the personality who claimed to be present, I was dealing with an exceeding cunning, tricky, and deceitful intelligence. If anything could make me believe in the doctrine of evil and lying spirits, it would be the sittings of Mrs. Piper."

Long Beach, California.

(To be continued)

## Why Faithful Believers Obey Their Savior and Lord

By Samuel Kieh

Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God (1 John 4:15). The true believer makes that confession because God is dwelling in him. If God were not dwelling in him he would be classed among those who are strangers from the covenants of promise, having no hope, and without God in the world (Eph. 2:12).

Peter, on the day of Pentecost, addressing those who concerning Jesus had cried out, Away with him, crucify him (John 19:15); says, The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a prince and a Savior, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him (Acts 5:30-32). Take notice, the preceding "word" does not read, whom God will give, or does give to them that obey him; but it does read, whom God hath given to them that obey him. They obey because the Holy Ghost (the Spirit of God) received by faith in Christ Jesus is dwelling in them. If the Spirit of God were not dwelling in them they would be natural men or women: and the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them because they are spiritually discerned (I Cor. 2:14). The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God (Rom. 8:7, 8). There is none that understandeth (Rom. 3:11). Accordingly some one hath truthfully said, The unconverted man has a threefold incapacity. He can neither obey God, please God, nor understand God. The only remedy for the sin-sick soul is repentance toward God, and faith toward our Lord Jesus Christ (Acts 20:21); and loving obedience unto both the Father and the Son.

The Lord enable us to so believe, live, and obey, that each one of us can say with Paul, "I am crucified with Christ; nevertheless I live; yet not I, but Christ (who of God is made unto us wisdom, righteousness, sanctification, and redemption (1 Cor. 1:30), liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me" (Gal. 2:20). Wonderful love in our behalf, who have

sinned, and come short of the glory of God (Rom. 3:23). The whole world lieth in wickedness (1 John 5:19). Yet God so loved the world (which includes the writer and the reader), that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, John 3:16). We (if true believers) have redemption through his blood, the forgiveness of sins, according to the riches of his grace (Eph. 1:7). Consequently the riches of his grace are to you (faithful believers), and peace from God the Father, and our Lord Jesus Christ, who gave himself for our sins, that he might deliver us out of this present evil world, according to the will of our God and Father: to whom be the glory forever and ever. Amen (Gal. 1:3-5 R. V.)

14 Grand Apts., Dayton, Ohio.

## Friendship

By C. F. Yoder

Who knows the way of friendship in the world?  
Where was it born, and what shall be its end?  
Whence came its magic power over men?  
It comes from Heaven above, through Christ the Friend,  
And in those hearts that love it is unfurled.

The morning sunbeam steals across the dew  
And leaves a golden path, ablaze with jewels;  
The sun doth kiss the valley, erstwhile bleak,  
And lo it bursteth into glorious bloom;  
So friendship transforms life for me and you.

The storm cloud passes and, behold the bow,  
Halo of the throne, half risen from the earth.  
But whence? and how? God knoweth, so it is.  
Across the world hath shined the Bethlehem star,  
And human faces catch its deathless glow.

Out from the desert of earth's hearts of stone  
The Sun of Righteousness calls forth his jewels.  
He saith, "Ye are my friends," and lo, they live,  
And Love doth clasp them in one beauteous bow,  
Half risen? Aye, but rising round the throne.

Its light doth change earth's tears to diamonds fair,  
And all things work for good to them that love.  
There is no heart that friendship doth not bless;  
Earth hath no burdens that it doth not bear,  
Nor Heaven pleasures that it doth not share.

Hath any man set limits to its power?  
Hath any bounded it by time or space?  
Behold yon savage, how uncouth he is;  
Him, by tomorrow friendship may transform.  
Yea, hearts may be converted in an hour.

Mark now life's joys and count them one by one;  
Say if apart from friendship aught remains.  
Go search the world and come again to tell  
What fruit of blessing friendship doth not yield,  
Or in what life it says, "My work is done."

When Heaven passes friendship too shall cease.  
The child of love, and love the child of God,  
In Jesus Christ made flesh and given voice,  
That voice now calls the world to brotherhood,  
Beneath the blood-sealed covenant of peace.

And when the beauteous bow shall all entwine;  
Its iridescent hues shall fill the world.  
The love of God shall be the law of life,  
And friendship's bonds between all men and God,  
Shall make the world a paradise divine.

Rio Cuarto, Argentina.

## Why Every Church Ought to Be Vitrally Interested in a Daily Vacation Bible School

By Leo Polman

It is time to plan for the Daily Vacation Bible School, or as some would rather like to call it, The Daily Vacation Church School. I prefer the former because the very purpose of the school should center in the Bible, as well as around it. The D. V. B. S. will not only plant the seed, The Word of God, in the lives of our youth, but will help the church as well to take the crooks out of the twig rather than waiting to take them out of the tree.

### Some Philosophy of the D. V. B. S. Movement

"As the twig is bent so the tree is inclined." The spring season is the time for planting and sowing. Satan still finds mischief for idle hands to do. If good seed is not planted and cultivated, all soils, and especially the richest, will produce weeds, and never fruits, vegetables and flowers. The "Holy Scripture is able to make wise unto salvation through the faith which is in Christ Jesus." The thing which the church emphasizes and reverences, the young will emphasize and reverence. Whatever the church does or does not do, she must take care of her youth.

**The Church Has Not Been So Doing. There Is No Doing**

### Without Knowing

If our children are to walk in the way of the Lord, they must know what his way is. To know what his way is, there must be definite, systematic study of the Word of God, just as we study any other subject, but reverently, and as the Word of God. We must study it just as we study geography, history, grammar or science. We must have recitations and tests. Our teachers must be persons experienced in the art of teaching, preferably, and whose whole heart is in the work.

### The Sunday School Inadequate in Its Teaching

While we have only high appreciation of the Sunday school work and Sunday school effort, and especially of the devotion of the Sunday school teachers, it must be recognized by all that the value of such work is chiefly that of the influence of the teacher over the pupil, and that the teaching value is relatively very small. The very nature of the conditions makes the teaching value of the Sunday school small. Short lesson periods, only twenty minutes, or at the most, thirty. Lessons separated by intervals of a week; teachers for the most part not experienced. We must have a definite and sufficient time.

### The D. V. B. S. Is an Absolute Necessity to a Church

The educational value of the Bible school is equal to that of the Public school. Who would seriously claim that our children would ever become qualified to hold a position, if they pursued their school studies as we study the Bible in the Sunday school? The job of living a Christian life is a much bigger and more important one than anything else in life. Worthwhile life here and life hereafter depend upon it. One leading denomination, so says one of its leaders, "loses more than 60,000 members per year simply because they turn out to be no good and must be dropped from the roll." Slipshod methods of Bible study and Bible teaching no doubt are principally the cause. The church is responsible. A vital question to be sure! **WILL THE CHURCH WAKE UP TO THE CARE OF THE YOUNG BEFORE IT IS TOO LATE?**

### The D. V. B. S. as We May Have It Meets the Requirements

A Bible school term of five weeks, five days of the

week, each morning from 8:30 to 11:30, or 9:00 to 12:00, excluding opening exercises (15 minutes) and recess (15 minutes), will give sixty two and one half hours for the term. Think of it, two and one half hours per day of real consecutive effort, and under favorable conditions, teaching the Word of God! Compare this with the hours spent in the Sunday school for one year in your own church! Also with the time spent in the Public school!

### Essentials for a Successful D. V. B. S.

1. That from start to finish it be baptized with prayer.
  2. Belief in the Scriptures as the Word of God and that they "are able to make wise unto salvation through the faith which is in Christ Jesus."
  3. Consecrated Christian teachers, experienced in the art of teaching, (preferably), who love the work and their pupils.
  4. Strict discipline and real study.
  5. A pastor's decided efforts.
  6. Hearty support on the part of the church and parents.
- Los Angeles, California.

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## SIGNIFICANT NEWS AND VIEWS

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### INTELLECTUAL QUALITIES OF MISSIONARIES

The Foreign Missions Conference reports that a recent study of 159 missionaries in North China, representing five denominations, has revealed the following interesting facts regarding the intellectual standards of the missionary body. The assertion has frequently been made that the missionaries are not well educated either in their own learning or in that of the country in which they work. However, the results of the investigation, as read by Mr. Dwight W. Edwards, of the Peking Y. M. C. A., before the Peking Missionary Association on December 18, reveal that 127 of the 174 missionaries are college graduates with B. A. degrees. Thirty-nine are members of honorary societies, such as Phi Beta Kappa, and fifty-seven have M. A. degrees. Furthermore, this group has spent 226 years in graduate study in home universities, or a total of 1.2 years for the whole group, and 1.8 years for the husbands and single men and women.

Only seventeen of the total 174 do not hold degrees of some sort, and of these, twelve are wives, two are business secretaries, one is a nurse, and one has a distinguished record as a student of, and a writer on, the Chinese Language.—The Evangelical-Messenger.

### ANOTHER MODEL PROVINCE

China has a new model province. For recent information is to the effect that Honan, rather than Shansi, merits the name. Dr. Frank Rawlinson, editor of the "Chinese Recorder," is authority for the following estimate: "Everywhere in the province, particularly in Kaifeng, temples are being taken over for community purposes. In Kaifeng, I understand, on good authority, that all the idols but two have been demolished and in this city libraries, lecture rooms, schools, playgrounds and even markets are now found in place of the old religious activities. Officials in this province, including, of course, Feng, all work on a low salary, \$80 Mex. being apparently the highest. Some of the men thus working on a low salary are modern educated men. Recent visitors state that they have seen officials taking their share of work on the roads and that this also includes Gen. Feng. In addition prostitution, gambling, etc., are being suppressed and roadways are being improved."—The Gospel Messenger.

## COLLEGE SUMMARIES

Reports from 216 colleges and universities show this academic year an increase of two per cent in enrollment. They also show that the largest divinity school (298 students) in the United States is in Chicago; Hunter College (Manhattan) is the largest women's college (4,918 students); the largest liberal arts college is the University of California (9,783 students); the largest law school is at New York University (1,785 students); Pennsylvania has the largest dental school (430 students). Of the 216 colleges and universities which form the approved list of the Association of American Universities, Randolph-Macon College (for men) at Ashland, Va., is the smallest (220 students).—Central Christian Advocate.

## NEW YORK PROHIBITS WOOD ALCOHOL

Why should it be necessary to pass a law prohibiting the sale of wood alcohol as a beverage? We learn that Governor Roosevelt, of New York State, recently signed such a bill. Why did he sign it? In order to protect the public against the terrible effects of wood alcohol as a beverage. That is the reason why the nation passed the prohibition law against any kind of alcohol as a beverage. It is the same principle, and yet Governor Roosevelt was the man who backed another man for the presidency who would annul the Eighteenth Amendment. We wonder why he signed a prohibition bill making the sale of a certain kind of alcohol an offense punishable as a felony. What is the difference between wood alcohol and grain alcohol? There is a decided difference. However, at the last analysis they are both poisons. One acting quickly, the other taking time.—Western Christian Advocate.

## WHAT HAPPENED IN WISCONSIN?

Not, certainly, what the distortionist press would lead us to believe. When the result of last Tuesday's referendum on a repeal of the Wisconsin State enforcement law appeared, Christian Herald telegraphed immediately to Warren G. Jones, Superintendent of the Anti-Saloon League in that State. Mr. Jones, we believe, is in fully as good a position to interpret the Wisconsin vote as, let us say, Henry Curran, head of the Association Against the Prohibition Amendment, whose word is law to the wets and their newspapers. Mr. Jones's telegraphed reply is as follows:

"The complete returns of April second show how the vote was light, as is always true of a spring election in Wisconsin. The vote was less than half the vote of last November. This election was made up almost entirely of city voters on account of one of the severest blizzards coming on the Sunday before Tuesday of election, blocking all cross-roads in the State and most of our highways, making a very light farmer vote. The city of Milwaukee alone cast more than ninety thousand wet votes. The fact that this was for the repeal of the Prohibition law gave the wets the greatest inducement to get to the polls. But in spite of this their majority was reduced by seventy-five thousand when compared with their referendum vote of 1926. The returns to date show a decided trend away from the wet status."—Christian Herald.

## EDISON SPEAKS OUT ON "PERSONAL LIBERTY"

"I wholly disagree," says the distinguished inventor, Mr. Thomas A. Edison, "with the argument of anti-prohibitionists that the Volstead Act is an encroachment on personal liberty. If personal liberty were to run wild, we would have no advancement. Civilization becomes better only as we curb personal liberty in the interest of general welfare."

"This is an age in which fathers are giving their children too much money, and too little personal attention; too many automobiles and not enough of their own companionship."—Babson.

## Our Worship Program

## Daily Readings and Comments

(Keep with your Bible)

For the next few weeks our suggestions for the worship period will be based on the rich truths found in the letter to the Ephesians. This week the suggestions for each day are to be found in the first two verses of the opening chapter:

"Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: Grace be to you, and peace from God our Father, and from the Lord Jesus Christ."

## MONDAY

**An Apostle.**—Certain religious sects in this country believe that the apostolic office was to be perpetual and successive. The element of truth underlying this belief is that ALL are apostles: ones sent. "As thou hast sent me into the world, even so have I also sent them into the world," are the words of the Lord himself. And we know the work he was sent into the world to do: may we ever be true to our calling, as ones sent of God! Read Luke 4:16-21.

## TUESDAY

**By the Will of God.**—Undoubtedly, one of the secrets of Paul's great strength and success was the consciousness that he was called of God for the work which he was doing. Nothing else can so sanctify a task that otherwise might be the most wretched drudgery. Our task may be on the mission field, in the pulpit, or "hewing wood and drawing water;" but whatever it be, let us be sure it is by the will of God, and perform it as unto the Lord (Eph. 6:5-9). Read Col. 1:3-10.

## WEDNESDAY

**Saints.**—A saint, instead of being the marvelous person the Roman Catholics would have us believe, is simply an ORDINARY person sanctified of God through Christ—and that is marvelous! "There is none good save God," said Jesus; so it is Christ in us, the hope of glory. Read Psalm 16.

## THURSDAY

**The Faithful.**—In the Old Testament, the word, "faithful," appears a number of times, but the word, "faith," appears but once, referring to the Israelites as "children in whom is no faith." The point is that it is only in him that is Faithful and True that we may hope to be faithful. If we are faithful, we need not worry about success or failure; it is only the faithless servant that is unprofitable. Read Matt. 25:14-30.

## FRIDAY

**Grace.**—Probably all are familiar with the definition of grace, as the "totally unmerited love and favor of God." It is only by the grace of God that we, who are less than the least of all saints (unless we are better Christians than Paul), are heirs of God, and joint heirs with Christ. And being so, his grace is sufficient to KEEP us so. Psalm 84.

## SATURDAY

**And Peace.**—Peace, the result of God's grace, does not depend on circumstances. During the Boxer uprising, some Boxers entered the home of a Chinese Christian, brutally murdered all but the father, and then began to taunt him, asking: "What proof have you now that God even exists?" "The proof," came the reply, "lies in the fact that though you have killed my wife, my children, and my aged father, I do not hate you, but love you and am praying for you." It passeth understanding! Phil. 4:1-9.

## SUNDAY

**Our Father.**—Jesus taught us to pray, "Our Father, who art in heaven." In using this expression, I believe one of his great objects was to make God seem REAL to men. We can conceive of nothing that would make a greater change in the lives of men and nations than a belief in the real presence of God and his personal interest in the affairs of men. Through the many services held in thy honor this day, may thy presence become more real to men everywhere. Psalm 103.

T. C. L.

W. I. DUKE  
President  
Goshen, Indiana

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# NATIONAL SUNDAY SCHOOL ASS'N

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## Faith

By George Muller

(Continued from last week)

Now, this is not, as some have said, because I am a man of great mental power or endowed with energy and perseverance—these are not the reasons. It is because I have confided in God; because I have sought God and he has cared for the institution which, under his direction, has one hundred and seventeen schools with masters and mistresses, and other departments of which I have told you before. The difficulties in such an undertaking have been gigantic, but I read that they that put their trust in the Lord shall not be ashamed. Nearly twenty years ago a beloved brother from America came down to see me, and he expected to find me an old man, helpless and decrepit, bowed down with burdens, and he wondered I did not look old. "How is this?" "that you keep so young under such a load as you are carrying?"

"My dear brother," I said, "I have always rolled the burden on the Lord. I do not carry one-hundredth part of it. The burden comes to me, and I roll it back on him." I do not carry the burden. And now, in my seventy-sixth year, I have physical strength and mental vigor for work as great as when I was a young man in the University, studying and preparing Latin orations. I am just as vigorous as at that time.

How comes this? Because in the last half century of labor I've been able, with the simplicity of a little child, to rely upon God. I have had my trials, but I have laid hold on God, and so it has come that I have been sustained. It is not only permission, but positive command that he gives us to cast the burden upon him. Oh let us do it, my beloved brothers and sisters in Christ. "Cast thy burden upon the Lord and he shall sustain thee." Day by day I do it. This morning again sixty matters in connection with the church, of which I am a pastor, I brought before the Lord, and thus it is day by day, and year by year; ten years, twenty years, thirty years, forty years. And now, my beloved brothers and sisters, come with your burdens, the burdens of your business, your profession, your trials and difficulties, and you will find help.

Many persons suppose it is only about money that I trust the Lord in prayer. I do bring this money question before the Lord, but it is only one out of many things I speak to God about, and I find he helps. Often I have perplexity in finding persons of ability and fitness for the various posts that I have to have supplied. Sometimes weeks and months pass, and day by day, day by day. I bring the matter before the Lord, and invariably he helps. It is about the conversion of persons;—prayer, sooner or later, is turned into praise. After a while, God helps. It is so about the needs of our work in sending our tracts and books, and missionary efforts. After a while God helps. We're never left, we're never con-founded.

Do not, however, expect to attain full faith at once. All such things as jumping into full exercise of faith in such things I discountenance. I do not believe in it, I do NOT believe in it, and I wish you to plainly understand I do not believe in it. All such things go on in a natural way. The little I did obtain I did not obtain all at once. All this I say particularly, because letters come to me full of questions from those who seek to have their faith strengthened. Begin over again, staying your soul on the Word of God, and you will find an increase of your faith as you exercise it.

One thing more. Some say, "Oh, I shall never have the gift of faith Mr. Muller has got. He has the gift of faith." This is the greatest mistake—it is a great error—there is not a particle of truth in it. My faith is just the same kind of faith that all of God's children have had. It is the same kind that Simon Peter had, and all Chris-

tians may obtain the like faith. My faith is their faith, though there may be more of it because my faith has been a little more developed by exercise than theirs; but their faith is precisely the faith I exercise, only, with regard to the degree, mine may be more strongly exercised.

What little faith I have is the grace of faith, not the gift. But he who has the grace of faith always has it accompanied by love, rendered "charity." The gift of faith is able to command, and may even command devils. The grace of faith has to do with the written Word of the Lord.

Now, my beloved brothers and sisters, begin in a little way. At first I was able to trust the Lord for ten dollars, then for a hundred dollars, then for a thousand dollars, then for a hundred thousand dollars, and now, with the greatest ease, I could trust him for millions of dollars if there was occasion. But, first, I should quietly, carefully, deliberately examine and see whether what I was trusting for was something in accordance with his promises in his written Word. If I found it was, the amount of the difficulties would be no hindrance to my trust. Fifty-one years, and God has never failed me! Trust him for yourselves and find how true to his Word he is.

May God's richest, choicest blessings rest upon you now, and upon all who do now feel encouraged to put their whole trust in Christ hereafter. Then will peace, sunshine and happiness begin with the beginning of the exercise of the grace of faith, which is always found united with love.

A TRACT.

## The India Sunday School Union

Coonoor has been the headquarters of the India Sunday School Union for a year, since the removal from Jubbulpore. One reason for the change was to unify the work, as the decidedly extensive Training School for Teachers is located at Coonoor. Many missionaries and others who come to the Nilgiris during the hot weather months eagerly go to the Library or Bookshop.

The Junior Course of lessons has been prepared by Mrs. E. A. Annett, wife of the General Secretary of the India Sunday School Union. It is in two volumes. This course, which is composed entirely of Bible stories, includes all the best Junior subjects from both Testaments, and thus in two years covers the whole of the Bible for that age. The course can be gone through twice within the four years (8 to 12) of that stage of the child's life, and it is designed to touch his life at all essential points. It is anticipated that it will be found useful in all Sunday schools except the most advanced. Arrangements are made for it to appear in quarterly form during the next two years in Roman and Persian Urdu, Hindi, Marathi, Kanarese and Telugu.

Three one-month schools at St. Andrew, Coonoor, have again been held, and with a full complement of students, every bed being occupied in each school. Twenty-nine out of sixty-one who attended this year were women—a higher proportion than hitherto. Twenty were college trained, five of them possessing a degree in education. The majority were in the teaching profession—workers in various types of schools, varying from colleges to village schools. Seven were pastors, some were missionaries, one a doctor, one a professor of chem-

istry in a university. Denominationally considered, they proved as usual a cross section of the Christian church. The Syrian churches headed the list with fifteen students, most of these coming during the August school when it is not so easy for teachers to get leave for a month. Anglicans, Methodists and Presbyterians sent eleven each. Lutherans were responsible for eight, Baptists for three, Congregationalists and Disciples for one each.

### Every Picture Means a Scholar

Bible Lesson pictures, both large and small, are eagerly received at practically every mission station abroad. This applies especially to the large picture rolls which are used in almost every Sunday school in the home lands. Such pictures form the basis for Sunday school teaching and evangelical preaching and should be forwarded to some missionary at the end of each quarter. The cost for postage is only about 18 cents.

The Worlds' Sunday School Association has had since 1909 a Surplus Material Department, which learns the needs of the missionaries in the various denominations and gives a card of introduction to those who will send their pictures abroad for this special purpose. The plan provides that you write to Rev. Samuel D. Price, D.D., Superintendent of this Surplus Material Department, 216 Metropolitan Tower, New York City, indicating your denomination in full and stating what you have to send. You will then receive the name and address of a missionary in your own church or of some interdenominational worker, also a leaflet giving full information including the postal rates. You will then forward your packages directly to the foreign field. Do not



mail any packages to the office in New York.

Small Bible Lesson cards, picture post cards and any other suitable pictures will also be very serviceable. A picture is greatly valued by adults as well as children. Many Sunday schools are built up through the use of such pictures. If you paste a piece of white paper over the writing on a picture post card, the missionary will place a verse of scripture, in the local language, thereon.

There is special need for many pictures at just this time to honor requests which are arriving at the office of the World's Sunday School Association in acknowledging the Christmas Greetings which went to over 1,000 missionaries. Each envelope also contained two Daily Bible Reading Sunday School Calendars for 1929 and a number of Christmas and Easter musical services.

Each reader will be helping if he will hand this article to his local paper.

## Editor's Select Notes on the Sunday School Lesson

### God's Law in the Heart

(Lesson for May 26)

Scripture—Jer. 31:1-40; John 1:17; Heb. 8:7-13.

Printed Text—Jer. 31:29-34; John 1:17.

Devotional Reading—Psalm 119:9-16.

Golden Text—Thy word have I hid in my heart that I might not sin against thee. Psalm 119:11.

#### Introductory Note

This lesson follows in a perfectly natural sequence the lesson we studied last Sunday. In that Jeremiah gave a message from Jehovah to the people assembled in the temple at Jerusalem. The main import of that message was that true worship must come from the heart; that formal worship, the offering of sacrifices according to a stated ritual, was neither commanded nor desired by Jehovah, but a heart full of such love to himself that obedience to his commands would be the natural outcome.

The four chapters, Jer. 30-33, constitute a remarkable section of the Book, characterized by a sudden and brilliant change from gloom to cheer, from the darkness of despair to the sunshine of hope. This is especially surprising in view of the fact that chapters 32 and 33, at any rate, and probably the closely related chapters 30 and 31, were written in the tenth year of Zedekiah, the last king of Judah, and were composed during the siege that was to end with the capture and destruction of Jerusalem.

"The novel and difficult task which confronted Jeremiah was that of reaching down to the hearts of men in order to purify their motives. He must appeal from an obedience which performed to an obedience which aspired; from a Jehovah who commanded to a Jehovah who besought; from a covenant regarded as a contract to a covenant regarded as a bond of love."

With all the comfort which Jeremiah utters in these chapters he interweaves strong words of warning and exhortation. Jehovah would save them; they should be prosperous again in their own land; all should go well with them; but all this favor and help was still conditioned upon their repentance and amendment. No more than formerly would Jehovah give of his blessings to the disobedient.

"The prophet was in prison, famine and pestilence held possession of the city, and the prospects of the nation were such as to create despair in every mind. It was at such a time as this, when humanly speaking the people most needed the comfort of hope, and yet the prophet, had he been speaking his own words, was least likely to be able or willing to afford it them, that it was announced through Jeremiah that the people of God should not perish, that through them the Gentile nations should be led to a knowledge of the truth, and the Righteous BRANCH should yet arise from the house of David and Zion's name be The Lord our Righteousness."

**The Bane of Humanity is Bad Heredity.** We cannot get rid of it. The fathers have drunk the cup of sinful pleasures and the children have drunk the dregs. The wondrous thing of the Gospel is that it gives us a new heredity. A man grafting trees saws off a limb to put in a scion. If the limb is rotten he has to saw it off nearer the trunk. We were grafted in Adam, but it was discovered that the branch was rotten, and then God began at the very beginning and grafted us into Jesus Christ the Divine Son of God. Dr. Williams of Boston was asked, "How early do you think the training of a child ought to begin?" He replied instantly, "A hundred years before the birth of a child." When God would build up a child holy in all things, he goes back to the very beginning, and gives us our birth in God himself.—From A. J. Gordon. So, whatever the circumstances of a child's earthly environment, and of his nearest ancestors, there is a spark of the eternal God-head within him, and if he will he can nourish it into a burning fire which will consume all the evil from his nature.

"The prayer for a clean heart is the true sign of an aspiring soul. The life which issues from an impure heart can never satisfy a high-grade mind nor bless a needy world." "Guard thy heart with all diligence, for out of it are the issues of life. The world needs the life that comes from clean hearts. By such life only can the true interests of the world be saved. Selfishness, greed, malice, anger, hatred, and all the diseases of lust come from impure hearts." "We shall very much misunderstand God's

purpose if we suppose it to be blessedness for us men anyhow, irrespective altogether of character. Some people seem to think that God loves us so much, as they would say—so little, so ignobly, as I would say—as that he only desires us to be happy. They seem to think that the divine love is tarnished unless it provides for men's felicity, whether they are God-loving and God-like or no. Thus the solemn and majestic love of the Father in heaven is to be brought down to a weak, good nature, which only desires that the child shall cease crying and be happy, and does not mind by what means that end is reached."—Alexander Maclaren.

"Are you enjoying the terms of this covenant in your daily experience? God is prepared to fulfil them to the letter. Count on him to do as he has promised. Reckon on his faithfulness. Claim that each pledge shall be realized in you to the fullest limits of his wealth, and your need. Do not try to invent conditions or terms not laid down by him; but gladly accept the position of doing nothing to earn or win, and of accepting all that God gives, without money and without price."—F. B. Meyer.

"Lift up your hearts." "We lift them up." Ah me!

I cannot, Lord, lift up my heart to thee; Stoop, lift it up, that where thou art I too may be.

"Give me thy heart." I would not say thee nay,

But have no power to keep or give away My heart; stoop, Lord, and take it to thyself today.


Stoop, Lord, as once before, now once anew;

Stoop, Lord, and hearken, hearken Lord and do,

And take my will, and take my heart, and take me, too.

—Christina Rossetti.

"We are apt to think that we are very willing to have forgiveness, but that God is unwilling to bestow it. And this is the very nature of unbelief. Reason's line is too short to fathom the depth of the Father's love."—Selections from Illustrated Quarterly.

<b>E. M. RIDDLE,</b> President Warsaw, Indiana	<b>CHRISTIAN ENDEAVOR AT WORK</b> 	<b>GLADYS M. SPICE,</b> General Secretary and Treasurer
<b>F. C. VANATOR,</b> Associate Peru, Indiana	Young People's and Junior Topics in <b>THE ANGELUS</b>	2301 13th St., N. E., Canton, Ohio

## The First to Respond

Just recently your Christian Endeavor Secretary requested some reports from various societies regarding work being done. Oakville, Indiana, has the honor of being the very first to respond, the following report having been mailed in. We wish to state that Oakville has been the first society to make their National pledge for the past two years, and so even if they are "older" young people, we surely do appreciate their promptness in cooperation. To refresh our memories I am quoting again the National Goals as presented at our last General Conference:

1. Pledge toward National work sent to Secretary not later than January first.

2. Payment of said pledge not later than June 30th.
3. Forty prayer meetings using International topics.
4. Four socials during year.
5. Quiet Hour group meeting ten minutes before the first meeting of each month. (Consecration meeting).
6. 25% of the membership taking the Christian Endeavor World.
7. A report of local work through the C. E. page of the Evangelist at least once a year.
8. Delegate to County or State Convention.
9. Increase in membership.

10. Statistical report mailed to secretary not later than June 30th.  
GLADYS SPICE, General Secretary.

#### Report from Oakville, Indiana

My Dear Brother Baer:

Received a card from Miss Spice asking for a report, so here it is. Ours is an "old folks" Y. P. S. C. E. mostly, however, we have some young people and we are very proud of them. Regarding the goals,—Goal 1 has been taken care of. Goal 2, not yet paid, but will make an effort to pay by June 30th. Goal 3, all have been held so far. Goal 4, have had only one. Goal 5, have observed all but one so far. Goal 6, not met. Goal 7, this will fulfill this goal. Goal 8, can't say. Goal 9, haven't yet, but hope to before June 30th.

Our average attendance is small, about 12, but we enjoy meeting and discussing the

various topics—together. Our younger folks are getting along nicely I think, under the direction of Mrs. Ethel Rutherford.

Yours for C. E.

MRS. EVA P. METZKER, President.

#### Society Disbanded

Janark, Illinois, 226 West Pearl St.,  
May 8, 1929.

Dear Sir:

I neglected writing to tell you that our Christian Endeavor Society has disbanded for a time. During the winter months we had such very cold weather and the roads were so bad that we had a very small attendance. So we just dropped the work for a while. Now we feel that it is not worth while to start our Society again until Fall at least. Then we will try again.

Yours sincerely,

MARJORIE PUTERBAUGH, Secretary.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign, Brethren  
1925 East 5th St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
WILLIAM A. GEARHART  
Home Missionary Secretary  
1101 American Savings Bldg.,  
Dayton, Ohio

### Argentina, South America

The month of March in Argentina is the month for rallying our forces after the demoralizing period of Carnival in February. Every year the number of worldly attractions grows greater and the organizations opposed to the Gospel increase. No mission can grow or even hold its own without constant and aggressive work.

March, however, is the beginning of the corn harvest, when many families go to the country to labor for four or five months. Corn is husked by hand and put into large sacks which are dragged along until full. The workmen do not want labor-saving devices for fear that they will not have work.

During March three converts were baptized in Alejandro, two of them having come from Canals and one from the country. In Cabrera several who for years had been wayward have returned to faithfulness. In Laboulaye a number have asked for baptism and in Realico also a large class is preparing.

In Rio Cuarto the church gave a hearty "bienvenida" or welcome to Sister Nielsen and we look forward to greater things with her help. Our church has been well filled during the week of special meetings preceding Easter and the quarterly love feast on Easter evening was a time of much blessing. Some took part for the first time. The Roman church had a great campaign for several weeks with the help of eight or ten priests from Cordoba. They had women also to do personal work and especially to try to get our girls away from us. They did not win any from us either here or elsewhere. I am told that they succeeded in getting a total of 3000 to go to confession, which is probably much more than double the number that go regularly. This is not many in a population of over forty thousand.

We are engalring the room used by the primary department, as we need a larger room not only for the children, but also for use on love feast occasions and also for seminary classes. The latter so far have been more of the character of normal classes for local workers, but we hope are long to have young men doing regular work in preparation for the ministry. We must

support them while doing this, but they can also help in the mission work.

From Alejandro Brother Domingo Reina writes the following: "The women's meeting is very enthusiastic. The sisters have a day on which they go out to distribute tracts and do personal work. The wife of the cashier of the bank goes with the rest.

"Last Friday we had a meeting in Los Cisnes in the home of Brother Saldano and there were 35 present. It is a pity there are no trains by which we might have the meetings on Sunday. We have no auto to use now. As soon as possible I want to canvass Acequias with tracts also."

From Laboulaye Brother Iztueta writes:

"We have had a visit from the Baptist pastor in Mendoza. He preached several times, and his wife spoke to the women. The visit brought blessing to all. In Rosales there is a believer who asks for visits. In Merlo two young ladies have asked for baptism."

We hoped to have the building at Laboulaye under way before now. but when we went to the bank to arrange for the money which had been promised to us some months ago, we were told that there have been so many requests that they will not be able to grant the money for a year and a half or more. The will of the Lord be done. Perhaps he wants some good brother in the homeland to loan or give the \$5,000 needed. We trust that the Easter offering will represent a real sacrifice on the part of the church. The people here are learning also to give as the Lord has taught.

C. F. YODER.

### Lost Creek, Kentucky

The spring Normal Term, which we teach here on demand, is being taught this spring. This is not a part of our regular work, but is only given as there is a demand for it. The demand this spring was larger than for some time, so it was given.

We are most happy to announce that Miss Carrie Stoffer, of Homeworth, Ohio, who had labored here with us in the work for about five years, will be back next year

to take the place made vacant by the resignation of Miss Austin. Miss Stoffer has proven herself to be a splendid worker, capable and tactful, and her return to the work means added strength for the next year.

On Wednesday night, April 4th, at Krypton, Brother Kinzie and the writer ordained to the Brethren ministry, Manuel Davidson. It was a most impressive service. A large crowd was out for the service. Brother Davidson got the most of his school work at Riverside, and joined the church here. We bespeak for Brother Davidson a real ministry of service for our Lord.

The outlook for attendance at the school for next year is now better than it has been for a long time at least. Among other things we have had more appeals from worthy boys and girls for help in their school work next year than we have ever had before. We were recently told of a young man who joined the church at Krypton, and did his first year of high school work there last year. This young man had a father who was careless and a drinker, and all that this boy knew was to drink and do as his father had done. He got in the school at Krypton, and then into the church there, has reformed and cleaned up, and now wants to do more of his high school work here. The work we had was all promised, but we did promise to take this boy in, trusting that some organization, or group of young folks somewhere, would be glad to take a scholarship for this young man. If so will you write us a part?

Then here is a part of a letter which we received a day or two ago. We have a number of others like it: "I am writing you in regard to entering school at Riverside this year. I have completed the eighth grade and have my diploma for high school. I am sixteen years of age, strong and healthy. I would like to work all my way, and unless you let me work all my way, I shall not be able to go to school. My father is dead and has been dead for several years. My mother is old and unable to work. If you don't let me work my way I don't think there will be any chance for me to go to school.

As things now are we are compelled to write this boy and say to him, "No work." My, but how our hearts go out to such boys, and yours, dear reader, would too if you knew the circumstances as they actually are. These are not boys begging their way, these are not slum boys, there are not boys just trying to beat anyone or anything, but just country boys, who have no way of even going on to high school unless the church gives them an opportunity. Of course no one would expect all these boys to make missionaries, or preachers, but they are mighty good material to work on, and they all at least join the Brethren church when in school here, and some of them will give their lives for Christian service, and most all will make good citizens, at least. All here in school have to do daily regular Bible work.

Of course the question at once arises in the mind, Is it worth while? Well, if it is worth while helping anyone, anywhere, why is it not worth while helping such boys? Only too many drop down and out, and do no worthwhile service for humanity because they are not sufficiently trained for that service. But boys like these who are coming to us here for an opportunity to go on training for better service in life are boys that have good stuff in them, and we feel

are worthy of help. How we wish that such boys might be given the opportunity that they are so sincerely seeking. May we ask a continuance in your prayers that his will may be done with these boys and all whom this service here might reach?

G. E. DRUSHAL.

## Travel Experiences Home

### II. On the Oubangui River

March 14, 1929.

Dear Evangelist Readers:

Yesterday we left the beautiful little town of Bangui. It was necessary to take a small boat, the "Bonga," for the first day's journey, because this is the dry season and the water is very low. The Bonga has no cabins, no conveniences of any kind, so we have to wear our helmets all day and carry our food for dinner.

Late in the afternoon we arrived at Zingah where we take canoes to go over the rapids to the bigger boat. After about an hour we arrived and embarked on the "Djah" which is to carry us to Brazzaville. There are thirty passengers on board but only four cabins with berths for eight people. They have kindly given us a cabin since there is only one other lady on board besides myself. Those who do not have cabins sleep on deck, and at night we envy them for they have a nice cool place while we almost roast. However, during the day,

we are thankful that we have a place of refuge.

The boat is clean and the food is reasonably good. The scenery is monotonous; for the most part there is a dense jungle on either side with this monotony occasionally broken by a village where we stop for wood. Sometimes we see natives paddling along in canoes made of palm logs. Usually they are fishermen and have their nets ready to cast whenever opportunity arises.

March 18, 1929

Yesterday afternoon we crossed the equator. Of course it was Kenneth's first time to cross it, so the passengers threatened to initiate him, yesterday we ran into the mighty Congo, that great river that remained unexplored until about the last half century. The river is narrower here than the Oubangui, but much deeper and therefore the boat travels much faster. There are few sandbars along here, so last night our boat traveled all night and that of course made our cabins much cooler.

Our passenger list is composed mostly of French officials. There are two elephant hunters on board, one an Italian, and the other a Belgian. Our dry law seems to be the favorite topic of conversation. The wet propaganda most always reaches the foreign countries, and they see so many American tourists drinking freely that they think our Prohibition law is a huge joke.

In his Name,

HATTIE C. SHELDON.

and put in accord with the best modern educational standards.

I spoke before the Mansfield Exchange Club one evening last week on invitation, subject being, "The Advantages of the Small College."

Dr. Miller spoke at Shiloh recently upon his trip abroad.

Several of the professors filled the local pulpit the week of preparation before communion.

Professor Puterbaugh has left for some weeks of work at Northwestern University.

Things look good for the summer school.

EDWIN E. JACOBS.

## FIRST BRETHREN CHURCH OF PHILADELPHIA

This part of the body of Christ is still very much on the map, even though we haven't heard of it in the Evangelist's columns for some time.

We just had a most blessed communion service on Wednesday evening, May 1st. The attendance was above any previous record, and the spirit most beautiful.

There were perhaps some special reasons for this; there were a number at the table who had been raised from serious illness, in answer to the united prayers of the Church. And more precious still were the souls who for the first time celebrated thus the death and coming again of their Lord and Savior. "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death, till he come."

It was impressive to hear heads of families saying rejoicingly, "My whole family is here tonight," or "Another of my family is at the table tonight." And, one of our faithful grandmothers rose to say, "Three of my grandchildren are at the Lord's table tonight for the first time." Is it any wonder that we've been saying ever since, "What a wonderful communion service!"

We would not overlook in this connection either, the fact of our souls being enriched each Sunday with the deep things of God, through our splendid preacher. Surely such messages as we are privileged to hear ought to bear fruit in the lives and experience of our people, and they do.

Among our accessions recently, are some fine young people who are already looking toward the mission field, and one whole family—father, mother and two children who are now united in Christ.

As usual, we had a "Joyous Easter." Good attendance, fine program, and a missionary offering, that runs in the neighborhood of \$2,300, thus far. It's fine to see the money roll in so easily from all the departments of the Sunday school, from the little tots up. Indeed, we must tell you of one of our little girls eight years old. "Ruth," takes care of some smaller children on the road to school each day for which she received some money from their mothers. She gladly saved all this for Easter and so little Ruth gave \$5.00 of her own earned money for missions. Say! How many of you older folks gave that much for sending the Gospel to the heathen, on Easter Sunday? And so our Sunday school children are taught to give their pennies to the "black boys and girls in Africa."

Our various organizations all do good work. We have three wide-awake C. E. Societies, all under fine leadership. Our Y. P. S. of C. E. hold forth each month at a rescue mission, where many souls have been saved throughout the years, directly



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### NEWS OF THE COLLEGE

Commencement week is June 2 to 6. It is the same date as Educational Week. The time seems appropriate. I want to say a word again about the Educational Day offering. IT MUST BE NEAR \$5,000, IF WE ARE TO EVEN CONTEMPLATE MAKING APPLICATION TO THE NORTH CENTRAL ASSOCIATION. I have written this so often that I suppose it sounds like, "wolf, wolf," but the show down on our finances will be between this and March first. Let every friend of the school remember this. IT IS HIGHLY IMPORTANT.

### Commencement Week.

Senior Play, Friday evening, May 24.

May Day, Saturday forenoon, May 25.

Baseball, Kent State Normal, afternoon of May 25.

Alumni Banquet, Saturday evening, May 25.

These events are purposely bunched so that alumni can return for the four events,—Senior Play, May Day, Baseball, and the Alumni Banquet. A former student, Professor W. E. Heichel, will be the speaker at the banquet. Every former student is invited. Correspond with Miss Treva Etter, Alumni Secretary, relative to the events. One ticket at greatly reduced cost admits to all four events. This is the first time we have ever planned anything so elaborate. Let everybody come.

Graduate recital, Misses Scholl, and Col-or, May 27.

Otterbein Baseball, May 28, here.

Graduate recital, Misses Keys and Daubenspeck, May 31.

Baccalaureate Services, Rev. W. I. Duker, June 2, 3:00 P. M.

Graduate recital, Misses Dorothy Price and Alice Bell, June 3.

Senior Class Breakfast, Dr. and Mrs. Jacobs, June 4.

Baseball here, Bowling Green State Normal, June 4.

Recognition services, Chapel, June 5.

Class address, Dean Smyser, Ohio Wesleyan University, June 5, 8 P. M.

Class day, Conferring of degrees, etc., June 6, 9:30 A. M.

There will be 43 long course graduates, 24 two year education, 3 in piano, 1 in public speaking, total 71. Total enrollment for the year, 709—summer school, Saturday, and college year.

Salutatorian, Geneva Lovering, Ashland; Valedictorian, Merle Flamm, Pennsylvania; Class President, Myron Kimmel, Gratis, Ohio; Secretary-Treasurer, Nina Jesson, Ashland; John Lichty scholars for last year, Miss Elizabeth Black, Shiloh, and Cas-sel Jacobs, Ashland; John C. Myers scholar, Merle Flamm; Ira C. Wilcox Award given to Delbert Flora.

We recently had the pleasure of hearing Arthur Lynn at the Chapel hour. He pleased us all with his singing, especially memorable was his rendition of The Holy City.

Professor Anspach and the writer were at the University of Akron last week on business relative to standardization. Our new catalogue has been wholly rewritten

in response to their witness. Just last week we had another great service there—our fine choir sang the Gospel and our pastor preached it, and five souls publicly confessed Christ, beside a number of others who asked for prayer.

Our prayer meetings continue to be seasons of power and refreshing. As one outside of our membership remarked, "I never heard of such people, the way you pray for each other and the wonderful answers you get to prayer." Yes! many of our sick and troubled look toward the Wednesday evening prayer meeting for healing and comfort, and then return continually to say, "God answered our prayer."

So we feel that our church is in splendid spiritual condition—what need we say more—if the spirit is right—all else will be right too. We're not saying we're perfect, we'll never be that here, but we're thanking God for the innumerable good things which are ours, through his faithfulness.

And as we praise him for past and present blessings, we trust him still, to supply our present need and lead us on to even greater victory.

MRS. H. RAUDENBUSH,  
Church Correspondent.

#### PROGRAM FOR 42ND ANNUAL CONFERENCE OF THE SOUTHEASTERN DISTRICT OF BRETHREN CHURCHES

Oak Hill, West Virginia, June 11-13, 1929

**Tuesday Afternoon**  
2:00 Opening Devotions. Moderator  
Welcome to delegates  
Pastor Ankrum  
Response to welcome  
Delegates from churches represented  
Election of officers  
Appointment of committees  
Address—The Faith Once Delivered  
J. E. Patterson

**Tuesday Evening**  
7:30 Devotions. G. D. Dunahoo  
7:40 Bible Study. G. W. Chambers.  
7:55 Special Music. Duncan Quartette  
Offering

8:00 Moderator's Address. E. L. Miller

**Wednesday Morning**  
8:45 Devotions. Geo. A. Copp  
9:00 Sunday School Hour  
9:00 Address—The Sunday School a Social Asset. J. A. McKinney  
9:25 The Sunday School a Character Molder. John F. Locke

9:50 Open Forum on Sunday School Work  
Led by Moderator

10:00 W. M. S. and S. M. M. Business Sessions.  
10:00 Preachers Hour. Ministers and Laymen

Address—Caring for the Weaker Churches. J. W. Thompson  
Address—Are We Sufficiently Evangelistic? W. S. Baker  
Discussion

11:00 Missions Hour  
Reports by Board Members, Directed by President  
Report from our Mission Point—Winchester.

Mission Address (20 min.)—The Why of Missions. F. Ankrum  
What Next? G. C. Carpenter,  
President of Board

**Wednesday Afternoon**  
1:30 Devotions. J. W. Thompson  
1:45 Business session  
Minutes; Dist. Missions; Conf. Location; Election of Board Members; Ministerial Aid; Property, Nat. Ex.

Com., Dist. Ex. Com., College, etc.  
2:45 Traveling in the Land of The Book.  
John F. Locke

**Wednesday Evening**  
7:00 Devotions. G. W. Chambers  
7:15 My Ideal Church.

Mrs. J. R. Laughlin  
7:35 The Church and Education.

L. H. Brumbaugh  
7:55 Special Music. Duncan Quartette  
Offering

8:00 Dr. W. S. Bell, representing the College Interests

8:30 Dr. R. R. Teeter, representing the Publishing Interests

**Thursday Morning**  
8:30 Devotions. J. E. Patterson  
Business session: Statistician's Report; Committees; Treasurer; Minutes; etc.

Address—The Truth About Evolution. Freeman Ankrum

10:30 Departmental Sessions:  
W. M. S. and S. M. M., Led by Mrs. Geo. M. Simpson

Ministers and Laymen, Led by Moderator

Address—We Would See Jesus.  
H. A. Kent

Address—Subject selected by speaker. G. C. Carpenter

**Thursday Afternoon**  
Young People's Session

1:30 Devotions. H. A. Kent  
1:45 Using the Young Folks in the Church. E. J. Rohart

2:15 What We Young Folks Would Like to Do. Miss Zelda MacLennan

2:30 Jesus as Our Example (Luke 2:52).  
Miss Frances Brumbaugh

2:45 Reading. Miss Margaret Miller

3:00 Address—Subject selected by speaker. Miss Susie Fitzgerald

3:15 An hour's social time for and by the young people, led by H. E. Eppley

**Thursday Evening**  
7:30 Devotions. Pastor Ankrum

7:45 Special Music. Duncan Quartette  
Offering

8:00 Closing Sermon. H. E. Eppley

**Conference Officers**  
E. L. Miller ..... Moderator  
H. A. Kent ..... Vice Moderator  
John F. Locke ..... Secretary  
T. G. Locke ..... Treasurer

**Mission Board Members**  
J. M. Tombaugh, E. L. Miller. .... 1929  
G. H. Haun, Geo. A. Copp ..... 1930  
G. C. Carpenter, President ..... 1931

All members of Southeastern District churches please note the Young Folks session on Thursday afternoon. There has been a demand for such a session and we have tried to meet it. Future conference programs will be affected by the manner in which folks respond to this feature. Also, all speakers for this conference have been notified and we hope they will be able to attend. Ministers are supposed to be at conference. And if it proves impossible for any assigned speakers to attend we do wish that they would get their addresses in manuscript form and send them to the secretary, Rev. John F. Locke, Woodstock, Virginia, by the week before conference so that there need be no open places so difficult to fill on the spur of the moment. Brother Ankrum will have directions for reaching Oak Hill printed in the Evangelist. Now let us make this a great conference with the good people of Oak Hill in their fine new church building.

E. L. MILLER, Moderator.

#### WHAT IS A "STEWARD?"

By Clara A. Alexander

Mary, who is in junior high school, has had a very bad cold and has been obliged to stay at home for two weeks. She has found a new "game," as she calls it—the study of the meaning of words, as they are given in her father's big dictionary. Last week, when preparing her Sabbath school lesson, Mary looked up the meaning of the word "steward," and I am sure you will be as interested as she was, in what she learned.

Long ago, when the people of England were the Anglo-Saxons, men employed on a farm to look after those cattle which were kept in pens, were called stewards, from a word stie which meant sty or pen, and a word weard which meant keeper, or warden. These stewards had to take care of their master's cattle, at first. By and by, the word came to be given to a man on an estate who took charge of any particular work for the master,—the man whom the master would hold responsible for the trust he had given him. In the course of years, the spelling of the word changed, but a "steward," like the old "stieweard" is a man who is entrusted with the management of his master's property or business.

These were really stewards, therefore, of whom Jesus spoke in a parable he told one day to the people who followed him, and listened to his teaching.

There was once a man, he said, who had to make a journey into a far distant country. He would be gone a long time. So he called to him his servants, and entrusted money to them with which they were to carry on the business till he returned. One man was given five talents (and a talent was a sum of money worth \$1,000). Another was given two talents, and a third received one talent. He treated each servant alike in giving him something in trust, but he gave different sums, according to each man's ability.

And straightaway he started upon his journey.

Now the man who had five talents promptly took up the business in hand, and doubled the money given him by his wise management. The second man did the same and doubled his money.

But the third man dug a hole in the ground, and hid the money his master had entrusted to him.

After a long time, the master returned and called his stewards to bring their account books for him to see.

When the first man made his report, the master said, "Well done thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

When the second man made his report, the master said: "Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

Came forward the third servant, with fear in his heart and a whining excuse on his lips. "I knew you were a hard man," said he, "reaping where you did not sow, and gathering where you did not reap," (you see, he was trying to abuse his master, in order to excuse himself) "so I was afraid to try to use the talent you gave me. But I dug a hole and hid it, so no one would know I had it from you. I kept it safe, and here it is," and he held out the money he had received.

His master, looking at him said, "You have been a wicked and lazy servant. If you felt so, why did you not put my money in the hands of exchangers" (bankers we would call them today) "so I would have had at least my money with the interest on it?" Then he turned to others standing by, "Take the talent from him, and give to him with ten talents. For unto every one that hath shall be given, but from him that hath not shall be taken away even what he has. And remove this servant from my presence. He has been an unprofitable man." The other two would go into their master's presence to give him more blessed service. This one was sent away from the joy and happiness of the master's home.

Mary has found another word in the dictionary. Whereas the word "talent" once meant money, this parable that Jesus told has given it another meaning. A person of talent is one who has ability along a certain line. We are in danger of thinking only those who have special and large ability are talented. But that was not what our Lord was teaching. He was teaching that he has given something to each of us to use for him, and when he returns to earth, each of us will be called to give him an account of how we have used it to advance his cause.

Each servant received something and it was the master's own concern that some were given more than others. So the Lord puts in one man's hand many things to use for him. You all know some one boy or girl who ranks very high in every class, while others excel in mathematics or language, or music, or some one study. Some have plenty of spending money, from which they can give to God's causes or to God's poor. Others who give do so—by actual denial of some desire—hardly ever of some actual need. The reason the master rebuked his servant and sent him from his presence, was because he was lazy, "slothful." He did not try to do anything.

He was like Janet. Janet has a beautiful voice, but she is pouting and sour because she could not go away from home this year to study music. "Nobody around here can sing," says Janet, and she refuses to help in the choir, or with the primary children, though she has been asked again and again, and though she could thus aid greatly in the worship of God's house. She prefers to "hide" away the talent God has given her.

Tom is earning money after school and on Saturdays. "Give any of it away?" says Tom in astonishment. "Why I need it all. I'm saving to go to college." He forgets that he is just a steward. His health and earning ability are all given him as a talent from the Lord. Yes, because Tom has a good object in view, he is failing to give even a share back to him who gave him all he has.

That is what a steward is. One who is entrusted with that for which he is to render account. That is why we have this lesson today, so we can recall to our own minds all the talents God has given; so we can consider whether we are faithful to the trust, or whether we are unfaithful, like the unprofitable servant; whether we are giving God his share of time, ability and money, or whether we are neglecting and wasting all, or spending it wholly on the thing we want for ourselves. When he returns what account shall we give?

Christian! That word sums up the best both on earth and in heaven.

### A UNIQUE SERMON

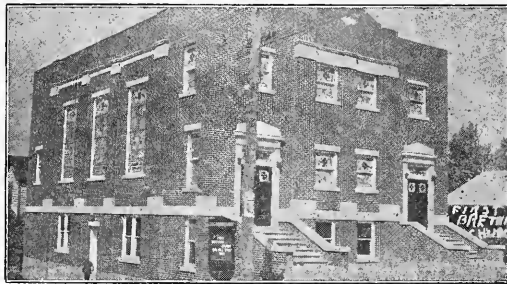
In illustrating a recent sermon on the parable of the talents, Dr. George S. Sutton, of the Marlborough Heights church, Kansas City, Missouri, gave a number of young people twenty-five cents each and asked them to increase and return it to apply on the benevolent budget of the church. In three weeks an impressive service was built around the reports of these young people. One girl returned \$12.25, another girl \$5.00 and a boy \$5.00.

When your brief life is over, my friend, what then? Are you too silly to live and too great to die? Then you belong neither to time, nor eternity.

The child that vexes us now, may some day be a prop to hold us to our feet, when the traveling grows hard on the highways of life.

The only hope for the leadership of the tomorrow, is that it may find its direction from the God of Abraham, Isaac, and Jacob. The changeless God rules all times.

**The Convention  
Church, Oak Hill,  
West Virginia  
Freeman Ankrum,  
Pastor**



## ANNOUNCEMENTS

### MANSFIELD, OHIO

Communion service will be observed on Sunday evening, May 19th, at 7:30. We are hoping for a 100% attendance on the part of the membership. Neighboring Brethren are invited, likewise other Christian people who wish to observe this three-fold service.

R. D. BARNARD, Pastor.

### OAKVILLE, INDIANA

The Oakville, Indiana Brethren will hold their regular spring Love Feast on Monday evening, May 27, 1929. (D. V.) We invite all those of like faith to be with us in the observance of these ordinances.

S. C. HENDERSON.

### CARLTON BRETHREN CHURCH, GARWIN, IOWA

As we have accepted the resignation of Brother W. E. Thomas we are in need of a pastor for another year. Any one who would like to consider holding a pastorate at this place may write to Mrs. Perl Lowry, Garwin, Iowa.

### ACTIVITIES AT BRETHREN RETREAT, SHIPSHEWANA LAKE, INDIANA

June 9th—Sunday school organized.

July 4th—Independence Day—Rally of Brethren churches.

July 7-14—Young People's Training School.

July 14-21—Bible Conference and Ministers' Training School.

July 21—Closing Day of Bible Conference.

July 28, 3:00 P. M.—New Paris Pastor B. H. Flora.

August 4, 3:00 P. M.—Ardmore Pastor, C. R. Sensenbaugh.

August 11, 3:00 P. M.—Milford Pastor, Walter Gibson.

August 18, 3:00 P. M.—Brighton Pastor, C. D. Whitmer.

M. A. STUCKEY.

### ON TO OAK HILL, WEST VIRGINIA, FOR THE CONFERENCE OF THE SOUTHEASTERN DISTRICT, JUNE 11 TO 13

Inasmuch as inquiries have commenced to come in regarding the coming District Conference to be held at Oak Hill, West Virginia, June 11-13, it may help some who are contemplating the trip to give the following information. Oak Hill is a modern city of three thousand people located in Fayette County and is a city on top of the mountains, with an elevation of 2000 feet. It is located upon United States Highway North and South, Number 21. Also High-

way Number 19. United States East and West Highway Number 60, otherwise known as the Midland Trail, is 20 miles north of us. Numbers 21 and 19 leave the Midland Trail a few miles east of Gauley Bridge and a few miles west of Ansted. The guide post located at the junction of these roads does not have the name of Oak Hill upon it but the name of Fayetteville, the county seat, which is only seven miles north of us. These roads are all hard surfaced. There are a few miles of nine foot road but in the main the roads are of the width specified by Federal Aid. Oak Hill is approximately 150 miles west of Lexington, Virginia. Those coming from Virginia with the exception of those from the southern and southwestern part of the state should take Route number 60 from Lexington. This is a splendid road opened up last fall. People from Oak Hill drive to Washington, D. C. in 12 hours over these roads. Oak Hill is also located upon the Virginian Railway. The C. & O. passes near and taxis meet all trains at Thurmond. There is also a Bus line through here that connects with the large network of bus lines throughout the Eastern United States.

The people of Oak Hill are making plans to entertain the Conference in their best possible manner. Lodging and breakfast will be furnished free. Other meals will be served in the dining room of the church, at a cost of thirty-five cents each. Every effort will be made to provide a pleasant as well as a profitable time for the delegates and visitors. The church is located in the

very heart of the city and about one hundred feet from the main North and South Highway.

It is the desire that this Conference be one of the best from the standpoint of attendance and accomplishments that this District has ever had. Oak Hill invites and welcomes you.

FREEMAN ANKRUM, Pastor.

## OUR LITTLE READERS

### WAS HE A COWARD?

A group of boys had stopped upon the sidewalk. To the left of them were large grounds, laid out in walks and thickly dotted with shrubbery. Around the grounds was an iron fence, and the boys stood just beside the wide gateway.

Three of them were warmly clad, but the fourth boy was poorly dressed, and stood apart from the others, his face flushed, his hands thrust into his pockets. He was a sturdy fellow, with mild blue eyes and a resolute mouth. There had been a quarrel, and the three boys had taken sides against him.

"Ben Greenleaf, you are a coward!" one of them said.

"Well now—maybe not," he replied, his blue eyes sparkling.

"Why don't you prove that you are not?" was the retort. "Dick called you by some ugly names."

"He will be sorry for it some time," replied Ben.

"Is that a threat?" asked Dick Carson haughtily.

He was tall, slightly-built boy, with a bright red scarf around his neck. He was not a match for Ben in any way, though he thought he was.

"Knock his hat off," said one of Dick's companions. "See if he'll stand it."

"Why don't you fight?" asked the third boy glaring at Ben. "You shall have a fair play. We are Dick's friends, but we will not interfere."

"Oh, I wouldn't want you to," replied Dick Carson. "I'm quite able to handle him. Will you fight?"

A faint pallor came into the sturdy boy's face. He tightened his lips, then said, "No."

"You are afraid."

"You would get the worst of it, Dick."

"Oh, my!" exclaimed Dick. "You don't want to hurt me—eh? Well, now that's kind of you! I'll see what sort of stuff you're made of."

As he spoke he stepped forward and struck Ben a blow on the cheek with his open hand. It was not a stinging blow, but it was a very tantalizing one.

Ben Greenleaf's face flushed, and his eyes snapped. He had a fierce struggle with himself; but it was not long, for he knew where to look for strength.

"You have concluded to pocket the insult, eh?" Dick asked with a sneer.

"You're made of putty!" said the second boy.

"You're a coward!" declared the third.

"I am brave enough to walk away," Ben said, with a slow, hurt tone. "The Bible says that he who ruleth his spirit is greater than he who taketh a city."

"Just listen!" said Dick Carson.

"Let's call him the little parson," said one of the boys. At this all the others laughed.

A lady came from behind some lilac bushes and walked close to the iron fence. She had seen and heard all.

When Dick Carson saw her the blood rushed to his face. He knew her and was ashamed of how mean he had acted.

"Greenleaf, come here," she said. "Wait boys."

She spoke quietly, but there was something very firm in her voice.

The poorly-clad boy walked nearer, with a humble, shy air.

"Dick," Mrs. Webb asked, "was not your little sister Nelly nearly drowned last summer?"

"Yes Ma'am."

"She was bathing, wasn't she?"

"With Mamma. The undertow carried her off."

"Who saved her? Do you remember?"

"Some boy, Mrs. Webb."

"You never learned his name?"

"No, Ma'am."

"Was he a coward?"

"A coward! I should think not, Mrs. Webb! It nearly cost him his life!"

"Master Greenleaf, have you the medal with you?" asked Mrs. Webb.

"Yes, Ma'am," stammered Ben.

"Show it."

"Oh, never mind it, Ma'am," he said, his face reddening.

"Show it," she said again.

He showed the medal very shyly.

"Mrs. Webb," asked Dick Carson, with wide-open eyes and flushing cheeks, "is this the boy who saved our little Nelly from drowning?"

"Yes, Dick. Is he a coward?"

"Mrs. Webb, I have been taught a lesson," Dick Carson said humbly, "I now have a better idea of what real bravery is."

True bravery is courage to do the right at all times, and Ben has proved himself a boy of courage before his enemies.—God's Revivalist.



## EDUCATIONAL DAY

JUNE 2-9

### A Liberal Offering from Every Church



Ashland College Must be standardized this year. But this is what we absolutely must have to qualify:

The minimum total endowment must be \$550,000.

Our present PERMANENT ENDOWMENT is \$300,000.

The LIVING ENDOWMENT required is \$250,000.

To make this amount the churches must give this year an Educational Day offering of no less than \$5,000.00.

We can do it, if we Will,—if every church will do its share on

## Educational Day





Volume LI  
Number 21

May 25  
1929

# THE BRETHREN EVANGELIST

Special EDUCATIONAL WEEK Number



FOUNDER'S HALL—ASHLAND COLLEGE

GIVE TO THE SCHOOL AS TO THE FUTURE OF THE CHURCH

## Signs of the Times

by  
Alva J. McClain

### THE "Malady of Self-Delusion"

"It is difficult for men in high office to avoid the malady of self-delusion. They are always surrounded by worshippers. They are constantly, and for the most part sincerely, assured of their greatness. They live in an artificial atmosphere of adulation and exaltation which sooner or later impairs their judgment. They are in grave danger of becoming careless and arrogant."

I have forgotten who is the author of the above sentences, but they are an accurate analysis of one of the deadliest snares into which any successful leader of men can fall. The admirers of a "great preacher" can sometimes actually destroy him with compliments and constant agreement. The people who think he is a "great man" will always tell him about his greatness. But the sincere friends who see his faults seldom have the courage to tell him. And so after a while, living in an "artificial atmosphere of adulation," he becomes convinced that he has no faults, that he is always right in his judgments, and that to disagree with him is the unpardonable sin. Finally, thoughtful men decide to let him alone, and after that he ceases to grow, being gradually smothered in the sickly air of "admiration."

### PRESIDENT HOOVER and the Bible

The president, in a message to the National Federation of Men's Bible Classes, paid a very high tribute to the Book of books. He said:

"There is no other book so various as the Bible, nor one so full of concentrated wisdom. Whether it be of the law, business, morals, or that vision which leads the imagination in the creation of constructive enterprises for the happiness of mankind, he who seeks for guidance for any of these things may look inside its covers and find illumination. The study of this Book in your Bible classes is a post-graduate course in the richest library of human experience. As a nation we are indebted to the Book of Books for our national ideals and representative institutions. Their preservation rests in adhering to its principles."

Christian people everywhere will applaud this wise utterance from a great man. And yet some will feel that the President passed over the most important thing of all. The Bible does instruct men in the matters of "law, business and morals;" but the greatest purpose of the Bible is to reveal Jesus Christ the Son of God. And unless we find him in the Book, all the rest will in the end go for nothing.

The proof of this is to be found in the words of Christ himself: "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me." (John 5:39 A. R. V.) Those learned Jews to whom Christ spoke these words believed thoroughly in the value of the Scriptures, especially in the realm of law and morals. But in their "searching" of the Book they failed to find Jesus Christ, and in missing him

they missed everything. Don't forget it—there is no "life" in the Bible apart from the Son of God.

## NUMBER 42060

This number is interesting because it denotes the number of the richest man ever sentenced to a Federal prison. Mr. Sinclair, oil operator worth one hundred millions, having exhausted all the resources of legal machinery to escape his ninety-day sentence, has at last gone to jail.

One of his business associates says that if the authorities will only turn the jail over to Sinclair and let him run it for the ninety days, he will "take it out of the red ink" and put it "on a paying basis."

This helpful suggestion is just a bit late. No one questions Mr. Sinclair's ability to save money for the United States government. The trouble is that he has never before shown any inclination in this direction. That's the reason he is in jail now. The government can only judge from past experiences with Mr. Sinclair, and these have not been happy. High ability does not necessarily make a man trustworthy.

## Questions & Answers

Conducted by  
J. Allen Miller

Readers are invited to send in suitable questions, which will receive consideration as space permits.

### 32. What is the significance of the term "Gloria in Excelsis?"

The full form of this expression is "Gloria in Excelsis Deo," meaning "Glory to God in the highest." It took the form of a chant long ago, beginning with the words, "Glory be to God on high." We call it a doxology, meaning thereby any formal ascription of praise or glory to God. It is an exclamation or prayer in honor of the majesty of God. St. Paul uses what we call a doxology in closing some of his epistles, or even elsewhere. See for example, Romans 9:5. The Hymn of the Angels in Luke 2:14 is also called a doxology and is the original basis of the Gloria under discussion. The so-called great doxology is an expansion of the Angelic Hymn and is used in the Roman church at the celebration of the Mass. What we call the lesser doxology is the more familiar form, and wholly extra-biblical, "Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now and ever shall be, world without end. Amen."

### 33. What does it mean when it says in First Corinthians that prophecies, tongues and knowledge shall fail or pass away?

The questioner doubtless has in mind 1 Cor. 13:8 which reads as follows: "Love never faileth; but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away." The careful Bible student will note that the passage stands in the wonderful 13th chapter of First Corinthians. But he will also note that this chapter is in the very heart of the section in which St. Paul discusses the Spiritual Gifts of the Apostolic Church. It forms a part of that discussion and a

most important one. A reading of this section will disclose the fact that some of these gifts which the Blessed Trinity dispenses are permanent and some are transitory. Some of them passed with the men who were the special and immediate recipients of them. There is therefore no reason whatever for having any argument over the statement that "prophecies," "tongues" and "knowledge" shall cease. Each of these has a technical meaning in the chapters 12, 13, and 14 of 1 Cor. They simply ceased to be exercised when in God's providence the purpose for which originally conferred was accomplished. Take the most readily traced one of the three, namely, tongues. This is one of the charismata, spiritual gifts, which Paul has under consideration. 12:28. Read also 14:2ff. Then note, that "Love" according to the whole 13th chapter surpasses not only tongues but also certain other of these gifts.

34. What do you think of short pastorates? Are they conducive to the best interests of the local church? I know a minister in \_\_\_\_\_ church that has now entered upon his thirtieth year as pastor of a church. His church is in a fine condition and growing, but I also know a deacon that holds that three years is a sufficient length of service for any pastor, no matter what his standing may be and what his services are.

I desire to put my opinion in capitals so that I may not be misunderstood by any one who may read this. I BELIEVE IN THE LONG PASTORATE. I have been an observant student of church life for forty years and my observation justifies my convictions on this matter. Even those denominations which formerly held to fixed and rather short terms for their pastorates have so modified their church law so as to make it possible for men to remain just as long as the minister and the people he serves wish to continue the pastoral relation. IT MAKES FOR STRENGTH, STABILITY AND CONFIDENCE. Our Brethren people are certainly waking up to the many advantages of retaining a faithful and efficient man for longer periods than formerly. A man can plan his work and work his plans. He is not under stress of the "moving strain" always staring him in the face. May long pastorates multiply.

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Business Manager

# THE BRETHREN EVANGELIST

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## The Church's Obligation to Ashland College

The brotherhood is face to face with a most urgent and significant appeal as Educational Day approaches. It is urgent because the need must be promptly and fully met or the church stands to lose much by its failure. It is a matter that cannot be longer delayed. It is a significant appeal because it is vitally related to the future of Ashland College and, as well, to the future leadership and character of the church. It brings to us an obligation that is unavoidable, one that cannot be side-stepped, and one that drives us with compelling force to immediate and adequate undertaking.

Our obligation to meet the financial needs of Ashland College is evident in the first place from the very simple fact so often stated from these columns that we cannot have an efficient and recognized educational institution without it. And unless we have a standard college, we can have no real college at all. It has been determined from experience in college administration and by organized agencies set for the control of educational standards that schools of certain size must have a certain amount of regular and dependable income in order to function properly. For example, a school of two hundred pupils needs a minimum endowment of \$300,000, drawing interest at five per cent. And for each additional hundred of students there must be an additional endowment of \$50,000. Ashland College numbers about three hundred students, and so her required endowment according to the experience of colleges and the demands of controlling agencies, is a minimum of \$350,000. This she must have before she can be recognized by the North Central Association of Colleges and Secondary Schools. And from now on the college that is not able to meet the standards established by this controlling agency will not have the right to function as a college. Colleges have had to close their doors this very year because they were unable to meet the demands. Ashland cannot ask for, nor expect any special consideration. There is nothing she can say or do about it but meet the requirements. If we want a standardized school, we have simply got to measure up to the demands, which are after all only reasonable, and justified by the experience of college administrators the country over.

Our obligation also rests upon the very vital relation that the college sustains to the church and its future. No church can effectively or long do the work committed to it in this day without a trained leadership. And if it is to have a trained leadership that has faith in the church's distinctive mission and message, that leadership must be trained in its own educational institutions. This fact is so obvious that it needs no argument. And it is true not only of the ministry and missionary leadership of the denomination, but of the lay leadership as well. The worthy young people in every congregation will be of far greater value to the church's future and will be more thoroughly established in the faith for which the church stands if they be permitted to do their college work in our own denominational school. This is a vital consideration to those who believe strongly in the importance of the contribution that our church is ordained to give to the world and the growing Kingdom. And that ought to include us all, for if we

have not a strong confidence in the worth of our church's mission, we are greatly to be pitied, and are ourselves proof of the need of an education with a denominational slant.

Moreover our obligation to give financial support to Ashland College rests upon the fact that it provides the type of education that the young life of our day is needing badly. It is a frankly and avowedly Christian school and has set as its high purpose the giving of a decidedly Christian education—Christian in the instruction it imparts and Christian in the conduct and life habits it encourages. That is the outstanding distinctive mission of the denominational college, and that is the one excuse for its existence. Manifestly the church controlled college cannot compete with the

great state universities in purely educational matters, but the church is not satisfied to have higher education offered to its sons and daughters entirely without restrictions. It is concerned about faith being preserved and strengthened, and conduct and life being motivated by spiritual ideals and standards. This is what gives Educational Day its religious appeal. This is what justifies the claim of our college on a part of the Lord's money entrusted to our people. These restrictions constitute its advantage, along with other distinctly Christian colleges, over the state schools. As long as the college maintains this advantage it has a right to call upon us for support, and the fact that it is seeking to preserve this distinction in a unique way places us under obligation to support it liberally with our gifts.

The fact that it seeks to maintain restrictions on the thought content and habit-forming activities of the student body will necessarily deprive it of the gifts and young people of certain types

of parents. Those who believe that the student should not be restricted in his conduct and indulgences, that he or she should be permitted to dance, to play cards, to smoke cigarettes, to fritter away time in pool rooms and to burn up energy and waste time in other questionable, if not harmful ways, will not give their support to a definitely Christian school. But the high minded Christian, the man or the woman who believes that the teachings and spirit of Jesus and his apostles should be adhered to in the education and training of the young as well as in church creeds and conduct, has a privilege as well as an obligation to stand by a school that is reared upon such theory. And by thus standing by such a school, giving young life to be trained and money in sufficient sums to enable it to function unhampered, the church behind it has a right to insist that it shall not depart from that Christian faith and those restrictive and disciplinary principles of life and conduct that have given the church its place in the world. Let students and money that cannot conform to such ideals go elsewhere.

Ashland College is the church's school, established to serve the church, built around the church's ideals and tenets, and its future is in the church's hands. Furthermore, it is the church's only institution of higher education; that makes it strategic to the church's future and life. The church cannot do without it, nor can it afford to be negligent about its support. The college in a sense has the making of the church in its keeping. The efficiency with which it

### THE OUTLOOK ENCOURAGING

Excerpts from a letter from Professor E. Glenn Mason, now on leave at Ohio State University:—

"After talking over the possibilities of the denominational college with several men here, I am convinced that there is a strong feeling that there is a bright future for such colleges, whose program is forward looking and worthy, and whose financial condition is healthy. From your reports supported, conscientiously and enthusiastically both by Anspach and Shively, and the confidence that the Examiner of the State University seems to place in the earnest effort that you are making to gain the necessary recognition for Ashland College, I am frank to say, that I am more encouraged than at any time during the past two or three years \* \* \* If we are once in the North Central Association I believe that our future standing will be secure and this will show in student numbers, larger support, and otherwise."

discharges the high responsibility is determined in no small way by the equipment that the church supplies. Let us give, therefore, on Education Day as to the future of the church.

## A Memorial of Sacrifice

Memorial Day is a day set apart for the remembrance of service and sacrifice. That is why we decorate the graves of the nation's dead and hold services in honor of their memory—because they served their country at such a cost, they sealed their patriotic devotion with their life's blood. We honor them not because they died, but because they served and died unselfishly, because they sacrificed for a great cause. It is in memory of men who lost their lives in sacrificial service that we pause in the midst of the mad rush of our modern life to offer a prayer and to place a wreath and a flag. They who lost their lives are now finding them—they are living again in the memory and affection of their fellow-countrymen.

How strangely and almost unwittingly we are cooperating to

generally suppose, but unselfishness and service. It is no longer the survival of the fittest that scientists tell us is the proper and dominant principle in the improvement and progress of the human race and of animals, but mutual helpfulness and cooperation. The selfish, inconsiderate individual, who has no thought but for his own ends, and desires nothing but his own glory and power, will ultimately find that he is trying to make his way against the very laws of God and of life.

And it is just as true of nations as of individuals. The principle

*(Continued on page 15)*

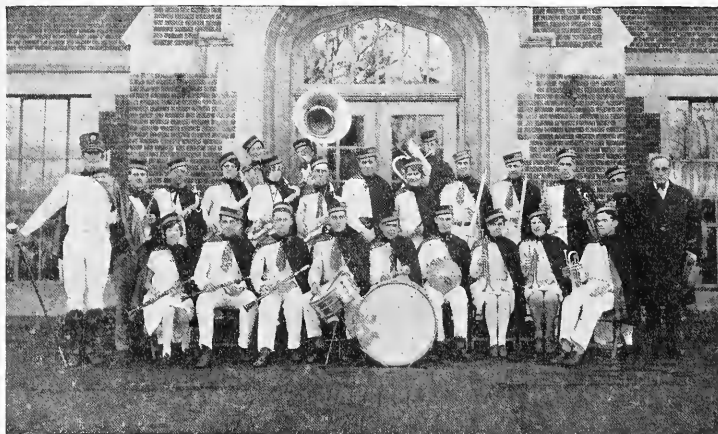
## EDITORIAL REVIEW

There will be a paper next week, but none the week following, that is, none for the date of June 8th. Those having special notices or announcements that cannot wait for the issue of June 15th, should have them in the editor's hands not later than Monday morning, May 27th.

For the benefit of Ohio Endeavorers, we would like to call attention to the State Christian Endeavor Convention to be held in Dayton, June 25 to 28. Further notice will appear next week.

Our Allentown, Pennsylvania, Brethren had a big day on May the 12th, observing Mother's Day in the Sunday school with a special program, a special preparatory sermon by the pastor, Brother Christiansen, at the morning service, and a well attended communion service in the evening.

The Brethren at Canton, Ohio, held their second annual celebration of the dedication of their new church, on Sunday, May 5th. As the result of special effort they had a banner attendance at the Sunday school, the number being 415, and the offering being \$165 plus. The preaching services were also largely attended and impressive messages delivered by the pastor, Dr. J. C. Beal. The Christian Endeavorers concluded the day with a vesper service.



ASHLAND COLLEGE BAND

One of the Attractive Features of Student Life at Ashland.

bring about a fulfillment of that paradoxical statement of Jesus about losing life and finding it! It is good that we have such a day, for it is seldom enough that we give serious thought to the great ideal of sacrifice. It is difficult for the human mind to understand such truth; we cling to our lives; we desire first place; we seek selfish ends. That was the trouble with the disciples of old. They were selfish, desiring each their own advancement and coveting the places of preferment. The teaching of Jesus that greatness was to come through service and life through death, that the servants were to be the masters and that only those can find their lives who are willing to lose them, was hard to receive. And human nature remains the same,—it is just as hard today; it is still so contradictory to all the principles of human thinking and action that it seems unreasonable. That was one of the outstanding characteristics of the teachings of Jesus,—they were diametrically opposed to our unregenerate human nature and our perverted inclinations.

But unreasonable though it seems, the truth of it is demonstrated when we consider those whom the world most sincerely delights of honor. As Dr. W. Scott Stranahan says: "History has been increasingly expounding this teaching of Jesus. Ambition and selfishness destroy men and nations. The predatory powers, like the predatory animals, invite and in the end secure their own undoings. Increasingly the world becomes democratic and insists that it will not have masters, but only leaders who are servants." There are reversions occurring in the affairs of men and nations ever and anon, but though intermittent in its progress, the long trail of God's truth is nevertheless onward and upward. The truest and most fundamental law of life is not selfishness, as men

Send your Educational Day offering promptly to Ashland College, Ashland, Ohio. Next week's issue will continue the promotion of our Educational interests. In the meantime let us prepare the greatest Educational Day programs that have ever been scheduled for our local church constituency, and seek to lay before our people in a clear and convincing manner the unequaled importance and urgency of this offering. It ought to be the biggest offering in our history for this purpose.

A successful revival was recently held in the church at West Kittanning, Pennsylvania, with Brother J. L. Gingrich as the evangelist. The pastor is Brother Samuel J. Adams, who has been faithfully shepherding these people during the brief time he has been in charge. The visible results are thirty-eight confessions and three reconsecrations. This church seems to be coming forward in splendid style, and doubtless, if it but lays hold on it, it has a great future, as Brother Gingrich suggests. And under its faithful leadership we may believe it will endeavor to do so.

Our Christian Endeavor readers are treated with a splendid report of the activities of the Endeavorers at Washington, D. C. The way they have taken hold of objectives of Christian Endeavor and have sought to make their society more efficient indicates a wide-awake leadership, as well as a splendid group of ready and willing co-workers. We have other good reports from various societies and will publish them as rapidly as space permits. This is the first time in our memory when Endeavorers reported more rapidly than we could publish their reports. But keep coming; we will take care of them promptly.

## Some Advantages in Attending a Small Denominational College

By President Edwin E. Jacobs, Ph.D.

An analysis of the advantages of attending a small denominational college seems to reveal the following facts. In listing these advantages, there is no intention of discrediting either the state universities or the larger colleges of whatever variety they may be. I want only to call attention to some of the salient and potent factors which rightly contribute to making life at a small Christian school worth while. In some cases, doubtless, the larger schools have the advantage, but when summed up it would appear that the following points should be carefully weighed when making comparisons between the various types of undergraduate schools.

1. Costs. For the most part, I believe that the costs at such a school as Ashland are somewhat less than at larger schools. The tuitions are less as are also the various fees. For parents who are limited financially, this is an important item.

2. There are less counter attractions at a small school. When Woodrow Wilson was president of Princeton University, he made a remark that became famous. He said that there "was danger of the sideshows consuming the main tent." By which he meant, that with all the outside activities and attractions, the student's mind was diverted to these at the sacrifice of scholarship. And it might be well to note in passing that the first duty of a college is to see that circumstances are such that the young person may learn. Where there is no learning, there is no college. Nothing can take the place of scholarship. If colleges are not places for search after truth, then they are not colleges. Around the Harvard yard, the walls bear over and over again the intriguing word, "veritas." It meets you at every turn. Nothing could be more important than this. So if there are less counter attractions at a small college, this point is greatly to their credit.

3. Discipline may be, and ought to be, personal at a small Christian college. It is vastly easier to say, when some dereliction is committed, that "we have a rule" and then sit back and smile. That is relatively easy and takes but small mental effort, but to attempt to weigh and consider personality and motives, takes infinite patience and insight. Only the immortals know how hard small schools have tried to forgive, forget, and try again, and hold out hope. If there is to be any crown laid up for colleges for a genuine service to humanity, then that ought to be the basis of the prize. It is the constant claim of such schools that they "save" men, give them a second chance, and strangely enough, it sometimes succeeds and young people who have only committed some minor folly, turn out well. I regard this as one of the most important functions of the school with a limited enrollment.

4. There is, also, greater chance to make a place in some student organization of the school. We have here the gospel teams, various musical organizations, athletics, the Y. M. and Y. W. C. A., etc. There is opportunity here for every student with talent and inclination, to join at least one student organization. And we find that the student who has interested himself in at least one worthwhile organization is better contented, more loyal and interested, than those who never join anything. It is the aim of our Dean of Men to have every student join at least one student organization. In athletics, we receive some and make the others. This is sound athletic policy.

5. Such schools also pay much attention to character. Perhaps all schools are beginning to see that education apart from character, is not complete and, in a measure,

at least, impossible. The small Christian colleges have boasted for years that they stress this very essential feature of education and they do lay emphasis on this point. And if they do, they are certainly serving well their day and generation for nothing could possibly be more important.

Lastly, the small college boasts that well-known element, the so-called personal touch. What this is worth can not be easily measured but the worth is doubtless great. Just what it does mean for young people to know personally, and sustain a sort of a comradeship with, men of culture, can only be estimated. It ought to be well known that, after all, the teacher is the *sine qui non* of all education. Other things are important but the teacher is all important. His breadth of vision, his culture, his character, his personal bearing, his morals,—these are the things of priceless worth in any teacher.

In the small denominational college men are born again. Under the scholarship and cultural leadership of the various teachers, souls find themselves. I can name now many a young person in graduate universities who date their awakening intellectually, not to the high school, but to the inspiration of this college. Of course, this might happen in a large school and often does, but still I am thinking of the personal touch of great-minded men and women who compose the faculty of a Christian college of some 500 students. And if the college such as I have in mind, can perform this highly desirable end, it would seem as if it were serving a very important end in the general field of learning. Character and culture, learning and emotional reactions,—these two factors in edu-



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cation can as well be mixed with a master's hand in the small denominational college as elsewhere, and in many cases, better.

Ashland, Ohio.

### DANGEROUS EDUCATION

Godless Education is the world's most dangerous force. Germany tried it previous to the Great War and the world suffered horribly from it. There were no private Christian colleges in Germany. Had there been there would have been a great and influential body of cultured and capable men and women who would not have been subjected to military domination as were the large group of intelligentsia who, early in the war, issued a manifesto to the world justifying Germany's position. Let Christian colleges die and worse wars than the one just closed will harass mankind.—President M. B. Adams, in Western Recorder.

## Keeping At It

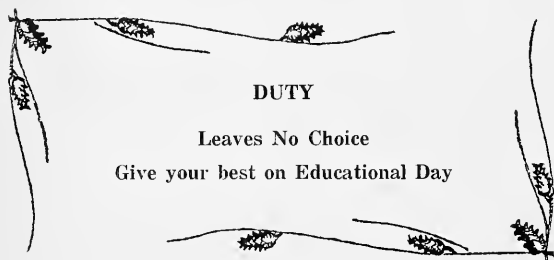
By Dean C. L. Anspach, Ph.D.

A large advertising agency in Philadelphia carries on its business seal the motto "Keeping Everlastingly at it Brings Success." This motto could be applied to Ashland College, for its present status, economically, has been the result of hard and diligent work on the part of those who were and are responsible for its administration. The success of our college has been due to the undying interest on the part of the ministry and laity.

There was a time when movements and organizations could be established without great financial expenditures. The old colleges and universities could be administrated as was suggested in the statement that, "a university consisted of Mark Hopkins on one end of the log and a student on the other," without difficulty. The last ten years has seen a remarkable change in methods of college administration. It is still true of course, that good instruction is essential and it might be true that Mark Hopkins with a student and a log, might constitute a university, but modern accrediting agencies are insisting on more equipment than a log. Right or wrong a college like ours cannot argue the case, but as has been pointed out before, must meet the demands of these agencies.

Because of the belief in Christian Education and the desire to maintain a Brethren College our church has kept everlastingly at it, until we have attained our present position. We come again with a plea for a large Educational offering, for unless we continue to "keep at it" we will lose all that we have gained. If we had a large permanent endowment the size of the Educational Day offering would not be so important, for our position would be stabilized by a permanent income and our temporary gifts might fluctuate. In order to meet the North Central Association standards next year, it will be necessary for us to have an Educational offering of at least five thousand dollars (\$5000.00), any sum less than this will endanger the standing of your college, not only from the standpoint of the association, but also in making it impossible to conduct the college because of a decrease in its financial income.

I am quite sure that each member of the Brethren church is willing to invest an average of twenty-five to



fifty cents (\$.25-\$.50) a year to guarantee a church investment of approximately one million dollars. We have at Ashland in real estate, equipment and endowment, approximately that amount. The investment is worth little unless it is operated for the benefit of the church. It cannot be operated without income; hence the necessity of a large Educational Day offering. A sum of twenty-five to fifty cents (\$.25-\$.50) per member has been suggested, which of course means that it will be necessary for some members to give more than this amount to maintain the average.

It might be said here, that the Brethren church has so far responded to our endowment plea in an admirable manner. There may be some question as to the manner in which the money contributed by the churches is being spent. Not one cent of the endowment funds is being expended for current expenses; every dollar contributed by the churches has been properly invested in good securities and remains here under the control of the church. The income from our investments plus the tuition paid by the students is not large enough to take care of the expenditures, hence the necessity of appealing for an offering of approximately five thousand dollars (\$5000.00) in order to guarantee the continued operation of our college. If the Brethren church will continue to "keep everlastingly at it," the future of Ashland College will be assured.

Ashland, Ohio.

## Strike While the Iron is Hot

By Charles H. Ashman, Ashland College Trustee

We remember this line, "Strike while the iron is hot," from a song the Glee Club at Ashland used to sing some twenty years ago. Right now, the iron is hot in Ashland's history of Recognition. Dr. Jacobs and others have been stirring the fire for a long time to bring it to the point of white heat. Now is the time to strike! What we do we must "do quickly." Ashland must enter the proper Association of Colleges and Universities within the next year or her future is most uncertain. Some even go farther and say that her future is doomed. Her recognition is not a matter of choice or convenience or prestige, but of necessity. The things we need in order to enter are things we ought to have anyhow. We should have had them years ago, but this necessity has awakened us to a realization of our need.

Now, Pennsylvania churches, we have been selected as your representative on the Board of Trustees. We urge you to have "Educational Day." It is most imperative that every church in the District observe this day. The supreme thing in "Educational Day" is the offering: Yes, money!!! Now is the time to secure the gifts. A dollar right now means more than at any other time in the history of Ashland. Ashland College graduates are not recognized in Pennsylvania right now just because we are not in the Association. We are not in the Association for only one reason, LACK OF ENDOWMENT. Now is the time to supply this. We need LIVING ENDOWMENT. The offering on Educational Day will be counted as such. Now, Pennsylvania churches and others, "let us perform the doing of it."

Johnstown, Pennsylvania.

## "We'er Going Forward" Exodus 14:15

By Dr. G. C. Carpenter, Ashland College Trustee

There is nothing more encouraging than the fact that we are going forward, and there is nothing quite so discouraging as the consciousness of going backward. The whole Brethren church has much cause for rejoicing in the fact that Ashland College is going forward, but to continue the forward march the churches from coast to coast will have to continue their loyal support. Every church will have to come to the front with one hundred per cent support of Educational Week, June 2 to 9.

All Brethren parents ought to appreciate the importance of keeping Ashland College in the list of first class colleges. The Brethren church cannot be loyal to her



youth who will go to college unless they will make it possible for Ashland College to be a member of the North Central Association of Colleges.

We are right at the doorstep of that Association and will surely enter if the whole Brethren church joins in providing a real Educational Day offering, "as God hath prospered," and if the whole church will continue to stand by our only educational institution.

The pressing objective is an Educational Day offering from every church in the brotherhood during Educational Week.

The College trustees from this district, now called the Southeastern District, are T. Glen Locke, Dr. D. L. Shaver, and the writer. It is their earnest desire that every church in this district shall take this special offering and thus help to maintain Ashland College in a way of which we shall feel justly proud. Every dollar given will count for twenty dollars in the endowment chest. Let the Southeastern District make Educational Day "Dollar Day" or more. What a victory that would be if the whole brotherhood would average at least one dollar per member!

Hagerstown, Maryland.

## Pelley's "Seven Minutes in Eternity"

By Louis S. Bauman, D.D.

(Continued from last week)

Not only do the Scriptures reveal an unseen world in which are to be found evil spirits as well as good, but, likewise, they testify that in that unseen world there is an abode for evil spirits,—a place called **Hades**; and, an abode for good spirits,—a place called **Paradise**. Into this latter place the Apostle Paul testifies that he himself went a brief period, "whether in the body or out of the body, I cannot tell," said he; "God knoweth."

Fortunately, the Scriptures expressly set forth the method whereby all the spirits with whom contact is established are to be tested,—tested to know of what sort they are. It is written: "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world."

The Scriptural test then of righteous spirits is in their attitude toward Jesus Christ. Some years ago, the writer attended a World Conference for Spiritualists here in California, and was surprised to find that they had fifteen or twenty songs printed on a large cardboard, for use in the Conference, selected from perfectly orthodox hymn books. There we read the titles, such as: "Blessed Assurance," "Rejoice and Be Glad," "I Love to Tell the Story," and "Jesus, Savior, Pilot Me." But, to our amazement, we found that, while the old tunes were used, the wording had been changed; but, only insofar as was necessary to delete the name of Jesus Christ from every one of them. For instance, instead of the familiar words:

"Blessed assurance, Jesus is mine!  
O, what a foretaste of glory divine!  
Heir of salvation, purchase of God,  
Born of his Spirit, wash'd in his blood.

"This is my story, this is my song,  
Praising my Savior all the day long;

This is my story, this is my song,  
Praising my Savior all the day long."

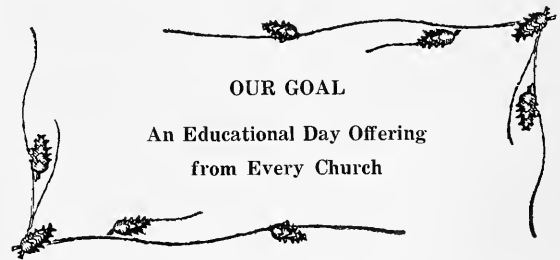
we read:

"Blessed assurance, Heaven is mine,  
Angels are guiding through forces divine!  
Truth, leading error, stronghold of love,  
Blesing our earth life where'er we rove.

"This is my story, this is my song,  
Angels are guiding, all the day long;  
This is my story, this is my song,  
Angels are guiding, all the day long."

Instead of:

"Rejoice and be glad! The Redeemer has come!



### OUR GOAL

An Educational Day Offering  
from Every Church

Go look for his cradle, his cross and his tomb."  
we read:

"Rejoice and be glad for the spirits have come,  
From the darkness of death, they have lighted our home."

Instead of:

"Jesus, Savior, pilot me,  
Over life's tempestuous sea;  
Unknown waves before me roll,  
Hiding rock and treacherous shoal;  
Chart and compass came from thee;  
Jesus, Savior, pilot me!"

we read:

"Angels, angels pilot me,  
Over life's tempestuous sea;  
Unknown waves before me roll,  
Hiding rock and treacherous shoal;  
Chart and compass came from thee;  
Angels, angels, pilot me!"

Could any one who believes the Scriptures to be an authentic revelation from God, believe anything less than that here we have "that spirit of **antichrist**, whereof ye have heard that it should come?"

Applying this test to Mr. Pelley's experience, what do we find? Though he entered, from seven to ten minutes, into the realm of apparently very happy spirits, and though he believed that he walked among and talked with the friends he knew on earth, there is absolutely no mention of having seen Jesus Christ. The entire description of his visit into eternity and its world of "happy" spirits is written with but one slight indirect mention of "the Lamb Who is the light thereof." Now, the sacred Scriptures assure us that "to depart" from this world is to "be with Christ," and that "to be absent from the body" is to "be present with the Lord." Is it possible, the divine record being true, that if William Dudley Pelley spent from seven to ten minutes in **Paradise**, he would return to tell us more about the headgear of the women over there than of the glorified Lord of that world? "I can see with perfect clarity in my mind's eye," he says, "the outline of the millinery worn by a dignified elderly lady

at whose death-bed I had been present in Sioux City, Iowa in 1923." However, as to the Supreme Ruler of that happy world, he says, "I had no mad obsession to go off at once in search of Deity." More interested in women's "millinery," and in the "white duck" that a big broad-shouldered, blue-eyed fellow" wore than in the Lord of that glory-world! In fact, the only reference to Christ made in the entire record of his wonderful experience of "seven minutes in eternity" is to state rather apologetically, "I never had anything but remorseful tenderness in my heart for the memory of the Man of Sorrows and what he epitomized in the human scheme of things." It is indeed hard for a believer of Holy Writ to believe that any one could spend even "seven minutes" in the Paradise of the righteous, and return to earth to record such an experience, and make so slight a reference with such seeming indifference to him who is the Center of it all! We are forced at least to the conclusion that Mr. Pelley spent his "Seven Minutes in Eternity" in some spirit world where the inhabitants have little or no concern for the Son of God.

Again, the central doctrine of the Bible is the doctrine of the atonement. That doctrine teaches that "there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." It is written, "The blood of Jesus Christ, his Son, cleanseth us from all sin." The cleansing of the Christian, according to the revelation of God, is a thing also that must occur before we leave this world. Mr. Pelley's cleansing came in the world beyond, and in a bloodless fountain. He informs us that when he arrived in the spirit-realm, he found himself to be "nude." He was commanded to "bathe" for his cleansing in "a clear-as-crystal Roman pool" of "delightful water." He obeyed; and, "I immediately came up garbed," he says. "The bath did something to me in the way of clothing me." Of course, this is the "bath" that provided the "elderly lady" with her "millinery," and the "big, broad-shouldered, blue-eyed fellow" with his "white duck." To those of the evangelical Christian faith, at least, all this seems like an awful travesty on the most precious article of their faith; even as it is written, "These are they which . . . have washed their robes, and made them white in the blood of the Lamb." It is a travesty that we should expect to be enacted only in a world of demons, where the doctrine of cleansing through the shed blood of the Cross is obnoxious indeed.

Not for one moment would we infer that the friends and loved ones of William Dudley Pelley who have departed from this earth, are in the world of demons; but, we would affirm, what every well-informed psychic researcher knows full well, that the spirits of the under-world are constantly impersonating our beloved dead.

We are not at all surprised therefore to hear Mr. Pelley say, "It never occurred to me that I was in heaven!" He wasn't! In relating the experience of his journey into eternity, his candid statement is,—"Whereas I had been on a bed in the moonless dark of a California bungalow when the phenomena started, the next moment I was plunging down a mystic depth of cool, blue space." Now, "down" is not the direction of Paradise, according to divine record. Nor is "up, up, up, feet first," a Biblical description of any return from that happy world. Nor is Paradise (into which the Apostle Paul says he was "caught up") ever described in the Scriptures as a "mystic depth,"—though another particular place is so described. The description of "cool, blue space" remains somewhat puzzling to us!

Nor is the language, used by Mr. Pelley's attendants who came to his assistance as he went "whirling madly"

down that "mystic depth," very assuring; for, it would be impossible for a devout believer in the sacred Word to think of reading in the Bible that, as Lazarus "was carried by the angels into Abraham's bosom," his attendants re-assured him by saying, "Take it easy, old man! Don't be alarmed! You're all right. We're here to help you!" This sounds very much more like the familiar brogue of spirits that "peep and mutter" these days out from another world than Paradise.

Long Beach, California.

(To be continued)

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## SIGNIFICANT NEWS AND VIEWS

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### A CABINET OF MUSSOLINI

Premier Mussolini has recently received another portfolio, that of Public Works, at the hands of King Victor Emanuel. He now holds eight of the thirteen cabinet positions. Only those of Justice, Finance, Public Instruction, Communications and National Economy are in other hands. If things go on at this rate it will greatly simplify the matter of cabinet meetings. All that will be necessary will be for the Premier to go into his office and have a conference with himself. It appears to the average American observer as if only a double-super-man or a spineless nation could make such a situation desirable or possible.—The Presbyterian Advance.

### WHAT DO YOU THINK OF IT?

Discussing the charge against two Congressmen, that they smuggled liquor into the United States, a clip sheet issued by the Board of Temperance, Prohibition and Public Morals, says:

"Representative Michaelson of Chicago and Representative Morgan of Ohio are charged with bringing liquors into the United States. Mr. Morgan says that he brought no liquors into the country, that he never tasted a drop of liquor in his life. Mr. Michaelson also says he is not guilty.

What do we think of it? Nothing. How do we know whether these gentlemen are guilty or not? We have a very shrewd suspicion that one of them, at least, is certainly not guilty.

"They should have their hearings and if guilty they should be punished according to law. The law knows no difference between Congressmen and hucksters, but until it is established that they are guilty, these incidents certainly do not serve as texts to show the alleged general hypocrisy of Congressmen."

Just this morning we read that a New York grand jury could not find evidence that Congressman Morgan had any liquor but that he had spoken in a threatening manner to a custom house officer! (Did you ever have your baggage examined by one of these officials? Well, you understand then). But the grand jury, according to a wet paper, wrote out a long homily on the evils of hypocrisy. It was very amusing, but it showed a vicious state of mind on the part of the grand jury.—The Christian-Evangelist.

### FEAR CANNOT BRING PEACE, SAYS COOLIDGE

In the May issue of the "Ladies' Home Journal" former president Calvin Coolidge, discussing the promotion of peace through the limitation of armaments, says, "Men will not long recognize the sword as the major source of authority."

"So long as there is evil in the world," Mr. Coolidge

says, "armies and navies will be required for domestic and international police service, but peace never will be made permanent by fear alone. It must have a main foundation of justice and good will strong enough to satisfy the reason and conscience of humanity."—The Evangelical-Messenger.

### MOVIES TO EDUCATE FOR PROHIBITION

The moving picture is being utilized as an educational means for the promotion of prohibition. A three-year campaign of international scope is to be launched soon by a group of Americans. They propose a series of motion pictures. Already a new film is before the general public, "Deliverance." A film costing \$75,000 is now available and in use not only in America, but in foreign countries. We are informed that this is a dramatization of the books of Prof. Irving Fisher, of Yale University. Another film is to be ready for the market this fall which deals with the Canadian system of liquor control. Mr. Robert A. Coradini, secretary of the World League Against Alcohol, and producer of the film, "Deliverance," has issued a statement in which he declares that \$100,000 will be spent annually for the next three or four years in preparing a program of education through the moving picture medium.

### SOUTHERN PRESBYTERIAN GIFTS FOR MISSIONS

Southern Presbyterians are again disappointed by decreased receipts for their missionary work and increased deficits. The receipts for the regular work of foreign missions were \$1,093,517 and the deficit of the committee is now increased to nearly \$175,000 instead of \$132,000 a year ago. Budget receipts for home missions amounted to \$492,444, a decrease of over \$14,000 as compared with the preceding year, and the indebtedness has increased from \$41,000 to \$49,000. Both of these agencies carry some special accounts and additional sums of prohibition and the different systems of local control operated by other governments contrasted with America given for these special purposes, the preceding figures referring only to the work to which undesignated gifts are applied. As in our own work, Southern Presbyterians are perplexed by the increasing cost of old work because of the cost of living on mission fields, and distortion pictures dealing with the moral and social aspects stressed because unable to respond to pressing calls for expanded work to meet the need.—The Presbyterian Advance.

### DR. JEFFERSON RESIGNS

Dr. Charles E. Jefferson presented his resignation to his church, the Broadway Tabernacle, Congregational, at a recent Sunday morning service. The resignation will take effect August 29 next year when Dr. Jefferson will be seventy years old. He is carrying out a plan which he has long had in mind and is resigning "with health unimpaired and mental vigor unabated." He has served the Broadway Tabernacle for nearly a quarter of a century and in that time has done great things in the extension of the Kingdom of love. Dr. Jefferson is the author of some twenty-nine books on religion. He will go on working after his resignation and, in an interview recently, he said he hoped to be able to accept more speaking engagements than he has been able to accept. He has made an effort through the years to be in his pulpit on Sundays no matter where he went in the week. The relations of pastor and people through this long ministry have been happy and an example for other churches and pastors.—Herald of Gospel Liberty.

I ask myself often, both as parent and teacher, and you comrades of God's greatest blessing—you other parents—let me ask you: Are we doing our part to show our children the glory of God in lives fitted for his service? Are we?—Dr. E. D. Warfield, President of Wilson College.

## Our Worship Program

Daily Readings and Comments

(Keep with your Bible)

### MONDAY

**He is Faithful**—Ezek. 36:25-32; Heb. 10:23. In these verses God reaffirms the covenant which he had made with the fathers of Israel. God had been compelled to postpone the promised blessings because of the rebellion of the children of Israel; nevertheless, the promise stands. Not for their own sakes, but because he is faithful that promised, and he cannot deny himself. How we all should rejoice in a Savior who will perform every good thing that he hath promised. May we ever be faithful to him!

### TUESDAY

**From Death unto Life**—Ezek. 37:1-14; John 5:24. The interpretation of this vision is given in v. 11; however, in a very real sense the vision also typifies the work of the Spirit in the world. Without him, there is no life; the bones may even be clothed with flesh and sinews, having every semblance of life, but until the Spirit enters life does not exist. "Fill me with thy hallowed presence, Come, O come, and fill me now."

### WEDNESDAY

**Unity**—Ezek. 37:15-28; John 17:21-23. In the coming days, Judah and Israel shall forget their controversies, and become one nation, with God as their leader. Our Lord's prayer for his people was that we might all be one, and in that prayer he makes known the secret of that unity; himself! That his prayer shall be answered is evident from such passages as Rev. 5, where John beholds a great multitude gathered together from all nations and kindred throughout the earth. May we, our Father, all be one in thee.

### THURSDAY

**The House and its Law**—Ezek. 43:1-12. We praise God that it is not necessary for us to go through with countless forms, penance and ablations before we may enter into his presence. On the other hand, he has established certain conditions which must be fulfilled if we would worship him. Even so, those who love him need not worry about them, for Paul says (Rom. 13:9, 10), that they are all summed up in the one word, Love. "More love to thee, O Christ, More love to thee! Tear thou the prayer I make, On bended knee."

### FRIDAY

**Reverence**—Ezek. 44:1, 2; Heb. 4:16. No man was to use the east gate, because the Lord had entered in thereat; his very presence had sanctified it. How lightly men often esteem holy things, often trampling them under foot. However, we rejoice that since Christ our Passover was sacrificed for us we may come boldly into his very presence through the living door.

### SATURDAY

**Worship: its Influence**—Ezek. 46:9. When the people came to worship at their solemn feasts, they were not to leave the temple by the same door through which they had entered. We know of some churches in which the baptistry is so arranged that those who receive the rite go down into the waters from one side, leaving the pool by steps on the other side. The symbolism is beautiful: it implies that one cannot go through with these sacred ordinances and remain the same. Either his plight is made worse because of truth rejected, or he has been strengthened and ennobled by the truth received. May we be so strengthened and enriched each time we hear thy word, O Lord!

### SUNDAY

**The Presence of the Lord**—Ezek. 47:1-9; Acts 3:19. The message of this chapter is almost identical with that of the last chapter of the Revelation. From the house of God a mighty stream of blessing, carrying healing and life, flows forth to bless all places with which it may come in contact. May we do our utmost to extend the blessings of thy presence even unto the uttermost parts of the earth.—T. C. L.

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## Giving Children the Whole Gospel

By Edward D. Goller

God commanded the family of Abraham concerning the precepts of the Book of the Law, "Thou shalt teach them diligently unto thy children." This method of instruction produced a nation that was "a peculiar people" who have passed through nearly four thousand years of persecution, hardship, and disintegrating powers, without a parallel in human history.

The years just preceding the birth of Jesus were the darkest period of the world's history, for no prophet's voice was heard for four hundred years. As a result of the failure of the Hebrews to teach the commandments of God diligently to their children the standard of morals and the spiritual life had sunk to the lowest levels, and the angel informed Zacharias that his son John would "go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children." And when the Messiah came he called unto him a dear little boy "and set him in the midst" of his disciples.

The Gospel of Christ is abundantly able to make genuine, devout Christians of the children. A pitifully small proportion of the children are receiving the Gospel at all, and of those who are given the privilege of hearing it, the most are receiving but a few crumbs of the Bread of Life.

Sixty percent of the youth of America are receiving no religious instruction. The average attendance of the present Sunday school enrollment is sixty percent, receiving perhaps thirty half-hours of instruction in the average year. With fifteen hours at her disposal no public school teacher would hope to do justice through a year, to any subject, yet we expect that our boys and girls can learn enough in fifteen hours a year to enable them to face "all the fiery darts of the wicked one."

A good authority declares that there are eighteen million boys and girls of public school age in the United States who are receiving no religious instruction of any kind. Who can estimate the national calamity that must result from this colossal neglect.

After teaching the Gospel to more than thirty thousand boys and girls of from seven to sixteen years of age I am persuaded that results are best when the teacher is absolutely honest with them in revealing the whole truth, so far as the young mind can understand it. During the years in which I have told groups of children the story God has given me in his Book I have seen demonstrated what God's Word can do, for nearly every child who hears this story is ready to confess Christ as his personal Savior. I have never been guilty of the unscriptural, dishonest sin of telling the "dear children" that they do not need the sacrifice Christ made on the cross for sin. We must show that Jesus came "to seek and to save that which was lost," and a clear explanation of the Scripture "In Adam all die" prepares the mind to be hungrily ready

to hear the good news, "In Christ shall all be made alive."

Another very touching test has been that all children who have been carefully instructed in Gospel truth believe very earnestly in "the surrendered life." I have had the privilege of speaking on the theme, "Jesus the Light of the World" to more than five hundred groups of from twenty to four hundred children each. In the close of the half hour, no part of which is planned to appeal to the emotions, there is offered the challenging conviction that the children will not assent to the idea of a half-hearted life. After presenting Christ as the only way in which a life can be made clean, and a fit place for him to dwell, the question is presented, "Can we have just a little corner fenced off by itself for just a little bad fellow to live?" Every one of the groups, without a single exception, has replied with enthusiasm, "No! We must give the whole heart to Jesus!" Further testing them always demonstrated that with the children the idea of "the surrendered life" was the only condition they would accept. Those who hesitate on the point of a full surrender seem to be adults.

Furthermore, upon my return to many of the communities where this full Gospel of a surrendered life had been presented, to my delight and surprise an exceedingly large number of the children were still living out what they had learned, proving that even in the lives of the children the Gospel "is the power of God unto salvation to every one that believeth."

During a period of three years it was my privilege to organize more than fifty clubs of a strictly Christian nature, the Knights of St. Paul, with an average of ten boys each, where the New Testament appeal through Paul and Christ was presented as boldly as possible. In testing these five hundred boys the only criticism ever made was, "We ought to make our meetings more spiritual." For the older boys, fourteen to sixteen years of age, a second appeal was made in which the boys were to experience, with as much solemnity and sacredness as possible, the conversion that Paul experienced. The expression of one fine fellow of fourteen years shows the impressions made, when he said: "I am glad that I had that experience. Never before could I know what this all meant to the great apostle." Big boys are hungry for the whole Gospel when it is presented boldly.

Out of many experiences in evangelism among boys and girls a few from widely contrasted conditions illustrate that boys and girls can understand and do grasp the real meaning of the Gospel of Christ.

David spent the first ten years of his life in a community where there were no opportunities for religious instruction. Two years in Sunday school caused his inner life to respond like a bud bursting in the summer sun. He enjoyed everything connected with

the church life. The clear presentation of the Gospel brought forth a whole-hearted response, resulting at the age of thirteen in his confession of Christ and taking membership in the church. A year later I asked him: "David, when you heard the story of the suffering of Christ for you for the first time, what impression did it make upon you?" He replied, "I felt that I ought to give my whole life to him in devoted service." His life since has been a living example of his sincerity.

Bertha was brought up in an earnest atmosphere of a sincere Christian home. She was very quiet, exceedingly earnest, even serious in all her ways, yet at the age of twelve seemed to be very far from confessing Christ as her Savior. No one knows what a quiet heart contains, for when asked what the cross of Christ meant to her she replied: "When the minister preached on 'Christ crucified' one night, he invited people to come forward and confess Christ. There seemed to be a great power that just took hold of me and pulled me toward the pulpit. I could not even hold to my seat. I had no strength to hold back." No minister called to service has been a more devoted student of the Bible than has Bertha since her public confession. When she told me of her transformation by the power of the cross she was in her second year of high school, where she is now making fine progress in preparation for a life of service for Christ.

The power of the cross in a little life can scarcely find a more convincing testimony than in the transformation of poor little burden-bearing Betty. She was ten years of age when I first saw her strangely pinched face, but many years before our first meeting she had felt keenly the disgrace of being an illegitimate child. The soul-wringing remorse, the biting bitterness, the cringing bashfulness of her girl-mother toward all people had made its mark unrelentingly upon the inmost soul as well as the tender face of tiny, timid Betty. Thoroughly afraid of men, rigidly retiring in disposition, exceedingly quiet and passive in manner, her inner personality was like a hidden gem. Her heart-life had been so strongly stamped with the dire dread of men that all natural childish glow was smothered into a cloudy gloom of fear. Thus it was only after many months of the tenderest lovingkindness that she would return even a faint smile, through features pinched and embittered by a sadness.

It was only after carefully and prayerfully bestowing upon her shrunken soul a fatherly care from a heart bleeding with sympathy for her silent suffering that she gave even a slight response to my efforts to help her. Then came the opportunity to pour into her little dark soul the glory-beams of the cross of Christ. Soon after I had baptized her, and welcomed her into the membership of the church, circumstances took me from the town, to leave her, with a dozen other young Christians, in the midst of the most irreligious community filled with the vilest wickedness that I have ever witnessed.

Six years passed without a word from badly-born, but now newly-born, Betty's mother. "Betty," she said, "is the joy of our home. Her foster father thinks the sun rises and sets in her. If she is away from home a few days it seems as though the sun had ceased to shine in our home. Her half-brother thinks the world of her."

Later I said to Betty: "When the story

of the death of Christ was told to you, what did it mean to you?"

With a beaming face she answered: "Jesus is my joy, my life, my all. Through all these years my Bible and my prayer life have been my life, my help, and my comfort. No one on earth will ever know the suffering through which I have passed. I have been afraid of all men, and even my own mother did not understand me. Christ has been the only one to whom I could go. I live in him and he in me all the day through."

Is it worth while, the transformation of Betty from hopelessness into the glory of Christ and the sweet sunshine of a farmer's home? Surely this shining example of a victorious life says, "Give the Lord Jesus all the glory and praise. I owe it all to him!"

Bellevue, Kentucky.

## Editor's Select Notes on the Sunday School Lesson

(Lesson for June 2)

### Later Experiences of Jeremiah

Scripture Lesson—Jer. 20:1-6; 37:1 to 38:28; 43:1-7.

Printed Text—Jer. 38:4-13.

Devotional Reading—Matt. 5:3-11.

Golden Text—Blessed are ye when men shall reproach you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Matt. 5:11.

### Explanatory Notes

Chapters 36 to 39 of the prophecy of Jeremiah include many very dramatic elements. They picture a country trembling on the brink of final disaster, a terrified and vacillating king, a people who are torn between their fears and their patriotic pride, and in the midst of the turmoil a stern prophet of Jehovah who refuses to alter his prediction that Jehovah will allow the Babylonians to destroy Judah for its sins.

The dramatic story of the burning of Jeremiah's prophetic manuscript by King Jehoiakim, is told in Chapter 36. In spite of the bravado of the king and his princes, doom is coming nearer. They hope for deliverance through a revolt against Babylon by Pharaoh Hophra, but he is defeated and the Babylonian forces are now at the gates of Jerusalem. Those who believe that Jehovah will let no harm come to his people, no matter what they do, are opposed to Jeremiah, who insists that Jehovah is a God of justice and that the armies of Babylon shall take the city and destroy it. For this seemingly unpatriotic utterance Jeremiah is imprisoned, but is later released by the terrified king, who is not sure which prophet to believe.

Not only to the king but to all the people, Jeremiah openly predicted that those who remained in the city when the Babylonians entered should die. The only escape was by going over voluntarily to the Babylonians. The printed part of our lesson text begins with the charge of the princes that Jeremiah was guilty of treason and that he weakeneth the hands of the men of war.

The reference to the men of war that remain, together with that in verse 19, indicates that a considerable number of Jews had gone over to the Babylonians.

Compare the weakness of the king when faced by the angry enemies of Jeremiah with the behavior of Pilate in Luke 23.

The word *dungeon* is otherwise rendered "pit." It was a cistern-like place of confinement, with mud in the bottom, into which the prophet was lowered with cords.

The fact that Jeremiah was imprisoned rather than executed may have been due to a superstitious fear of taking a prophet's life. The king, in Jer. 37:17, seems to think that Jeremiah may have miraculous powers.

Ebed-Melech was an Ethiopian, probably an officer of some standing in the court. He was at least able to interview the king and intercede for Jeremiah.

After Jeremiah was restored to the court of the guard, where he had been held prisoner before being taken to the subterranean dungeon, the king again sought his advice. But the stern old prophet would not retract, even to gain his freedom, the message God had entrusted to him. Do not fail to read all the lesson material as indicated above; not merely the printed passage.—E. Leigh Mudge.

### Standing Alone for God

"The prophet was put in prison, not on account of any wrong that he had done, but because he had stood for the right. This he did in spite of the fact that he knew that his enemies had the power to do him much damage. But he felt that his was to do and say that which was true, whatever might come to him in consequence. He was unwilling to be a time-server and speak peace, where there was no peace. But it must have taken much courage and faith in God for him thus to stand alone for the right. Yet we, in these later years, recognize that this was one of Jeremiah's finest traits of character. It is easy to stand for the right when all things are going well with us. But to stand for the right when we are alone, and when we know that this stand will cost us much, is not so easy. It takes genuine courage of the highest kind to act in this way. There are many men, who in company with others would go to the cannon's mouth, who would not dare to stand alone in the face of all men and do the right. But, most fortunately for the world, there are always a few such brave souls who dare and do in spite of all opposition."

### Illustration from Pilgrim's Progress

"Then the Shepherds had the Pilgrims to another place called Mount Innocent, and there they saw a man clothed all in white,

and two men, Prejudice and Ill-will, continually casting dirt upon him. Now, behold, the dirt, whatsoever they cast at him, would in a little time fall off again, and his garment would look as clear as if no dirt had been cast thereat. Then said the Pilgrims, 'What means this?' The Shepherds answered, 'This man is named Godly-man, and this garment is to show the innocence of his life. Now, those that throw dirt at him are such as hate his well-doing; but, as you see, the dirt will not stick upon his clothes, so it shall be with him that liveth truly innocently in the world. Whoever they be that would make such men dirty, they labor all in vain; for God, by that a little time is spent, will cause that their innocence shall break forth as the light, and their righteousness as the noonday.'"—John Bunyan.

### False Repentance


From Jeremiah 34 we learn that in the terror inspired by the approach of the Chaldeans the panic-stricken populace of the capital bethought them of a law of their God which they had long set at naught; and the king and his princes and the entire people bound themselves by a solemn covenant in the temple to release according to the law all slaves of Israelitish birth who had served six years and upwards, whom they had continued to keep in unlawful and oppressive servitude. But this was a mere formal penitence and not real contrition for their sin. And as soon as Nebuchadnezzar's armies withdrew from Jerusalem to meet the advancing Egyptian army they broke their covenant and compelled those they had made free to return to their unlawful service again.—Illustrated Quarterly.

### Conclusion of Jeremiah's Life

"After the fall of Jerusalem, the wretched remnant who had been left in Palestine carried Jeremiah by force to Egypt. Although they rejected his counsels, he was to them evidently an object of feticistic dread. Amid his new surroundings the prophet continued to proclaim the divine mission of Nebuchadnezzar, and his future subjugation of the very country where they had hoped to find an asylum from the Chaldeans.

"Jeremiah's was a sad and pathetic ministry. It was in reality a prolonged martyrdom. Alone in Judah he had to withstand

(Continued on page 15)

<p><b>E. M. RIDDLE,</b> President Warsaw, Indiana</p> <p><b>F. C. VANATOR,</b> Associate Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p>  <p><b>Young People's and Junior Topics in THE ANGELUS</b></p>	<p><b>GLADYS M. SPICE,</b> General Secretary and Treasurer 2301 13th St. N. E., Canton, Ohio</p>
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## Report of Activities from May 1, 1928 to May 1, 1929 of the Christian Endeavor at Washington D. C.

Taken as a whole our Christian Endeavor society has cause to be thankful for the past twelve months. First of all, through a membership drive conducted by the vice-president, Miss Vada Weiner, new members were added, and there were very few dropped—perhaps two or three.

A number of special features were had during the year, all of which increased interest in the present members and were the means of visitors of all ages in the church. "C. E. Month" during November-

December, led by Preston Campbell, received commendation from every one. During this month special speakers were provided for the meetings, a social was enjoyed and the society advertised extensively.

The great Crusade with Christ was taken over enthusiastically and every phase of it participated in. Beginning this, was the C. E. convention of the societies of the district, the sessions of which were well attended by our members. Among the many things enjoyed was an address by Dr. Pol-

ing at this convention. All felt that the C. E. Union of the district, heretofore almost unheard of, was truly a great benefit to our society. All during the year they sent speakers who added materially to the meetings.

This is also our first year with the Brethren Union. We feel this is going to be a big help too, even though we joined only following the conference.

We have done as much benevolent work as our treasury permitted. All monies, however, are raised by voluntary giving and pledges, for at no time have we ever re-

sorted to any money making plans. The whole society is interested and concerned with the taking over of the Kentucky work, and while our first pledge is not so large we are expecting to meet it and increase it next year.

There are minor things we could perhaps mention, but the above is an annual report of the most important activities. Primarily, we want to keep in mind the motto of the Crusade "For Christ and the Church."

ONA LEE SAMS, Secretary,  
Senior Y. P. S. C. E.,

Washington, D. C.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
WILLIAM A. GEARHART  
Home Missionary Secretary  
1101 American Savings Bldg.,  
Dayton, Ohio

### Christianity's Future in China

By Stanley High

(Note—This article is part of a report made by Mr. High, a member of the staff of the Methodist Board of Foreign Missions, following a recent visit to China).

Whatever the past has been the future of Christianity in China is now almost wholly in the hands of our Chinese brethren. Their opinion has a status which it has never had. Their loyalty to the Christian faith has become the decisive factor of fundamental significance relative to the immediate development of the church of Christ in China. By far the majority of the missionaries now on the field recognize that fact and for the most part welcome it.

First, the Kuomintang represents the organized expression of the Nationalist aspirations of practically all of those Chinese who are intelligent or self-conscious. In the north, where the Nationalists have not yet won military control, the enthusiasm for the aims of the Nationalists is just as widespread, although in secret, as in Nationalist territory.

In this enthusiasm, our Christians, with exceedingly few exceptions, join. In all of my efforts to find hostility I have only met one Chinese Christian who was doubtful about the Kuomintang. With this enthusiasm, there has gone an unwillingness to admit the strength of the hoodlum-Communist element in the party. Christians who expected the millennium with the arrival of the K. M. T. have been in many places disappointed, Nanking, moreover, has been a source of great disillusionment. Even now, however, I believe intelligent Chinese greatly underestimate the difficulty they are going to have in outing the reds from the place of influence which, through financial and military aid, they have made for themselves.

But it is doubtful if, even after Nanking, the fundamental belief in the K. M. T. will be greatly altered. Educated Chinese are too familiar with the violent acts which have accompanied wars and revolutions in the West to condemn too quickly their own movement because of such an affair. I have had chapter and verse of our own Civil War, with particular reference to Shermans' March to the Sea, cited as reference in case of doubt on that point. And when the history of the movement is written, it may be that not the violence to foreigners but its general absence will be the most striking fact. It would be a great mistake, therefore, if American Christians underestimated this

continuing confidence of Chinese Christians in the Nationalist movement. These Chinese are prepared to surrender close association with us—if they are forced to it by our actions—rather than to surrender their own claims to international justice as expressed through the Kuomintang.

Another reservation, however, needs to be made. The Christian community and the educated classes generally are bitterly opposed to Communist influence. When they awaken to see the issue I believe there are no limits to the struggle which this group will make against red domination. Now, of course, first concern is centered on uniting the country from a military point of view. The reds are utilizing that preoccupation for their own ends. General Chiang—of whose sincerity and sanity I think there is no question—has precipitated the issue and it may be the final fight will come at once, in the long run even the laborers—now on the right arm of the Communists—will awaken to see how fantastic and extreme has been their betrayal at the hands of the radical wing of the party. When that time comes, the intellectual Chinese, who are neither violent nor red but intensely nationalistic, will come into their own. Meanwhile, however, China may be in for a long fight to oust the reds—a fight in which the Christians, with little doubt, will be called upon to play a decisive role.

So far, now, as Christianity is concerned, the most important fact in the situation is not the Nanking outrage nor the evacuation of our missionaries. The most important fact is the unswerving loyalty and self-sacrifice of our Chinese Christians who, rather than the missionaries, are bearing the real brunt of the attacks upon their faith.

I wish to emphasize with all the force at my command how great would be the tragedy if we lose our perspective in computing our property losses, and confuse our minds in the multitude of details attendant upon so general an evacuation. I do not need to say how serious and irreparable were the losses at Nanking and how tragic the death of Doctor Williams. But it needs to be said that the threat at Nanking, and throughout China, is not at any particular set of buildings, or even, at any particular set of people. The threat, rather, is at Christianity. And the question, therefore, is one that concerns, not the state of our property but the state of Christianity which,

I am convinced, is a different thing. And, in the long run, the state of Christianity is bound up neither in the fate of the missionaries nor in the buildings which they have erected but, rather, in the persistent loyalty of those thousands of Chinese Christians who, when this threat appears at their compound gates, cannot pack up and evacuate.

What of these Chinese, therefore, who now remain the sole trustees of the gospel which, through a century, we have preached to them? The answer to that question takes us back to first century Christianity. When it is finally given and the data all assembled I doubt if any period of Christian history will be more inspiring. The story is a succession of incidents.

At a recent meeting in Chungking when salary cuts were imminent the preachers said: "If we were in the employ of some other institution, the Post Office for example, we would now call a strike. We have talked the matter over. We have decided not to strike. The job of preaching the gospel is not that of the missionaries but of us Chinese Christians. We will, therefore, return to our tasks even though we scarcely have enough on which to live. We will do our utmost, God helping us."

Near Hinghwa, a few weeks ago, Southern radicals invaded a Methodist church on Sunday morning. The preached had just finished his sermon. Said the leader of the radicals: "You must interpret for me." Said the preacher: "I will if what you say is not anti-Christian." He began to speak and soon entered upon a tirade against Christianity. "I cannot go on," said the preacher, "I have just finished a sermon setting forth my faith in Jesus. I cannot aid in advancing your hatred of him."

Whereupon the preacher and the District Superintendent were both badly beaten and barely escaped with their lives. At any time had they recanted, they could have had freedom. Now, because they refused, they are exiles from their homes.

In Yenping, after the radicals entered, it was proposed to have an early morning (it was Christmas morning) anti-Christian song service in burlesque of carol singing. The Christian people heard of the proposal. They accordingly arose at two in the morning, and were on their way singing Christmas carols through the streets two hours before the anti-Christian group was abroad.

Most striking of all these examples of Christian devotion come from Nanking. During the entire day of terrors, when escape for the missionaries seemed unlikely, little groups of Chinese boys and girls and preachers and laymen—between frantic efforts to save their foreign friends—slipped into hiding places and held impromptu prayer meetings for the safety of the missionaries. "It was a day of tragedy," one missionary told me, "but also a day of prayer."

I might go on multiplying incidents of this sort. I record these to indicate how vital is the Christianity we have planted in China, and how different and apart is its fate from that which may befall our own human programs and equipment. It may be, as many missionaries believe, that in this China crisis, God is calling us to a new appraisal of Christianity—an appraisal wholly divorced from ledgers and budgets and building estimates, and wholly in terms of spiritual experience and of the lives of men and women.

The future, I believe, holds the greatest missionary test that has yet come to our American church. We have built in China



a vast enterprise. It has been reared largely according to our plans and largely under our authority. What has been "ours" has now, overnight, become "theirs." A new type of consecration will be required of the highly endowed Christians of the West to support work which is no longer chiefly an expression of our own ideas and an extension of our own plans. In the past there has been little self-effacement in that support. Our names, so to speak, have been blazoned above our schools and churches and over our compound gates.

Chinese inscriptions are, now, very largely supplanting these marks of our control. It is a purely academic question to discuss whether or not, for such a step, "the time

is ripe." The step has been forced by agencies beyond our authority. It only remains for us to determine whether, in going to China, our primary purpose was to propagate our own peculiar institutions and interpretations or to propagate Christianity, itself. If the former is the case, our money will be withdrawn when our names disappear from the inscriptions and our missionary representatives leave. If the latter is the case we will continue, even though anonymously so far as control is concerned to sacrifice on behalf of those Chinese who just now throughout the entire country, are enduring prosecution and facing death because in them there is the faith which was in Christ, himself.—World Neighbors.

of Brother and Sister Taylor. These people did everything to make a person feel at home. Quite frequently we had meals out with other members and friends of the church. The word OUT seems out of place because there was usually too much of a meal within. Sometimes just before preaching scarcely could the speaker breathe naturally. All in all the three weeks were enjoyably and we trust profitably spent.

Seldom does the evangelist receive such cooperation from the pastor. Brother Adams was always very solicitous of making the meeting a success. Much of the victory, where there was any victory, belongs to the pastor.

A large and a very impressive Communion service was observed on Monday evening, which climaxed our efforts at this place. We close, bespeaking for these people a great blessing and future as the result of deep consecration in the service of our Lord and Master.

JOSEPH L. GINGRICH.



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### WEST KITTANNING, PENNSYLVANIA

It has been a long time since the Evangelist Family has read about the work in West Kittanning. We have just recently closed our revival which lasted three weeks, Rev. Joseph L. Gingrich of Johnstown being the evangelist. These three weeks were truly weeks of refreshing and blessing. Brother Gingrich was untiring in his efforts to bring souls to Christ. God greatly blessed his efforts, thirty-eight souls accepted Christ as their Savior, while three renewed their vows. We rejoice that the Word of God is still the power of God unto salvation to everyone that believeth. We give God all the glory for that which our eyes have seen and our ears heard. Of the above number 26 have been baptized and entered the church, while others are awaiting baptism.

Our meetings were well attended, and on several occasions the church was filled to overflowing. Truly the harvest is great. The writer greatly enjoyed the fellowship and continued helpfulness received from Brother Gingrich. He will long be remembered by the people of West Kittanning, and God is not unmindful of his labor of love. The church as a whole was greatly strengthened by the unfolding of the Word and the presenting of God's claim upon our life, our time and our talents.

On Monday night, April 29th, we held our Communion service. It was the largest communion service ever held here. There were ninety (90) seated at the tables. We were glad to have Brother Gingrich assist during this service.

Our Sunday school is growing, our record attendance was reached on Easter Sunday when 262 were present. Our Endeavorers are growing, especially the Juniors and Intermediates. Here we have a great opportunity of working with those who will be our church workers of the future. We ask that you pray for us, that we may be steadfast, unmovable, always abounding in the work of the Lord.

SAMUEL J. ADAMS.

### WEST KITTANNING, PENNSYLVANIA

The author of this article was called to assist in an evangelistic meeting and a revival meeting at the above mentioned place. The invitation was accepted when the Third Brethren church of Johnstown allowed their

pastor three weeks' absence. The meeting commenced on Monday, April the 8th, and continued until Sunday night, April the 28th. We are persuaded that the effort resulted largely in a real revival rather than an evangelistic campaign, although we are not discouraged at the numerical results.

The pastor, Samuel Adams, had everything in readiness. Much prayer, preparation, and publicity preceded the meeting. The people were very loyal from the first night. At no service was there a small audience. The presence of visitors from other churches was quite noticeable and greatly appreciated. This afforded an opportunity to sell Brethrenism. We took advantage of the opportunity.

The weather was not what we naturally desired, yet proved no barrier. In all the three weeks we had but three nice nights. more than once we remarked, "The Lord knew this was a Brethren revival and the people were not afraid of water."

Despite the counter attractions and discouraging features that always appear we have many reasons for feeling grateful. The Lord was on our side, the Devil was on the run, and that always spells victory. The evangelist seldom sees people laboring under such deep convictions and yet not surrendering. There is keen competition and rivalry between the whole Gospel church, the Brethren, and those of other persuasions. We venture the assertion the Gospel will win, and there is a great future for Brethrenism at this place. The Church of the Brethren and their pastor were very congenial as fellow-servants and worshippers, for which we are greatly pleased.

This writer feels that the West Kittanning Brethren church scarcely realizes what she could accomplish if she would only assert her self. With a church building free of debt and a consecrated pastor, and a large membership the church should be self-supporting and possessing great visions for the morrow. One thing sadly lacking in West Kittanning is a home for the pastor and family. Every church, if possible, should own their own parsonage. We might suggest that these people establish this as their goal.

There are many things of interest which we might enumerate, but space and time do not permit. The people have treated the evangelist with all due consideration. The writer was capably entertained in the home

### ALLEN TOWN, PENNSYLVANIA

May 12th being Mothers' Day the Sunday school was given over to the women. The places of officers and teachers were filled by mothers and young women. The regular lesson of the day was first, a fitting program of music, both vocal and instrumental, as well as several recitations were given by the girls. The church services followed. Brother Christiansen preached a splendid preparatory sermon for the communion service which was held in the evening.

Communion service began at 7 o'clock. It was a blessed time of communion and fellowship with our Heavenly Father. There were 52 members present. Each member was made to feel the sacredness and solemnity of the occasion. Lack of knowledge of the sacred ordinances cannot be blamed on the pastor, who so faithfully tries to teach us to observe all things.

MRS. JAMES KAMOIE,  
Corresponding Secretary.

### CANTON, OHIO

On Sunday, May 5th, the Brethren of Canton, Ohio held their second annual memorial celebration of the dedication of the new church house. A rather intensive effort was put forth to make the event a record breaker. All friends and former members whose addresses were known, received urgent invitations to be present. The efforts were richly rewarded by unusually large attended services through the entire day. The Sunday school "broke" all former records by an attendance of 415 and an offering of \$165 and some cents. Then of course the morning preaching service was accordingly very largely attended. The auditorium was full and many people occupied the side class rooms.

Dr. Beal was at his best, and preached a heart-searching message on the subject, "What if they Had Quit?" There was a deep spirit of worship through the entire sermon.

At the noon hour dinner was served in the basement, as many came with well filled baskets.

At 2:30 P. M. a fellowship service was held, at which time short talks were made by representatives of the various departments of the church. Then at 4:30 P. M. a vesper service was held, conducted by the Christian Endeavor society.

The vesper service concluded the program

of the day. And everybody went home rejoicing because of the fellowship, good will and blessings the day's service and worship had brought forth. The entire day, from the very first to the very last, was a day long to be remembered by the Brethren of Canton.

D. F. EIKENBERRY, R. D. 5.

### THE MINISTER'S WIFE TAKES A VACATION

By Paula Revere

One day a doctor turned his big spectacles my way and rumbled: "It is imperative that you have absolute rest and a change of scene. Go to the country!" It wasn't the first time I'd had such orders (unobeyed), so I merely remarked, as usual, that it was hard for me to get away from all the church work for more than a week or two.

"Week or two!" he exploded. "Count on a year, maybe more, little lady, to repair the ruin this high-pressure parsonessing has wrought upon your outraged nerves and long-suffering body. How'd the S. P. C. A. ever let you get into this fix? Aren't ministers' wives included in their ministrations?"

"A year!" I gasped. Preachers' wives do not take vacations of that length of time unless—they cross the "Dark River."

That night, when the busy, bustling world I knew and loved had quieted until I could hear the moaning of the sea, which was restless too, I pondered some long, long thoughts. At first I was almost willing to die right then and there if I could get it over quickly and quietly and have a chance to rest, for, oh, how deadly tired I was!

But after all, I didn't want to go just yet. Why, there was so much I intended doing, when I had time! Two or three dear-to-my-heart plans that I've kept locked away in the back of my head to yearn over and dream about in rare moments of leisure, usually during the sleepless night hours! Right then I dug out my most cherished ambition, a desire for self-expression in music, verse or story. I fondled it as a bereaved mother does a baby shoe, trying to be resigned.

But it didn't work. The longer I regarded that pet ambition, the less resigned I became. Here I was, half my allotted three-score-and-ten years gone. They had taken my health with them, and what had I to show for all my hard work? I had loved my job, it seemed. Not wisely but too well! Now I must pay, but not with my life! Oh, no! Like king Hezekiah, I prayed and wept sore.

Suddenly I remembered about his fifteen years and prayed harder. One could do a great deal in that length of time if she tried. Good! I'd begin trying to help the Lord answer my prayer right away. Though my life-blood was at low ebb, it was there! Though my nerves had gone to pieces my "nerve" was still with me, and the right of way to the ear of my Maker. Starting then and there, I tried to think constructively.

For years we had lived in a city so large and so "beautiful for situation" that an envious and unbelieving world comes to gaze, and, ever after, speaks of what it saw in hushed tones, and with misty, reminiscent eyes. So rich in historic and scenic interest is that thousands of adopted artists, musicians and writers have won world renown through the inspiration of its treasures; yet so circumscribed was my life, so relentless the daily grind, that only when friends from

outside came and demanded to be piloted about, did I catch glimpses of these glories. Long had I promised myself that I would take a few days off, "some time" and get acquainted with my home town.

Well, it looked as if I might get that few days off. Why spend it in the country, even if we could have afforded it, which we could not. The antidote for fatigue poison is rest and change. Couldn't I find this alluring cure without breaking up our home?

I had caught glimpses of a little sheltered valley, loved of the sun, appealing in its suburban remoteness, yet within ten minutes of the down-town business center and fifteen, at most, from our church. Suddenly a mental croup of that quiet vale flashed across my restless spirit. It was like a cool hand on a fevered brow. I had an inspiration. Why not move over there! The very thought was so revolutionary it fairly took my breath at first. The manse was "joined hard to the synagogue," literally, and so was I—so hard that I hadn't thought it possible either of us ever could be pried loose.

But I was; and after I had gotten control of my mind so that I could make it stay with me, where it belonged and keep away from that parish work, I began to improve. When I could walk again, I ventured into the blessed sunshine, strolled about the quiet streets and lanes, enjoying the new faces and scenes. Nobody paid any attention to me, an amusing novelty, nor required conversation of me, a welcome relief. Soon I could climb a little hill where for hours I sat and dreamed. Sometimes, like that much-quoted mountaineer, I "jes' set." Long, blessed, uninterrupted hours! Folded hands!

But my hands couldn't stay folded. I ventured further afield, poking into all sorts of interesting places—browsing in libraries, loafing in hotel corridors, rest-rooms, ferry-boats,—just resting and studying folks. Sometimes I go down to the sea to sympathize with it for not being able to cut loose from its moorings as I did.

Never will I be permitted to take up the lines of work I laid down, but it isn't necessary. Others are doing that, and I have found many other wonderfully interesting things to do. That in itself is a change, a rest. I was not a little surprised, yes, hurt at first, to see how easily they could get along without me.

But I didn't leave home, simply took home along with me, just around the corner. I feel better in every way than for years, and I know that if the dear Lord is as good to me as he was to Hezekiah, I'll likely put through some pet plans, because of my home-made rest cure, the best kind of ail.—Christian Herald.

### TWELVE REASONS FOR THE CHURCH SCHOOL

1. The founding of our government was upon the cornerstone of education which the church school conserves. Of the first 109 colleges in America, 105 were established and maintained by the church.

2. Our ideals of civilization are Christian. They must continue to be Christian. The mind of youth is the most susceptible mind in the world. The church needs to see this, and strengthen its power by fortifying its schools.

3. The church school emphasizes spiritual values which are leaven to life. Where it does so in fullness, life profits and prospers.

4. It is justified by its fruits. In every realm of research, every avenue of life, every philanthropic undertaking, the church school lives in power through men and women who have learned in its halls.

5. It is the unflinching fountain for the Christianizing of foreign lands. If the roster of Christian missionary service were deleted of those from the church school, little would be left.

6. It is potential in formulating thought and opinion. It stands for soundness in modern scholarship, but is opposed to the spirit or manifestation of undesirable radicalism.

7. It is free from the domination of political contention and untouched by private interest. It exists for the education of youth, the challenge to men and the glory of God.

8. Never does it lose sight of moral and religious values. The two are the ballast that holds it steady and keeps it off the rocks.

9. It aims that those who sit in its chairs of instruction shall have learned light and love and life at the feet of the Great Teacher.

10. It takes young men and women fearlessly into the mazes of modern research, while it manifests clearly that the loftiest thought of the ages is Christian; that the best life is that which is hid with Christ in God.

11. It offers the privilege of enduring investments in life service and achievements. The Lord's money invested in the church school pays unflinching dividends, and bears rich reward through safeguarding the democracy of oncoming generations.

12. Through its triune service to body, mind and spirit of youth, the church school strikes clearly and without muffling, its full, positive note in modern education.—(With acknowledgments to "Christian Education.")

Sighing for advantages which we do not have sometimes means lack of appreciation of those we do have.

### THE MESSAGE OF THE BRETHREN MINISTRY

The Message which Brethren Ministers accept as a Divine Entrustment to be heralded to a lost world, finds its sole source and authority in the Bible. This message is one of Hope for a lost world and speaks with finality and authority. Fidelity to the apostolic injunction to preach the Word demands our utmost endeavor of mind and heart. We the Members of the National Ministerial Association of the Brethren Church, hold that the essential and constituent elements of our Message shall continue to be the following declarations:

1. Our Motto: The Bible, the whole Bible and nothing but the Bible.

2. The Authority and Integrity of the Holy Scriptures. The Ministry of the Brethren Church desires to bear testimony to the belief that God's supreme revelation has been made through Jesus Christ, a complete and authentic record of which revelation is the New Testament; and, to the belief that the Holy Scripture of the Old and New Testaments, as originally given, is the infallible record of the perfect, final and authoritative revelation of God's will, altogether sufficient in themselves, as a rule of faith and practice.

3. We Understand the Basic Content of Our Doctrinal Preaching and Teaching to Be:

- (1) The Pre-existence, Deity, and Incarnation by Virgin Birth of Jesus Christ, the Son of God;
- (2) The Fall of Man, his consequent spiritual death and utter sinfulness, and the necessity of his New Birth;
- (3) The Vicarious Atonement of the Lord Jesus Christ through the shedding of His Own Blood;
- (4) The Resurrection of the Lord Jesus Christ in the body in which He suffered and died and His subsequent Glorification at the Right Hand of God;
- (5) Justification by personal faith in the Lord Jesus Christ, of which obedience to the will of God and works of righteousness are the evidence and result; the resurrection of the dead, the judgment of the world, and the life everlasting of the just;
- (6) The Personality and Deity of the Holy Spirit Who indwells the Christian and is his Comforter and Guide;
- (7) The Personal and Visible Return of our Lord Jesus Christ from Heaven as King of Kings and Lord of Lords: the glorious goal for which we are taught to watch, wait, and pray;
- (8) The Christian should "be not conformed to this world, but be transformed by the renewing of the mind," should not engage in carnal strife and should "swear not at all";
- (9) The Christian should observe, as his duty and privilege, the ordinances of our Lord Jesus Christ, among which are (a) baptism of believers by Trine Immersion; (b) confirmation; (c) the Lord's Supper; (d) the Communion of the Bread and Wine; (e) the washing of the saints' feet, and (f) the anointing of the sick with oil.

## OUR LITTLE READERS

### TRADING OFF HIS SECOND BEST

By Flora Swetnam

"Mother," Harold came dashing in, "Roy and Jim are going out to the farm this afternoon! May I go with them?"

"If nothing happens," his mother said, "but you must get your work done first."

"There's nothing to do but sweep the yard, and it doesn't need sweeping so very much. Can't I wait till tomorrow?"

"You told your grandpa you were going to be a good business man. A good business man does not put off things."

"O, pshaw!" he grumbled. "I just hate to work all the time."

He went to work on the yard, but he did not do his best. He left corners unswept. He raked the leaves and papers into a pile and did not burn them. He thought his mother would not notice. She did notice but thought best to wait till later to talk to him about it. Just as he was ready to sit down to dinner Roy came to say that they were not going out to the farm till tomorrow but Harold could go then.

This gave Harold a chance to do a better job on the yard, but his mother did not say a word about it. He did not feel just right, but he hated sweeping. He let it go as it was.

The next morning he found that the wind had been blowing in the night. Those leaves and papers were all scattered again. He looked at them and felt ashamed. And there came the boys to get him to go to the farm with them.

"Harold has his work to do," said his mother.

"But, mother, I swept yesterday."

"Did you do your best?" asked his mother.

Harold hung his head. "Not—not—quite just my best," he said. "I—guess it was my second best."

"Please let him go," begged Roy, "and I'll help him with it this afternoon."

"But—but I was going on a trip with grandpa this afternoon, and"—

"I'll let you have your choice which trip you will miss," his mother told him, "but you will have to miss one for not doing your best."

"Mrs. Waldron," said Roy, "if you'll let him go this time, he will sign a written promise to do his best after this. Won't you, Hal?"

Harold thought a minute. "Yes," he answered.

"All right," his mother agreed. "I'll have it all written up when you get back. Each of you other boys can sign as a witness." "Sure!" they cried.

So Harold ran off with Roy and Jim. He was sure he was going to have a good time, but he kept thinking of that second best work and hoping grandpa would not happen around and see that yard.

When he came back his mother had the promise all ready for him to sign. He looked at it and read: "I promise never to do any kind of work but my very best."

"Whew!" he whistled. "Do you reckon I can keep it?"

"You know what you'll be if you don't keep it," grinned Roy.

"I know what I'll be if I don't sign it," said Harold as he dipped his pen into the ink.

He signed his name, and then Jim placed his below as a witness, and Roy added his.

"Mother's got me tied for life," Harold said as he looked at it.

"That was a good trade," laughed Roy as he and Jim started for home.

Harold was glad when he found that grandpa would not be starting until two o'clock. He went to work and made that yard shine.

"My," said grandpa when he came, "you're making things look nice around here!"

"I'm going to keep 'em that way, grandpa. I've traded off my second best."

"Good!" smiled grandpa. "What did you get for it?"

"My best," said Harold proudly.—Evangelical Messenger, Columbia, S. C.

## Sunday School Notes

(Continued from page 11)

idolatry and immorality, the specious self-deception produced by mere outward reform, and the fanatical idea that in all circumstances they could rely upon Jehovah's protection.

"Tremendous failure as his life apparently was, the attitude of King Zedekiah and the action of those who compelled him to accompany them in their flight into Egypt show the prevalence of a secret feeling that he was in the right.

"But he had now reached the close of his troubled ministry. In a foreign land, and in the final ruin of the last besotted remnant of his nation, he vanishes from our view. Tradition has it that he was stoned by his unbelieving countrymen."

## ANNOUNCEMENTS

### HELP WANTED

Wanted, to correspond with a young High School graduate who wants to learn a good trade. Good pay when learned, and reasonable compensation while learning. Write to R. R. Teeter, Business Manager of The Brethren Publishing Company, Ashland, Ohio.

### A WEEKLY TITHING BULLETIN

The Bulletin, as prepared by The Layman Company, offers every church the most effective of tithing education plus the relief from half of the expense of the ordinary church bulletin. The Bulletin consists of four pages. Pages 1 and 4 are for the use of the local church. They may be printed, multigraphed, or mimeographed at one impression. Pages 2 and 3 carry one of twenty tithing messages. It combines simplicity, effectiveness and economy. Send for free samples and price list. Please give your denomination, also mention the Brethren Evangelist.

THE LAYMAN COMPANY,  
740 Rush Street, Chicago.

## A Memorial of Sacrifice

(Continued from page 4)

was demonstrated to the world's awful sorrow in the Great War. The bitterness and bloodshed was directly the result of the selfish way of life. And if there is one lesson above another that we need to learn, and one that this Memorial Day brings to our attention, it is the great advantage of sacrifice as the governing principle of conduct in corporate as well as individual life. Every man needs a greater appreciation of that principle, and every nation, ours as much as any other. Selfish nationalism is not in keeping with

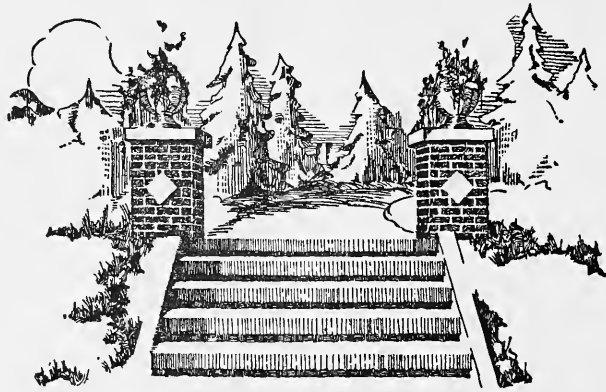
that principle, whether it expresses itself in "Germany over all" or in "America First."

Sacrifice, not selfishness, is the dominant word in our minds as we contemplate the nation's honored dead. "We dare not trample and desecrate their blood by setting out to make selfishness the ruling principle of our life." Increasingly the spirit of service and sacrifice is being recognized as the vital principle of the life that has true and abiding worth. And it certainly is crowned with the approval of Jesus, who came not to be ministered unto, but to minister and to give his life a ransom for many. "I am among you as he that serveth," said Jesus, and on the cross he sealed the truth that he taught his disciples, "that he that loseth his life shall save it unto life eternal."

# EDUCATIONAL WEEK---JUNE 2 to 9

## OUR GOAL

A Generous  
Offering  
from  
Every Church



## OUR PLEA

"For Christ  
and  
the  
Church"

## The Way to the Church's Larger Future Leads through the Portals of Ashland College



Educational Week is well observed (1) when there is a public address or sermon on the needs of education that accords with Christianity, (2) when this is applied to our own situation, and (3) when an offering is taken for Ashland College and Seminary.

The offerings for the past five years average \$3,021.00

The largest yearly gift was five years ago, a bit over \$5,000.

In making our average this year, that must be dropped and this year's gift added. Hence, to keep the average up this year we must have \$5,000.

We may count in our endowment, \$300,000 of permanent funds. The rest of the total minimum of \$550,000, or \$250,000, must be Living Endowment. This must come from a permanent source. This source as far as Ashland is concerned is no other than the Brethren Church. Hence, the need of \$5,000 for Educational Day.

The Board of Trustees approves and urges it.

We expect to ask for admission to our regional standardizing agency before Thanksgiving. We must have the \$5,000 by that time.

Three Ohio colleges have had all recognition removed by certain important agencies. We must meet the demands or our college has no future.

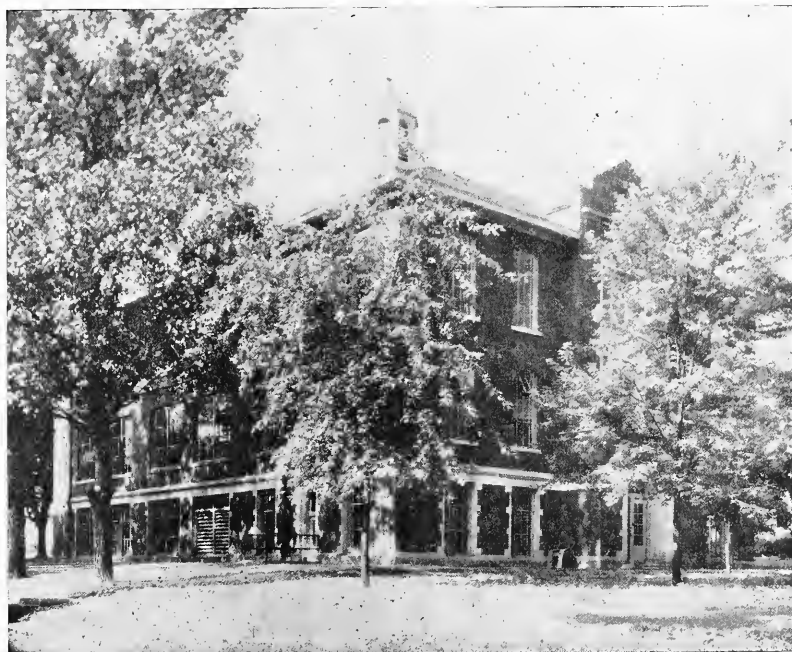
Let these facts face us during Educational Week.

E. E. JACOBS, President.

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Number 22

June 1  
1929

# THE BRETHREN EVANGELIST



THE LIBRARY BUILDING—ASHLAND COLLEGE

**The Church's Paramount Need Right Now  
Is a Banner Offering for Ashland College**

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**MAKE EDUCATIONAL DAY DOLLAR DAY IN YOUR CHURCH**

## Signs of the Times

by  
Alva J. McClain

### A VOICE from the Skies.

There is no privacy any more. A few days back, while sitting in my study out in West Hollywood where one seldom hears any disturbing noise except the chattering of the mocking-birds, there came distinctly through the open windows a stentorian voice advertising the merits of a particular gasoline. I looked out the window, but the street was empty. Still the voice continued, growing louder. And then I discovered its source—an airplane several thousand feet high, fitted with a loud speaker, was flying back and forth over the city. I tried closing the windows and doors. It was no use. The voice came through with startling clearness, every word distinct inside the house.

I was like the Wedding-guest in the "Rime of the Ancient Mariner" who sat upon a stone and could not "choose but hear."

As I listened, rather unwillingly, there came to mind a prophecy written by the Apostle John, "And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, 'Woe, woe, woe to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound.'" (Rev. 8: 13). Thus God will some day announce his dreadful judgments upon a rebellious world which has rejected his Grace. And it may be soon.

### TOO much for Paris

Paris has always been regarded as highly sophisticated in the various kinds of wickedness. But it seems now that the films of Hollywood have become too degenerate even for the hardened Parisians. An organization has been formed and posters have been circulated throughout the French capital, calling upon Frenchmen everywhere to "preserve French youth" from the contaminating influence of American pictures. We shall hope that this campaign will spread to our own country. It is needed here.

### MAN'S Pathetic Protest against Death

That cartoonist who draws daily the amusing adventures of Andy Gump, over which some of us have had many a hearty laugh, has done something rather unusual for a professional humorist. He has let one of his characters die. It was a daring thing to do—introducing the tragedy of Death into a comic strip! There is nothing amusing about Death. One wonders what the artist's motive could have been. Perhaps he was interested to know how the public would react to such a situation.

At any rate, the public reaction here in Los Angeles has been very interesting. Different people wrote letters to the Editor protesting against the action of the cartoonist in letting poor Mary Carr die. And they did it seriously! They argued that he should have had Mary recover from her sickness, and marry Tom, and then live happily ever afterward.

Now all this may seem to be a very trivial

thing to be writing about, but beneath the surface there is an impressive meaning: Men are powerless to shut Death out of actual human experience. He comes unbidden to our feasts and turns our laughter into tragedy. And so men, in the realm of their imagination, like to fence off a bit of experience into which Death cannot come. It is man's unuttered protest against Death. Powerless against the "Last Enemy" in actual experience, man creates a world of "make-believe" into which he can withdraw for a little while and there forget his own impotence.

This is the reason why most of us like to have the story in the book come to a happy ending. This is why people protested bitterly against the death of the fictitious "Mary Carr." She belonged to their world of "Make-believe," and in that world people may have adventures, but they are not supposed to die. It is all rather pitiful—man's attempt for a brief moment to forget the presence of the "Last Enemy."

But this deep yearning of the human heart will some day be realized. We shall have a world into which death cannot enter, an actual world, not a world of "make-believe." "And I saw a new heaven and a new earth . . . and Death shall be no more: neither shall there be mourning, nor crying, nor pain, any more." (Rev. 21:1-4).

And don't forget it—that coming blessed world has been made possible by the work of Christ. He died for sinners in order that Death might be destroyed. He rose from the dead that "life and immortality" might be brought to light.

## Questions & Answers

Conducted by  
J. Allen Miller

Readers are invited to send in suitable questions, which will receive consideration as space permits.

35. What is meant by "sanctification," as in John 17:17? Mrs. S.

The verse in John reads thus,—"Sanctify them in the truth; thy word is truth." The same verb occurs again in verse 19. The verb occurs about twenty-eight times in the New Testament. It is rendered into English by the term "hallowed be" as in the Pater Noster. See Matt. 6:9 and Luke 11:2. Also in Rev. 22:11 it is translated by the phrase "let be holy." Elsewhere it is rendered by some form of the verb "to sanctify." The same root gives us the adjective which is always translated into English by our adjective "holy" or when used personally, that is with the definite article, "saints." From this of course it is readily seen that "saints" are "the holy" (ones). This adjective form of the Greek word occurs perhaps more than two hundred times. We also have two noun forms occurring four times and translated in each instance by "holiness." The New Testament forms of this word find their root in the Septuagint. The classical root is a word meaning in general "religious awe," and as a verb "to reverence" or "respect." From these meanings it was an easy passage to the New Testament usage of the forms employed, namely, first "dedicated to the deity." Hence "holy, pure, sacred." And the verb means "to make holy, to consecrate,

to sanctify." With these meanings of the word we may readily perceive its meanings in the several passages. Take the idea of holiness which is in the word when it refers to God and we see it transferred to the vessels used in his service, to the ministers of his service, to the places of such service and so on. Since God is holy that characteristic is imputed to those who are his children. Primarily then it means dedicated, consecrated, set apart to God's service or use. The quality which is transferred to the person or thing by imputation at the first becomes an acquired characteristic. The particular meaning in any passage must be determined by the passage itself and its context. In John 17:17 "to sanctify" clearly means to set apart to, or to dedicate to, the divine vocation. Even where it means "to make holy" we can not insist upon an absolute holiness being transferred to an individual who does not possess it. That were a mere fiction and certain to lead to deception on the part of the claimant. God only is absolutely holy. If we remember this there could be no serious objection to rendering the verb everywhere "to make holy" because the person or thing belongs to God who is holy.

Suffering is not always penalty. It may mean discipline for service, or even service itself. There is a sacred chalice pressed to the lips of love that selfishness can never know, and which makes suffering, at times, a very sacrament. However Satan may transform himself into an Angel of Light to tempt men, he has never appeared to them on the Cross. The nails and the crown of thorns have no attraction to anti-Christ. It is only the Good Shepherd that lays down his life for the sheep.

The power to suffer is measured by the power of love. It is found at its best in God himself. Incapacity to suffer means an abnormal, an undeveloped nature. It needed a Being perfect in pity, in compassion, in forbearance, in love to so love the world as to give his only begotten Son to save sinners.—Bishop E. R. Hendrix.

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## The Office and Qualifications of Deacon

Recent inquiries about the qualifications and office of the deacon have impressed us with the need of some definite instruction along this line. Possibly this important phase of our church's organization has been too much neglected in our discussions. And it may be that this is an indication of a weakness that quite widely characterizes the leadership of our local churches. Office holders in the church are too generally left uninstructed regarding their duties, or undirected or unencouraged in their work. Not infrequently the inactivity of those set apart to leadership in various functions and departments of the local church is due to the fact that the importance and duties of their office have not been stressed. The overseers of the congregation have no right to scold or complain about the indifference and inactivity of their office holders, if no attention has been given to their work and no instruction given regarding the responsibilities resting upon them. And of all the local officials, outside the elder or elders in charge, none occupies a position quite so important to the well-ordered congregation, nor quite so essential to its spirituality and harmony as the deacon. Concerning the duties and qualifications for this office we have not far to seek for information, for it, like the ministry, is ordained and characterized by the Word of God.

The duties of the deacon are such as to make him primarily an assistant to the minister. It was to relieve the apostles and preachers of the Word of certain details connected with the distribution of charities that the office was established and deacons chosen and ordained in the apostolic congregation. This is set forth in the first six verses of the sixth chapter of Acts. But that their duties were not confined to the care of the needy is evident by the action of Stephen and Philip, who forthwith began to bear effective testimony to the power of God as manifested in Jesus Christ, Stephen becoming the first martyr of the Gospel and Philip the first preacher of the Apostolic church in Samaria. The duties of the deacons, therefore, dealt with the spiritual as well as with the material interests of the congregation, having charge of the collection and distribution of gifts for the poor so that the apostles need not be deterred from giving their whole time to their spiritual labors, and being charged with preparing the tables for their common meals, and also, as they had opportunity, engaging in teaching and preaching concerning Jesus.

About the most complete and yet concise statement we have read of the entire office work of the deacon is found in the ordination service of the Mennonite "Minister's Manual," which takes an almost exact parallel position on the work of the deacon to that historically held by the Brethren. In giving the charge to the person being ordained to the deaconship, the Mennonites say, in part, "It will now be your duty to receive, and take care of, the charities of the church, to distribute them to the needy members, according to their necessities; to visit the sick, the widows and the orphans, and comfort them and pray with them in their afflictions; also to assist the bishop in the administration of baptism, and the Lord's Supper; to bear testimony to the truth in their public ministrations, and when, from any reason no minister is present where the people meet for public worship, it will be your duty to conduct the services, by reading, exhortation and prayer. When strife or difficulties arise in the church, or between brethren and sisters, it will be your duties to use your utmost endeavors to bring about a reconciliation and restore unity and peace." Such a statement follows very closely all that we are able to learn from the Word concerning the office work of the deacon, as instituted and practiced by the apostolic church.

Now, the person who would enter the deaconship must have certain outstanding qualifications consistent with the high character of the office. At this point the Word of God is very specific. A careful reading of Acts 6:1-6 and of 1 Timothy 3:8-13 will give one an understanding of the nobility, blamelessness, strength and

spirituality required of the deacon, and the personal qualifications for the deaconess are just as high as those for the deacon.

According to Acts 6:3, the deacon is to be a man of "honest" or "good report." He is to be a man of good reputation, and of good reputation as a Christian. He is to be one who has sought to follow the admonition of the Lord Jesus, "*Let your light so shine before men* that they may see your good works and glorify your Father which is in heaven." The church has a right to look to the reputation of its office holders. It would be foolish to place in positions of high spiritual responsibility men who had lived carelessly before men and had not built for themselves good and honorable reputations as Christians. That good reputation concerns the home life. The deacon must be known as a Christian in his home life. He must be honest, chaste, faithful as a husband and successful as a father and head of his house, building a Christian spirit into his home, teaching the members thereof in the law of the Lord, directing them to walk in Christian ways, and establishing them in the habit of daily worship. The church is powerless when its members are prayerless and when there is no distinctly Christian atmosphere in the home, and if the deacon's home is of that prayerless type, where can we expect to find prayer?

That good reputation is to be had also in the daily life, as one mingles among his fellowmen, in shop and factory, in office and counting house, in the professions and in social intercourse—everywhere that we meet men. The deacon must have a reputation for endeavoring to live the Christian life in the world. He must be "serious minded," not a "talebearer," nor "addicted to drink or pilfering." (See 1 Tim. 3:8.) He must never forget that he is a leader among those who are the "called out" ones from the world. And if the church needs one thing today more than another it is a complete renunciation of that worldliness and carnality that is holding it down to the earth and devaluing its life. The world is unconsciously seeking that saving and keeping power that we profess to have found in the religion of Jesus Christ, but it will have only scorn for our profession unless it sees improvement in our lives. The church member who is compromising with evil in any manner is a stumbling block to the world and a hindrance to the church, as well as an offense to Christ. As the Lord commanded the Jews standing before the grave of Lazarus to take away the stone that he might call forth the dead to life again, so is he calling upon the professing Christians now, challenging them to take away the stones of inconsistency that make them one with the worldly, irreverent crowd, that he may speak through them to the calling of dead souls to life eternal. And may we not expect the church's spiritual leaders to take the lead in this regard?

And the deacon should have a reputation of love for and loyalty to the church. He should have a keen appreciation of its immeasurable value and be among the first to give and to serve and to sacrifice for it. There is much carping criticism abroad in the world against the church, criticism that is both foolish and vicious, and calculated to lessen men's respect for it, if not to break their attachment to it. The way such criticism reacts upon the average member depends in no small way upon the attitude of the church's spiritual leaders towards it. If they still maintain that the church is of God and is the noblest institution in the world and is destined finally to triumph against every foe, the rank and file of the membership will follow their lead. The deacon should therefore hold steady in his allegiance to the church. He should also have a strong faith in its message and in the importance of communicating its truth unadulterated and with all its quickening power to the world. He should have a relish for spiritual things and be able to enjoy himself in the intensely spiritual atmosphere of the prayer meeting and of the communion service. He must guard against the ever-present tendency to

lose his keenness for the things of God, to grow lukewarm about frequent church attendance, and to cease to feel his need of regular periods of divine worship. The attitude he takes toward these things will have much to do with the church's influence upon the community, as well as with the community's confidence in his leadership. If he is to be of the greatest service to the church and the kingdom in his responsible position, he must so conduct himself toward the church and spiritual things that he is able to build for himself a good reputation for loyalty and love for it.

The apostles required that those who should be chosen for the office of deacon should not only be men of good repute, but also be filled with the Holy Spirit. The necessity of such a qualification is so evident that it needs no argument. It would be utter folly for them to attempt the great work to which they were called without the empowerment and guidance of God's Spirit. But if they had not become used to the presence and guidance of the Spirit during their days of common service, they would not have known how to have accommodated themselves to his leadership in this special work. And it is not only the deacon who needs the Spirit's infilling today, but the layman as well. But only such men as are Spirit-filled are qualified for the deaconship.

The third requirement for the deaconship, according to the apostles (Acts 6:3), is that he shall be a man of wisdom. It takes a good mind to be a successful leader in the church of Christ, to lead the people into the deep things of God and to administer the ordinances. The church of the living God is the biggest work in the world and requires the best leadership of every community, if it is to do its best. Mere piety and good reputation are not enough in themselves to make a worthy leadership, it takes mental strength as well. We would not be misunderstood—we do not advocate an intellectual aristocracy within the church; there is a place within its service for men of every calibre. But the next to the highest place in the officary of the local church calls for good minds, for men who are wise and capable, who know how to work tactfully with men and how to divide aright the Word of truth.

A man of wisdom is one who can see ahead, a man of vision. A deacon should have that faculty, for the church needs vision. Lack of vision is often a church's greatest handicap and most

*(Continued on page 9)*

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## EDITORIAL REVIEW

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### NO PAPER NEXT WEEK.

Brother Albert Lantz, pastor of the church at Berlin, Pennsylvania, writes that the church is very much alive and that the Lord is blessing the preaching of the Word. He announces communion service for June 2.

Brother Sylvester Lowman and Brother W. H. Schaffer, pastors of Portis and Hamlin churches respectively, tell of the enjoyable time they had exchanging work. Both these Kansas churches are going good, each under the direction of a most enthusiastic worker.

Christian Endeavorers will find a report this week from the splendid society at Waynesboro, Pennsylvania. Also the Ohio young people are having their attention directed by Miss Helen Garber, our Ohio Secretary, to the Ohio convention to be held at Dayton, June 25-28. Let's Go!

Sister Mary Pence reports two additions to the church at Limestone, Tennessee. Their new pastor, Brother M. D. Early, has been making occasional preaching visits from Lost Creek, Kentucky. After a visit to California during the summer, Rev. and Mrs. Early will return and locate on the field.

Brother George E. Cone, pastor of the church at Milledgeville, Illinois, reports several confessions, four of whom have been baptized, and others await the rite. The pastor continues his faithful effort to instruct the young people of his congregation. He is called for the fifth year as pastor.

According to word from Brethren Sibert and Owen the recent meeting following the dedication of the new church at Ellet, Ohio,

resulted in about twenty converts. Brother B. F. Owen was the evangelist, and also had charge of the dedicatory services. Brother Floyd Sibert, the pastor, promises us a report of the dedication and the campaign following.

The editor recently had the privilege of visiting the congregation at Fremont, Ohio, preaching for them in the morning and assisting in the ordination of three deacons and three deaconesses. These new pastoral assistants should mean a distinct advance in the spiritual life of this church, which, under the capable leadership of Brother W. S. Crick, has much reason for encouragement.

Brother A. L. Lynn is being kept busy in evangelistic work among the churches of Southern California, but he has not neglected his own charge, the La Verne church. During the meeting there, there were forty decisions. Seventeen had been baptized at the time of the report. The church is moving forward in a splendid manner under his efficient ministry.

See the Sunday school page this week for the announcement and information regarding the Shipshewana Young People's Camp, July 7 to 14. Professor Stuckey assures us that the prospects are good for the largest and most successful camp yet conducted. It is a great opportunity, not limited to Indiana folks but open to all the young people who are able to make the distance.

The church at New Lebanon, Ohio, under the wide-awake leadership of Brother L. V. King, is pressing forward with the purpose in mind of enlarging their present church edifice so as to care for their growing Sunday school. They recently celebrated the twentieth anniversary of the organization of the church with Dr. Martin Shively, the organizer, present as the special speaker of the day.

A most encouraging report comes from the Third Church of Philadelphia, where Brother W. A. Steffler is the energetic pastor. As a result of the continuous revival spirit in this congregation the pastor has baptized sixty and received into membership fifty-three since taking up the work last September. The total membership stands at 112, which indicates a remarkable growth in recent months. The outlook is most encouraging.

The Ashland, Ohio, church of which Dr. Charles A. Bame is pastor, recently celebrated the third anniversary of the dedication of their new church home. Dr. W. S. Bell was the special speaker for the morning service, the pastor preaching the sermon at the afternoon meeting, which concluded the program of the day. Dr. Bell had charge of the financial appeal at both services, and while we do not have any definite figures to announce, we understand the congregation responded very well in the renewal of its pledges.

We have two letters this week from our African missionaries: one from Dr. Gribble, and one from Mrs. Sheldon, who reports further concerning their homeward trip. Dr. Gribble seems to think the situation at Yaloke is somewhat more encouraging than formerly, though there is yet much to be desired, which prayer and patience are likely to bring about. It is a matter of thanksgiving that the other two stations have not been affected by the uprising.

According to a recent announcement, John D. Rockefeller, Jr., made a gift of \$300,000 to the Oberlin College School of Theology, for the purpose of erecting new buildings to take the place of old ones. Wouldn't it be fine if some young miniature Rockefeller (financially speaking) would make Ashland College and Seminary a really big Endowment and Building gift? Perhaps if we keep persistently teaching and advocating the idea, it will be realized some day. But if not, we can be assured that our school will be supported by the small gifts of the many. And that is better.

The church at Washington, D. C. is going forward steadily. Eleven additions to the church membership have been registered since the first of the year, these having come at the regular services. The Sunday school is overflowing the basement, 291 having been crowded in on Mothers' Day. It is very plain that this church needs badly the completion of its building. Brother Homer A. Kent and his capable help-meet are doing a splendid work here. The pastor has been retained for the fifth year of service.

# An Educational Day Message to Pastors and Church Leaders

By George T. Ronk, President Board of Trustees of Ashland College

For years we have heard rumblings of disaster to our beloved College. In fact we have heard them so long that, like the cry of "Wolf, wolf," they have become meaningless to us. However, now that the heat of battle is lessened somewhat and the high mark of crisis passed, temporarily at least, I am making this statement:

Our church has been passing through the greatest crises of its history and it is only by extraordinary, emergency measures our College and Theological School have been preserved.

"Why just now," you will ask, "after all these years of effort; after this great increase in endowment and student body, should things be more critical than in the past?"

In answer I will say it is due solely to external pressure on the College from rating agencies, due to the great modern passion for standardization. After years of worrying, we have finally been faced this year with what amounts to an ultimatum—we can not longer run Ashland College as in the past, without meeting the demands of these standardizing agencies, including the Department of Public Instruction of Ohio. It is plain to see that if we had our recognition reduced, in time there would be no College and no Theological School, and without a Theological School, there would be no preachers, without preachers no church.

Let us face the truth: Two timely achievements, only, make possible the continuation of the college with unimpaired standing:

1. Success of the Bell endowment campaign in securing endowment notes, which is a limited factor, due to the fact that the rating agencies would not accept endowment notes signed by the richest men in the country unless they were backed by collateral security. Our endowment notes are not so secured.

2. Success of Dr. Jacobs in leasing property of the College and in securing acceptable collateral for part of the endowment notes, as a temporary emergency measure, until the notes are paid.

Let us face another truth—The Ashland Endowment Campaign must go on until every individual in the church has done his part. Moreover, makers of notes must use every endeavor to pay these notes in advance of time specified therein, in order to translate this temporary situation into a permanent one.

## Demands of Rating Agencies

The radical nature of changes required for the school year beginning next September is shown by the fact that we must have on the Faculty six Ph.D's, whereas previously we have had only one. Lesser degrees than this will no longer count. Bachelor and Master degrees are not acceptable except for assistants. I am sure all will rejoice to know that since the recent Board meeting, due to the extraordinary measures that have been taken and to support from those not members of the church, Dr. Jacobs will be able to meet this condition for the opening of the next school year.

In fact he has received encouragement from officers of the North Central Association and approval for the changes thus far outlined.

Let it be noted, this success is but temporary, based on temporary emergency measures, and can be confirmed and perpetuated only by the churches making good on a financial set-up prepared and approved by the Committee. This set-up calls for approximately \$400,000.00 in permanent endowment as of February, 1930, which we now have, a part of which is in outside collateral supporting endowment notes and which will remain on temporary basis until sufficient endowment notes are paid to redeem this collateral.

A part of this set-up calls for approximately \$200,000.00 of living endowment. For, strange to say, though the rating agencies will not accept endowment notes, they will accept systematic gifts made by church agencies, established by five years usage and averaging over the period of five years. In other words the income produced for the College by the Women's Missionary Society, National Sunday School Association and the Educational Day Offerings are counted as 5% income on an equivalent capital sum.

Thus, the Women's Missionary Society, giving \$2,500.00 yearly, contribute the equivalent of \$50,000.00 to this endowment, the National Sunday School Association does likewise. About these two items there are no questions. In other words, we are allowed to count \$100,000.00 on the Women's Missionary Society and the National Sunday School Association of the Brethren Church. The other \$100,000.00 required on this living basis must come from the Educational Day Gifts but, unfortunately, in several past years there were very light. Thus in 1925 the amount was \$2,948.00; in 1926, \$2,116.00; 1927, \$1,372.00; 1928, \$4,500.00; 1929, we are setting up \$12,000.00. Adding these five years' offerings together and dividing by five gives a yearly average of \$4,587.00, which is 5% of \$91,740.00. In other words, if the Educational Day Offering of 1929 equals \$12,000.00 we will be able to count in living endowment \$191,740.00, which may be added to approximately \$400,000.00 permanent endowment. This will give us a figure somewhat under \$600,000.00 total.

The North Central Association of Colleges require \$550,000.00 plus for a College with the number of students enrolled at Ashland. This must be net of all debts of the college. Ashland College still owes a small amount on new building program, due to unpaid pledges. It also owes \$16,000.00 annually on annuities. These obligations must be offset against the total amount of endowment shown. Therefore it will be seen this financial set-up is adequate for entrance in the North Central Association and for perpetuating Ashland College as a degree conferring institution.

The task of the church is to meet the needs of this Educational Day Offering this year with an amount large enough to bring the five year average up, as shown above. \$12,000.00 has been set by the college as an absolute necessity. In order to ease your minds about this burden, note that one-half of this amount has already been provided by gifts to the Educational Board by men who are not members of the Brethren church. Surely when indi-

## The Whole Church's Immediate Task

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REV. G. T. RONK  
President Speeder Machinery Corporation, Cedar Rapids, Iowa

viduals belonging to other churches appreciate enough the seriousness of this crisis and think highly enough of our school to do this for us, it is not asking too much for the entire church to contribute \$6,000.00 in this Educational Day Offering. I know there is a feeling we have too many offerings. There is also a feeling by certain people that since they have contributed an endowment pledge to the college they should be excused from offerings for this same purpose, but it must be noted these endowment notes signed for the college cannot be counted in the present crisis, unless backed up by acceptable collateral security, and that not enough of the notes have been so guaranteed. That, therefore, the only recourse of the college is to living endowment, in order to furnish the proper capital sum. It also should be noted that every dollar given in this Educational Day Offering counts at twenty times its face value in this living endowment. A gift of five dollars to the Educational Day Offering provides \$100.00 of this financial set-up.

This is no time for quibbling! It is no time for exposition! It is time for action! A few men have sweat blood in this great hour of trial to assure the church a college, a Theological Department and a future ministry. Some of these have not even been members of the church. It is a time for every loyal member of the church to come forward and do his best in putting across this Educational Day Offering. Our dollars are multiplied in the Lord's service always but where can you make an offering at a time of great need equivalent to this one, which actually multiplies itself twenty times?

Cedar Rapids, Iowa.

## A Clarion Call

By Louis S. Bauman, D.D., Ashland College Trustee

If the Brethren church is to live,—to say nothing as to whether she is to grow, she must educate her own ministry. The day of an uneducated ministry is past, simply because the masses are being educated. And, educated masses are not going to gather themselves about an uneducated ministry. This is a simple fact, a discussion of which is useless. The successful minister of today may be self-educated; but, educated he is.

Experience can only teach us the folly of permitting the Presbyterians or the Methodists or the Interdenominationalists educating a "true blue" Brethren ministry. If we are to have a "true blue" Brethren ministry, we must educate them in a "true blue" Brethren College. A Presbyterian College will either make a Presbyterian minister, or it will make a hybrid Presbyterian-Brethren minister. Failing to do either, it will make a spineless, non-theological, wind-jamming Modernist, as many are assuredly doing. The church of God is calling loudly for men of strong convictions. Such is her direst need. The Brethren church must have them, or perish. Wherever the Brethren church is failing, she is failing only because she lacks an educated ministry, inspired with the tremendous conviction that the Brethren church is called of God unto a work worthwhile,—a cause that involves the eternal life or the eternal death of men! Preachers without tremendous convictions never will do a tremendous work for God.

President Jacobs is sending out a clarion call for help at a critical time in the history of Ashland College. The answer to that call will be a test of our faith in the Brethren church as an instrument in the hands of God in this time of great apostasy. Let every church do its bit on

"Educational Day." Let no church be dubbed a "slack-er." We must! We can! WE WILL!

Long Beach, California.

## The Church's Future Centered in Ashland College

By George F. Kem, Vice-President, Board of Trustees

No doubt a goodly percentage of the members of our church do take time to reflect what our church and Ashland College mean to us. I may suggest here some of the ways in which it comes into our lives in a paramount way whether we are daily conscious of it or not.

We owe to our church the privilege and opportunity of Christian fellowship. The major portion of our inspiration towards higher living, higher thinking, and living better lives come from the Christian fellowship created by our common belief and faith in the teachings, example and divinity of Jesus Christ. We individually owe to our church a very great debt for the strong contributing factor that it is in helping to keep pure the Protestant faith by combatting with every power at its command, the inroads of so-called modernism, and preserving a pure, simple form of worship according to the tenets of the New Testament.

May we suggest that you take again a few moments to reflect what the foregoing factors existing by reason of our church, have contributed and will contribute to the peace of mind, prosperity, happiness, and hope of eternal life, and we feel that the inevitable conclusion would be that if the church and its influence were subtracted from your life, it would be empty indeed.

Now to the point we desire to stress, i. e., that the life and future existence of our church is centered in Ashland College as much as the life and existence of the individual is centered in healthy heart action. If we no longer have a college to produce a trained ministry, church workers and leaders sound in the faith, it does not take a far sighted person to see that our church could no longer go forward, but that the disintegration of our church as a denomination would at once begin with a prediction that in less than two decades this disintegration would be complete.

I would that I could have every one of you know as well as I know, the personal sacrifices, the unremitting toil both physical and mental, the Herculean efforts that have been put forth by President Jacobs and those associated with him on the faculty; by Dr. Bell as Field Representative, and others, to save our college as an educational institution for our church.

The citizens of the city of Ashland, and of Ashland County, have contributed almost as much in permanent endowment, as our church itself, towards the preservation of our institution. I recite this to show that it has the confidence of the people of the community in which it is situated, hence is entitled to the confidence of our church people in a greater degree. The issue is clear; certain minimum requirements must be met this year or Ashland College as a recognized institution of first grade, will no longer exist. If our college fails to meet these requirements and does not qualify as a recognized institution of higher learning, its future is doomed and with it, the future of the church. I herewith recite the minimum requirements:

The minimum total endowment must be . . . . .	\$550,000.00
Our present permanent endowment is . . . . .	300,000.00
The Living endowment required is . . . . .	250,000.00

To make this amount, the churches must give this year an Educational Day offering of no less than ..... 5,000.00  
 Members of the Brethren church, what shall the answer be? If each church will do its share, there can be no question. **THE ISSUE IS UP TO YOU.**  
 Dayton, Ohio.

## Make a Liberal Offering

By N. P. Eglin, Ashland College Trustee

In this article I wish to appeal strongly to the Brethren churches all over the brotherhood, and especially to those of the Mid-west district, to make a liberal offering during Educational week. This is not a matter of sentiment, but one of need that must be met now, if Ashland College is permitted to be a member of the North Central Association of Colleges when the college year begins this coming September, and this must be if Ashland College is to continue to be a success. Some time in the future will not do, for your offering, it must be now.

Let us rally to the support of the splendid, self-sacrificing men who have given the best years of their lives as instructors in the College. To meet the demands there must be more men engaged. This demand can not be evaded; it must be met, so come with a liberal offering, and God's blessing will be yours, and the splendid students may be given the credits they are entitled to.

Hamlin, Kansas.

## Pelley's "Seven Minutes in Eternity"

By Louis S. Bauman, D.D.

(Continued from last week)

Satan, the Prince of the world of evil spirits, is set forth in the inspired volume, as a great fallen spirit, who fell because he sought to supplant God in the universe. He said, "I will ascend into heaven; I will exalt my throne above the stars of God: . . . I will be like the Most High." And he had the unprecedented audacity once to invite the incarnate God to fall down and worship him! And we need not wonder that this great super-spirit, in his determination to "be like the Most High," has always striven to imitate the work of God. Thus, we behold him at work through his earthly ministers,—Jannes and Jambres,—withstanding Moses by throwing down their rods to become wriggling serpents, thus imitating the work of God. It was the Master who said that when he, the Son of Man, goes forth to sow good seed in the field, a great enemy, Satan, will likewise go forth to sow. And, when the seed begins to grow, the seed of his enemy will produce "tares," close imitation to "wheat." Again, we recall that when the apostles of Christ go forth to their appointed tasks, "false apostles, deceitful workers, transforming themselves into the apostles of Christ," will likewise go forth as "ministers of righteousness."

It is quite apparent that the spirits that took William Dudley Pelley into tow on that moonless night in the Sierra Madre mountains, sought to imitate the works of God.

On two occasions, when men asked for "a sign" of his claim to the supernatural, Christ gave the same reply, "Destroy this temple, and I will raise it up —. When therefore he was risen from the dead, his disciples remembered."

And what can be said of Mr. Pelley's experience but that it was an imitation of the Master's exit from the

body, and his return to it? Great must be the rejoicing in a world of anti-Christian spirits, if Satan likewise can shew forth the great "sign."

When the mighty apostle to the Gentiles was "caught up into paradise," "whether in the body or out of the body," he knew not, yet, while in that blessed state he received his wondrous revelation of divine grace that is regarded as fundamental to the doctrine of the church of God today. Of such import is Paul's gospel of grace that he attests: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. . . . But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Now, what rejoicing among the powers of darkness there must be if Satan has really accomplished a similar wonder by taking the spirit of a man out of his body, over into the realms beyond death, giving him a revelation and returning the spirit back to the body,—all, with the most beneficial results!

Tens of thousands of Christians rejoice today in what they term "a second work of grace," which usually comes as an after-conversion experience in their lives, at a time when through a fuller, completer surrender than they have ever known before, they are "filled with the Holy Ghost." At such a time, old filthy habits (the "grave clothes" of only too many born-again children of God) are sloughed off, and victory over ill-temper, worry, etc., comes, with, of course, the attendant blessing of better health and a larger circle of friends. Apparently, in the experience of Mr. Pelley, he, too, had his "second work of grace," after which, straightening came to his bent-over spine, sensations of renewed strength entered into bone and muscle, fatigue and insomnia disappeared, as did also his old habits with cigarettes, cigars, and "corn-cobs," while a crabbed disposition changed to one of love and forbearance, bringing him hosts of new friends and new fortunes. May it be that the famous author was unwittingly in the play of sinister forces who would imitate the work of the Holy Ghost? Really, were the subtle powers of the underworld offering to William Dudley Pelley those gifts which are supposed to come only from God himself,—"love, harmony, health, good humor, prosperity,"—in return for his allegiance to their cause, knowing that through such as he, many human hearts athirst for such blessings as these, would be willing to "so order their lives and thinking as to be susceptible to such revelations?" And has not William Dudley Pelley (unwittingly, we must believe) already gone to the aid of sinister occult forces by declaring to all "ordinary two-legged Americans, full of aches and worries, that this subliminal world is the real world,—the world of 'stern reality' if you will;" and "that it is waiting for the race to learn of it and 'tap' its beneficent resources" (even as he did) "without waiting for what we call physical death;" and, "that our 'dead' dear ones are existent in it—alive, happy, conscious, and waiting for us to join them, either at death or any time we can reach that stage of spirituality where we can make contact with them?"

"I have seen my own there," he cries, "and have visited them." Think of the countless millions that mourn because of separation from those they have loved more than life itself! The opportunity to join them, to say nothing of the gain of "love, harmony, health, good humor, prosperity,"—what a prize could be gained!—to be gained, he affirms, if only we will "hunger after 'the things of the spirit'—that is, the sincere desire to pene-

trate behind the mediocrity of three-meals-a-day living and ascertain what mystery lies behind this Golgotha of Existence." He declares that such "hunger" on his part "attracted" (to him) "spiritual forces of a very high and altruistic order, who aided (him) in making a hyperdimensional visitation." "I believe," he says, "such hunger will always attract such forces." "I know," he cries, "because I have experienced!"

All very well! But, do we want to "attract" unto ourselves the forces that for from seven to ten minutes took the soul of William Dudley Pelley into eternity, even for the prizes he gained thereby? How many who read the experience of William Dudley Pelley are going to "hunger," are going to strive to "reach that stage of spirituality," etc., in order to attain a similar "hyperdimensional visitation?"

Divine revelation from beginning to end warns the people of God against being attracted by spirits that "peep and that mutter" in the dark, no matter what prizes they offer. "Saul died for his transgression which he committed against the Lord, ... for asking counsel of one that had a familiar spirit, to enquire of it." The Prince of all the powers of darkness once took the Christ "up into a high mountain, showed unto him all the kingdoms of the world in a moment of time," and said: "All this power will I give thee, and the glory of them—if thou therefore wilt worship me, all shall be thine." But, to that stupendous offer, the Lord replied: "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Then and there, for all mankind, the Master pointed the way to the Prize that is everlasting, to the pathway to Eternal Peace! Long Beach, California.

## Love

By C. F. Yoder

Love seeketh the lost ones wherever they flee;  
Love shareth their sorrows whatever they be;  
Love healeth the wounds that ingratitude makes;  
Love cheereth the heart when its courage forsakes;  
Love lifteth the world, blessed Father, to thee.

Love gildeth the cross and maketh it bright;  
Love lifteth the burden and maketh it light;  
Love stirreth the heart to compassionate beat;  
Love warmeth the hand and hasteneth the feet;  
Love maketh all service a source of delight.

Let me scatter sunshine where cold breezes blow;  
And smiles as a balm for a part of earth's woe.  
Is your burden heavy? Let me bear a part.  
Has trouble o'erwhelmed you? Come tell me your heart.  
Today I must help you,—Tomorrow I go.

Tomorrow I go, but today I may love,  
And by humble service my love I may prove.  
Thus, loving and serving with Jesus the Lord,  
And preaching by practise his wonderful Word,  
My life may be witness of Heaven above.

Rio Cuarto, Argentina.

He that uttereth truth sheweth forth righteousness;  
But a false witness, deceit.  
The lip of truth shall be established for ever;  
But a lying tongue is but for a moment.  
Lying lips are an abomination to the Lord;  
But they that deal truly are his delight.—From the Book of Proverbs.

## SIGNIFICANT NEWS AND VIEWS

### DID THE PRESS PRINT THIS?

They did not. That is, the wet press did not. Those of us who have learned to follow the **Christian Science Monitor**, because we want an honest paper, found the item there.

The Connecticut Bar Association, a dispatch to the **Monitor** shows, refused to countenance a State-wide poll of lawyers on the repeal of the Eighteenth Amendment. The Chief Justice of the State Supreme Court sounded the knell of the proposal when he said:

"I began by being in favor of the enforcement of the law, because as a lawyer I had sworn to uphold the Constitution of the United States. Whether I believed in that law or not, whether I believed in that amendment or not, I conceived it my duty to support it. As judge I took my oath of office to support the Constitution of the United States. I took that oath in the presence of God Almighty and my fellowmen. That is why I undertook to see that we might have law enforcement in this state."

Not a line reporting this event appeared in the six leading New York newspapers that I have examined. Had the decision been wet rather than dry we would have been treated to a front-page story. In this fashion are we misled.—**Christian Herald**.

### HEROES AND CIGARETTES

Some time ago the "Messenger" called attention to the bunk advertisements upon which cigarette manufacturers are spending millions. It is fine to see the rising tide of opposition and contempt for the "bought and paid for" recommendation and the amazingly grotesque claims in these misleading advertisements. The **American Motorist** says: "It is our opinion that the American public is becoming sick of the fake advertising that is foisted upon this country in the shape of purchased testimonials favoring cigarettes and patent lotions. The brilliant rescue of men at sea by able seamen was recently turned into a mockery by the appearance of advertising telling of the important part a cigarette played in that heroic rescue. No wonder Colonel Lindbergh and Miss Helen Wills retain the affections of the world. They are above commercial bribery. The American manager of a brilliant English sportsman visiting in this country, told the writer of this editorial that he—the manager—would sign a testimonial if he were paid enough. Shortly afterwards this testimonial appeared. The manager put feet of clay upon his hero for a mess of money."

The **Royal Arcanum Bulletin** waxed humorous over the situation by telling this fable: "Once upon a time there was a movie star who said: 'I really cannot conscientiously recommend your cigarettes. In fact I never smoked your product in my life. Even though you pay me 1,000 grand, I believe the blindfold test would be futile because my sense of smell is none too reliable.' Is it not about time, as many have suggested, that the National Vigilance Committee or the Better Business Bureaus of the country, or some other organization, should do something to restore public confidence in truthful advertising?—Reformed Church Messenger.

### THE CHURCHES KEEP UP

The church does not lag behind in many of the great enterprises which interest mankind. Though often accused of being conservative and backward as to remain in the rear of forward movements, in reality it is always on the alert seeking for agencies by which to disseminate



the gospel. The radio had hardly begun to broadcast before the churches saw the availability of that method of extending their ministries. The command to go into the by-ways and hedges and invite guests to the feast is being observed in a way not dreamed of when that order was given. In the places that could not be otherwise reached the voices of the air are penetrating and proclaiming the message of salvation. Great religious programs are broadcast from Sabbath to Sabbath. Sermons and songs are heard in the homes of people where sickness and infirmity prevent church attendance. Men upon the streets hear the voices of the servants of God. In the far mountain retreats the call extends. Hospital patients enjoy the services of the churches; religious music is furnished to nation-wide congregations.—Christian Advocate (Nashville).

### VATICAN WEALTH INCREASED

The recent adjustment between the Italian government and the Vatican state brought into the coffers of the Pope the neat sum of \$87,000,000. Doubtless it was not paid in one large sum. The Italian people will have to pay it in some form. That is obviously a very large amount. It will make the Vatican bank walls bulge, which receives tribute from all parts of the world and is the richest of all financial concerns. The spiritual potentate dwelling at the center of the Roman Catholic world does not need to pray the Lord's Prayer: "Give us this day our daily bread." He will get his all right; also the great company of people forming the hierarchy of the Vatican state will not be in want. As to the largeness of the amount, which may stagger Protestant observers, it should be made known that it is less than that offered the Pope by the Garibaldi regime about the year 1870. The reaction on the part of the far-flung battle line of the Roman Catholic world would amaze the Protestant world, if its leaders were able to see it. After reading a large number our conclusion is that this church is still dominated by the medieval mind. It is largely institutionalized in its outlook and bound hand and foot to a past out of which comes at times the spirit of non-cooperation in conformity with the mind of this age.—Western Christian Advocate.

### The Office and Qualifications of Deacon

(Continued from page 4)

obstinate barrier to progress. And if the leadership have not vision, their case is hopeless; the people will perish. He must not only be able to see opportunities, but also, and more especially, spiritual realities. He must be able first of all to see God, see him in the ecstasy of a great spiritual experience and see him in revelation. And when he has gotten a great spiritual vision he will have something to bring to the people. But unless he has gotten a splendid vision of God in revelation he will not be able to lead his people in the practice of God-like virtues and works.

A man of wisdom is also a man who keeps informed, and not only informed concerning the truths of God's Word, but also concerning the progress of the Kingdom interests at home and abroad, the plans and programs of the denomination, methods of procedure, and events of special interest. He is a man who reads his church paper as well as other religious journals, makes use of his own church school lesson publications as well as other special helps which he may desire, and keeps in vital touch with all movements and interests of his church. By keeping thus informed he is able to lead his people in all matters pertaining to the work of the congregation.

Furthermore a wise man is one who knows how to work with people tactfully, knows how to lead the people without being offensive, and how to direct others into larger things without exalting self or seeming officious. And he is one who has learned how to obey the instructions of others and to follow their leader-

ship, and above all has learned to accept without equivocation and obey and practice the Word of God. And finally, he is one who is apt to teach, and ready and willing to bear intelligent testimony to the power of the Gospel, and to assist the pastor in every way to build up the true house of God.

## Our Worship Program

### Daily Readings and Comments

(Keep with your Bible)

Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved: In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence. Eph. 1:5-8.

### MONDAY

**Adoption.**—Such is the love of God that even though he foreknew that we would turn our backs upon him, spurning his every effort to win us, he yet predestinated us for adoption as his own children. And this the reservations so common among men: as his adopted children we have equal rights and inheritance with his only begotten Son, our Savior. Little wonder that we cry, Abba, Father! Read Rom. 8:15.

### TUESDAY

**Children.**—It has often been argued that an adopted child should love his adopted parents more than another child loves his father in the flesh. Surely, this is only reasonable, in view of the deliberate choice involved in adoption. If the contention is raised that "blood is thicker than water," we are still bound to our Father by the blood of Jesus Christ. We have, thus double reason to love and honor our Father who art in heaven. Rom. 8:16-24, 29, 30.

### WEDNESDAY

**His Will.**—Our adoption as children was dictated purely by the desires of his own loving heart. Some think that he predestinated that some should be saved, and others lost; and that there is little that man can do about it. Not so! He is not willing that ANY should perish, and hath predestinated ALL to the adoption of children. It is only freedom of choice that prevents any sin-blinded man from being God's child. May each life be lived in accordance with his loving will! 2 Pet. 3:9-18.

### THURSDAY

**The Glory of His Grace.**—Again we are reminded that it is his grace wherein we are accepted in the Beloved! Lives of faithful, upright service from men that would otherwise be sunken in sin and misery are the praise of the glory of his grace. Help us, our Father, to render such praise unto thee, and may our lives also inspire others so to praise thee. Read Rom. 5:1-11.

### FRIDAY

**Through His Blood.**—Redemption is a word much older than the Christian faith. It was used by the pagans with various loose meanings. It is here defined, in part at least, as the forgiveness of sins through his blood. A friend once resented my statement that his was not a Christian religion, since it in no way recognized the fact of or the necessity for the life or death of Christ. Apart from his shed blood, death has not been abolished, and there is no remission. Hebrews 9.

### SATURDAY

**Abounded.**—As in all things toward his people, he hath abounded in his grace. No matter what our need, our God shall supply ALL our needs according to his riches in glory by Christ Jesus (Phil. 4:19). Where sin did abound, grace hath much more abounded! Read 2 Cor. 9:8-15.

### SUNDAY

**Wisdom and Prudence.**—God does not "spoil" his children through lavish and unguarded gifts, but in wisdom and prudence bestows upon us that thing which he sees we need. Thus it is sometimes necessary even to rebuke and chasten those he loves. "Do you think He ne'er reproves me? What a false friend he would be, if he never, never told me, Of the sins which he must see!" Read Rev. 3:14-22.—T. C. L.

<b>W. I. DUKER</b> President Goshen, Indiana  <b>E. L. MILLER</b> Vice-President Maurertown, Virginia	<b>NATIONAL SUNDAY SCHOOL ASS'N</b> <b>MAGAZINE SECTION</b> <b>M. A. STUCKEY, Editor</b> Ashland, Ohio	<b>O. C. STARN</b> General Secretary Gratts, Ohio  <b>M. P. PUTERBAUGH</b> Treasurer Ashland, Ohio
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## Brethren Young People's Camp

Shipshewana Lake, Indiana, July 14-14, 1929

"This organized summer camp is the most important step in education that America has given the world."—Chas. W. Eliot.

Promoted by

THE NATIONAL SUNDAY SCHOOL ASSOCIATION OF THE BRETHREN CHURCH

In Cooperation with the Indiana District Conference  
Ashland, Ohio

### DESCRIPTION

This Camp and Training School for Brethren young people is being conducted by the National Sunday School Association in cooperation with the Indiana District Conference. While most of the young people and their accompanying adult leaders will probably come from the Indiana churches, the camp is open to Brethren young people from every part of the brotherhood.

### LOCATION

The camp site is pretty Shipshewana Lake, which is sixteen miles east of Goshen and twenty-two miles east of Elkhart. South Bend is thirty-six miles to the west while Warsaw and Peru are forty-two and eighty-five miles respectively, to the south. Brighton is fifteen miles and Bryan is fifty-five miles to the east, while Ft. Wayne is sixty miles and Huntington is seventy-five miles to the southeast.

### DATES

The conference is to open on Sunday, July 7th. There will be an afternoon and night program for young people. On the next day, Monday, July 8th, registration will take place. However, it will be advisable for some students to come on Sunday and worship at Shipshewana in order that all things may be in readiness for an early camp opening. The camp ends on Sunday, July 14th. On this date Bible conference begins. No doubt there will be those who will be desirous of remaining over for that conference. At all events, let it be remembered that all delegates must be present by July 8th.

### WHO MAY ATTEND

The camp conference is planned for young people of high school age and above and their adult leaders. It is hoped that there may be something near an equal representation of both girls and boys. Churches should keep this in mind in selecting their representatives. The program aims to help all young people to experience the measure of Christian growth and to help them in finding a solution for life's problems. The church is not limited to any particular number of delegates. It will help to have each group accompanied by some sympathetic adult leader.

### WHAT THEY SHOULD BRING

The campers will lodge in cottages or tents. The girls will be housed in the Girls' Lodge. Cots will be provided. Each camper should bring linen and blankets and camp pillow. Camp clothing may be worn.

Bathing suit, fishing tackle and athletic equipment should be provided. In addition each camper should bring his or her Bible and notebooks.

### DAILY SCHEDULE

The morning program will consist of morning watch, class periods for instruction and chapel worship. Dinner, as well as the other meal hours in the dining room of the Girls' Lodge will be a time of joyous, wholesome fellowship. The first part of the afternoon will be spent in rest and reading. Directed recreation, consisting of hikes, games and contests will follow. Then to the lake for boating and swimming. Evening vespers will turn the heart to worship. Personal and group conferences close the day and prepare busy, happy people for refreshing rest.

### LEADERSHIP COURSE

One type of course will be offered, from which each camper will be required to choose according to directions which will be announced by the dean. The courses will meet for one period daily.

The courses to be offered in the main this year are as follows:

13. The Principles of Teaching, III—Rev. W. I. Duker.
14. Sunday School Organization and Work, III—Rev. S. M. Whetstone.
15. Life Work Guidance and Social Activities, III—Prof. R. R. Haun.
16. Expert Christian Endeavor, III—Rev. E. M. Riddle.
17. Missionary Education and Training, III—Rev. N. V. Leatherman.
18. Bible Study and Doctrine, III—Prof. M. A. Stuckey.

### EXTRA COURSES

- a. Sermon Preparation.
- b. The Work of a Pastor.
- c. Stories and Story Telling.

### THE CAMP STAFF

Administrative: Dean, M. A. Stuckey; Registrar and Business Manager, S. M. Whetstone; Dean of Girls, Miss Catherine Teeter; Dean of Boys, R. R. Haun; Camp Physician, Dr. M. D. Price; Camp Nurse, Miss Mary Price.

Instructors: W. I. Duker, S. M. Whetstone, R. R. Haun, E. M. Riddle, N. V. Leatherman, M. A. Stuckey, and others.

### EXPENSES

Each camp student will pay a registration fee of one dollar. This will be collected by the registrar who will enroll the students under the direction of the dean. Room and board will be kept within the total cost of eight dollars. This will be collected by the business manager who will assign campers to their lodging place. Last year many students bought books; this year there will also be students who will desire books. However, to eliminate the cost involved in purchasing books, it has been planned to have the instructors present outline studies to their pupils. This will save considerable expense to churches that have already co-

operated in this work. Additional expense will be what the individual makes it. Churches will make a good investment in assisting young people to meet the necessary expense of camp life.

### PRELIMINARY OBSERVATIONS

Requests from all parts of the brotherhood indicate that this school is growing in popular favor among the brethren. It is to be hoped that it will become a training center for Brethren young people and adults at large. In fact that is just what we desire it to be. Pastors and Sunday school superintendents will have problems lightened in their own parishes if they send capable and talented young people to this school for instruction. Ashland College students who were permitted to attend the conference last year are desirous of spending their vacation at Shipshewana again this year. To them it was a real treat of instruction, worship, and recreation. Let us help the youth of our church to build a greater Brethren church.

### EXTRA SUGGESTIONS

To those coming from a distance, let it be suggested, and especially in the case of girls, that an opportunity will be given for light housekeeping. This can only be done in a limited number of cases. Write the registrar relative to the matter.

### REGISTRATION BLANKS

Register Now. Send to Rev. S. M. Whetstone  
 Name .....  
 Age ..... Date of Birth .....  
 Street .....  
 City ..... State .....  
 Church .....  
 Office, if any .....  
 Sunday School Teacher .....  
 Courses Desired (use numbers) .....  
 Plan to arrive on .....  
 Registration due on July 5. The earlier the better.

## Editor's Select Notes on the Sunday School Lesson

### The Story of the Rechabites

(Lesson for June 9)

(Temperance Lesson)

Scripture Lesson—Jer. 35:1-19.

Printed Text—Jer. 35:5-11.

Devotional Reading—Psa. 107:1-9.

Golden Text—We will drink no wine.—Jer. 35:6.

### The Rechabites

The Rechabites, whose loyalty to their ancestor Jeremiah contrasted with the disloyal attitude of Judah toward Jehovah, were a tribe who traced their ancestry to Rechab, a descendant of Hammath the Kenite. See 1 Chron. 2:55. The word Rechab, meaning a camel-rider, probably indicates a tribal history going back to nomadic life. It was probably Jehonadab, the Rechabite (see 2 Kings 10:15), who organized the family into a tribe, upon the basis of loyalty to Jehovah and abstinence from intoxicating drink.—E. Leigh Mudge.

Jeremiah was told by Jehovah to bring their sheik and all their encampment to a chamber within the temple precincts. (A number of the tribe had come into the city for protection during the unsettled condition of the land.) He caused large bowls of wine to be set before them, such as were set before guests at a feast, and invited them to fill their cups from them and drink.

The proposal was most probably recognized as being made in mock earnest for some special purpose, for the prophet doubtless knew the customs of the Rechabites, and they did not appear to be in the least insulted by the action.

However, all declined, without the least hesitation. They had vowed, they said, to obey the commands of their forefather, Jonadab, and would be true to their pledge. —Adams.

#### A Changed Attitude Needed

One of the very important things needed with reference to the temperance movement is a changed attitude on the part of the public towards Prohibition, and toward the bootlegger and the man who drinks from his trade. We have been wasting too much sympathy on the trapped bootlegger and the drinker, and Prohibition is looked upon as too much as a joke. The majority of the public favors Prohibition, but at the same time are apologetic in their attitude toward enforcement officers.

Just so long as a drunken man is looked upon as a funny spectacle, bootleggers and rum runners as brave heroes, and officers of the law as snoopers and persecutors—people to be fooled as long and as often as it is possible—just so long will Prohibition be fought by the thoughtless. And the natural result of the praising of the law-breaker and the vilification of the law enforcer will come to be the idea that the bandit who shoots up a train and kills the guard defending the mails is a hero, and the officers of the law who strive to ferret out and arrest this hero, men to be hindered in every way possible. And in time all law will be a farce, and anarchy will come. Break one law and it is easier to break more.

#### Competent Witnesses

Jane Addams, one of the greatest women of this generation, and an outstanding social worker in America's second city, knew well the curse of the liquor traffic in the old saloon days in Chicago, and likewise knows well the change that has taken place since the establishment of Prohibition. She says:

Here around Hull House we used to watch whiskey and beer being left at saloons by the drayload. The poverty and suffering from drink were appalling. There is such a difference now that it seems like another world.

Drinking has decreased, and so has our work of rehabilitating families wrecked through intemperance. We have hardly any more squalid homes and neglected families to deal with. The stuff folks get now makes them uglier, but its evils are offset by the difficulties of getting it. I would not see the old system again for anything.

"The greatest experiment in social welfare in the modern world is the Eighteenth Amendment to the Constitution of the United States. The prime object of the national prohibitory law is not 'to make men good by law.' It is to protect society at large from the anti-social acts of those who insist upon demonstrating that they will not be 'made good by law.' National prohibition of beverage alcohol is in harmony with the highest purpose of law, namely to make it easy for men to do right and difficult for men to do wrong."—Ernest H. Cherrington, LL.D.

A former Chief Justice of the Court of Special Sessions of the City of New York, Isaac Franklin Russell, who is now senior professor in the New York University says: "The prosperity of our people is, to my

mind, due primarily to prohibition. The signs and proof of our progress and prosperity are seen in increased savings-bank accounts, in the enormous amount of life insurance maintained, in higher rates of wages, and in the investments made throughout the country in radio apparatus and automobiles. Prohibition has not annihilated crime, but it has reduced the calendars of our inferior criminal law courts. If the prohibition law is inadequately enforced in New York City, the same thing can be said of all our laws."

#### Who Benefits from Prohibition?

A recent survey of the benefits from Prohibition has been summarized in the following brief statements, in reply to the question, "Who benefits by Prohibition?"

**Wage Earners**—whose wages were \$8,000,000,000 more in 1926 than in 1918, which is an increase of twenty-five per cent, while living costs are reduced eighteen per cent since 1920.

**Employers**—who benefit by increased production and a reduced labor turnover; by sober workmen, fewer accidents—and no more "blue Mondays."

**Farmers**—who buy three times as much farm machinery, and who sell forty-five per cent more milk than in 1920—and who rarely have a drunken farm hand.

**Bankers**—twenty-three million new depositors since 1920 have increased deposits in the savings banks by \$9,000,000,000, an increase of sixty per cent.

**Insurance Men**—who have sold \$51,000,000,000 of new insurance since 1920, which is a 130 per cent increase. Sixty million persons now hold life insurance.

**Real Estate Men**—who sold an average of 741 new homes every day last year, and who find rents and payments easier to collect.

**Manufacturers**—manufactured products in 1925 and 1926 reached \$62,000,000,000 in value which is more than the peak of post-war production.


**Merchants**—who get much of the \$2,000,000,000 formerly spent in drink, and who have thousands of buyers where they used to have hundreds.

**Everybody's Wife**—who shares in all this increased prosperity and rejoices in all it means to her family. Probably she has one of the 612,000 washing machines; surely she has one of the 1,000,000 vacuum cleaners or some of the \$900,000,000 worth of furniture which has been sold each year since 1924. A million farmers' wives are enjoying the 1,000,000 bathrooms which were put into farmhouses last year.

**Everybody's Family**—there is one passenger automobile to every one and one-fourth families, and one radio set to every five homes in our country. Colleges have doubled their attendance in a few years and schools of every kind are full to overflowing.—Quoted in The Congregationalist in the spring of 1928, from the Walla Walla, Wash., "Bulletin."

#### A Revival of Instruction Needed

The church has been accused of not doing its duty toward the Prohibition Amendment. It fought terrifically for it until it became an established fact legally, then it suddenly released the pressure as if it was all over. The enforcement officers were supposed to do the rest. During the last ten years so very little temperance instruction has been given to the children that there has grown up a young generation who know neither the curse of the saloon nor the harm of alcoholic liquors as a beverage. The church cannot afford to be longer remiss in its duty at this point. Neither dare the public schools be allowed to steer clear of temperance, as the superintendent of the Cleveland schools so long ago insisted on doing, on the pretext that it was a political issue. There must be built up a sentiment that will demand a revival of temperance such as brought this great reform, or we shall ere long see the fruit of many years destroyed.

<b>E. M. RIDDLE,</b> President Warsaw, Indiana	<b>CHRISTIAN ENDEAVOR AT WORK</b> 	<b>GLADYS M. SPICE,</b> General Secretary and Treasurer
<b>F. C. VANATOR,</b> Associate Peru, Indiana	Young People's and Junior Topics in <b>THE ANGELUS</b>	2301 13th St., N. E., Canton, Ohio

## How About It!

By Helen Garber

Did you ever eat anything that tasted so good you felt you could eat it for every meal and all the time in between? Have you ever read a book that was so interesting you wished it would never end? Have you ever heard music that so thrilled you that you were forgetful of time and space? Did you ever meet anyone whose personality was so gripping that you wished you might always be near him? Did you ever hear a speaker who so spoke to your eager mind and heart that you might have listened endlessly? If you have had any of these experiences and wish to renew some of them, dear friend, DO NOT FAIL to attend the Ohio State Christian Endeavor Convention at Dayton, for there you will be satisfied.

Your state secretary just returned from a County Christian Endeavor Convention held in Pomona, California. There were over 3,300 registrants, and remember, only a COUNTY convention! You may talk

about thrills from this or that, but nothing gives you quite the thrill you get in a Christian Endeavor Convention. Do you believe me? Doubt my word and prove it for yourself. Go on to the Dayton Convention and then tell me if I am wrong.

Do you like to be POPULAR? Surely you do! Would you like to know what is the most popular thing to do among the young people of California? (Now please don't tell them I said this, for this is confidential.) This is it—attending the C. E. Convention. Now, are you folks in Ohio going to be "out of style"? Why should

Brethren young people, ARISE! Fill in the ranks. Carry your banner as a crusader in Christian Endeavor for Christ and the church. The Brethren Endeavorers here in the west carry off honors almost every time such things are given. Why not you too? Go to the Dayton Convention, and you will return home wondering why you have been

sleeping so long when such fine things are to be had.

The convention this year is to be held June 25-28 at Dayton, Ohio. How I should enjoy meeting you there! Watch this column for further information as you plan to meet your fellow-Endeavorers in Dayton.

PLAN NOW! THEN GO!

### CHRISTIAN ENDEAVORERS AT WAYNESBORO, PENNSYLVANIA

This report will cover the time from May 6, 1928 to April 28, 1929. Early in May of last year and through the month of June a membership campaign was held with special programs on Sunday evenings and special effort which resulted in increased attendance and new members being added. A social followed the campaign to welcome the new members into our society. Another social was held during the past year

after Thanksgiving, in the form of an Indian social. These were our only socials during the year. The attendance at our regular meetings has kept up good. The number of members at present on roll (active) is 34; number of members present during the year, 916; number of visitors, 426; percentage of members in attendance, 74.

The present list of officers is as follows: President, Elmo Hoover; Vice President, Brinton Stains; Secretary, Chester Zimmerman; Treasurer, Gladys Boyer. Committee chairmen: Prayer or Program, Florence Highberger; Missionary, Gail Stouffer; Outlook, Brinton Stains; Music, Ed. Cordell, Jr.; Social, Hypatia Snider.

We also have a Junior Christian Endeavor which is growing very rapidly and will be of much help to the Senior society in the future. Miss Evelyn Fisher is the superintendent of the Juniors.

Yours truly,  
ELMO HOOVER, President.

gels preaching to patients-in-waiting while the doctor or nurse and native assistant are caring for the cases in hand. This has been, especially, since the beginning of the war, one of our most fruitful sources in garnering the harvest from among lost souls.

We have so much to praise God for. The other stations have not suffered, and we ourselves have suffered so much less than what threatened us. In spite of our hindrances, there has been a continued, though lessened ingathering, and we are now ready for the revival for which we are expectantly praying and waiting.

Faithfully yours,  
FLORENCE N. GRIBBLE.

## Travel Experiences Home

### III. The Return Journey. Leaving Africa

On Board the "Anversville".

April 3, 1929.

Dear Evangelist Readers:

My last letter was written on the Oubangui River. The little river boat arrived in due time to the muddy Congo from which point we were able to travel more rapidly. We arrived at Brazzaville on March 20th. Then we crossed Stanley Pool to the much more progressive town of Leopoldville. A busy day and a half was spent between the two cities, getting baggage through customs, buying Belgian francs, buying tickets for the train, gathering food for the journey, reserving places on the ocean liner, besides many more duties.

After this rush at Leopoldville, we were glad to sit down on the little train and relax. This miniature-looking railroad between Leopoldville and Matadi would look like a toy to most Americans, but one soon learns to appreciate it and to think it quite wonderful after all. Before it was completed all baggage as well as travelers had to go these 200 miles by caravan. Much work has recently been done in straightening the tracks. The train ascends to Thysville, which is 2,000 feet above sea level and much cooler and more pleasant. The next morning at six o'clock we were on our way again but did not arrive at Matadi until eighth that evening. We stayed at the A. B. C. hotel.

We bought our tickets for the Anversville, a Belgian liner. On March 25th at almost noon she began to descend the muddy Congo. In almost two hours we arrived at sun-baked Boma where the boat anchored and the crew loaded on palm oil and other supplies. The harbor is between two hills and so intense is the heat that one is almost convinced he can never feel cool again.

There are about 250 passengers on board, the most of them being Belgian officials. Also there are about a dozen English people who have been working for different commercial companies. There are six missionaries besides ourselves; three from the Presbyterian Mission in the Kasai district, one English Baptist missionary, and two Methodist missionaries with their three children. There is one priest on board.

In his Name,  
HATTIE C. SHELTON.

Righteous indignation is one thing, selfish wrath quite another. There is an anger that holds no sin, but it is seldom the kind that can be awakened by a sense of personal injury.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
WILLIAM A. GEARHART  
Home Missionary Secretary  
1101 American Savings Bldg.,  
Dayton, Ohio

## News from the War Area

Yaloke, par Boali, par Bangui,  
Afrique Equatoriale Francaise,  
March 18th, 1929.

Dear Evangelist Readers:

Events have transpired quickly during the last month. The scene of war has shifted from the immediate vicinity to the Bambea road, that is, beyond Bossemballi in the direction of Bossongoa. We hear today of several who have been wounded, some of whom we knew as soldiers when stationed here during the occupation. The faith in the sorcerers continues to exert a powerful influence over the deluded peoples. Cannons are now being imported to convince them. These are days when God is very near, and prayer our continual resource.

Since last writing you illness has visited several of us, notably Mrs. Foster, who was taken ill on February 16th, and was seriously ill for a time, it being necessary for her to remain in bed a week. Each of the other ladies on the station had a day or two of illness the same week. One day three were in bed. On Monday, February 18th, our hearts were rejoiced by receiving mail. During the four weeks succeeding we consider ourselves extremely fortunate, having heard from our loved ones, in all, four times, February 18th, March 4th, 9th and 13th, almost an unheard of frequency.

March 9th was the day of the arrival of sixteen parcels from Johnstown, Pennsylvania. On occasions such as this your otherwise staid and dignified missionaries indulge in an almost childish glee, as packages are opened and their contents distributed.

February 22nd was the day of the arrival of Mr. and Mrs. Sheldon at the station with their little Kenneth. We had the pleasure of having them with us until their departure for Bangui on February 28th. They went to Bangui by push and bicycle, reaching there March seventh and departing from there March 13th by the Steamship Bongo which was to make connections with the Djah at Zinga. They hoped to arrive April 12th in Antwerp, the earliest

possibility of arrival at New York being about April 20th.

On March seventh, Joseph Nguende Yaloke was taken away by the government, the same being the procedure with other sons of Yaloke. We do not know when we shall see them again.

March 8th the most recent mail was received from Bassai and Bellevue, the missionaries being well there at the time of writing.

On March 4th a hospital patient was brought to us in a very critical condition, having fallen upon a spear cunningly arranged in a trap, made in the form of a pit. We discharged him today, practically cured, he and his brother having both accepted the Lord during their stay here. We have registered in believing faith a definite prayer that God will follow these two, and that they may be greatly used in believing faith in the evangelization of the Boufi tribe of which they are members. From this tribe we have already had a few Christians, among them being Yama and Salakora, two of our evangelists.

Tomorrow, March 19th, Mr. and Mrs. Foster expect to leave for a visit to our various chapels. Their itinerary will be for the combined purpose of evangelization and baptism, there being many converts who have never had the privilege of baptism.

The routine work of the station continues as usual. The morning services are daily held, and baptisms occur almost weekly. The number of patients treated daily at the dispensary varies from 60 to 75. The school has continued in session throughout the uprising, although the number of pupils have been depleted, some of them having been, so to speak, carried away with the jungle tide.

Building has been greatly interfered with on account of the withdrawal of workmen. Commencing with the trip to the undertaker tomorrow, we trust that itineration may now be continued without interruption along roads where hostilities have ceased and the people have returned to their villages.

Preaching services are held daily except Sunday at the dispensary, one of the evan-



## NEWS FROM THE FIELD

Our Lord's Greatest Apologete  
was a great correspondent



### MILLEDGEVILLE, ILLINOIS

Dear Friends in the Brotherhood, Greetings in the Lord:

The Milledgeville church is still at work. The Sunday before Easter Sunday we observed as Decision Day in the Sunday school. Several signified their desire to accept the Lord Jesus Christ as Savior. Of this group four have been baptized and others are awaiting favorable time for their baptism.

Easter Sunday was a special in attendance, program, and the raising of an offering for Foreign Missions.

Since the Easter season we have been successful in organizing a Young People's Bible Study Class which meets on Tuesday evening each week. We have believed that the young people of our churches should be given the privilege of a week day Bible study which they could call their own. It is in an effort to prove the value and practicability of such that we have organized this class.

This church has been in the custom of arranging for the work of the church ministry in ample time each year. This year is no exception to this rule. Early in May the spring business meeting was called and the matter of a pastor for the coming year was discussed. The vote was called for by ballot and the vote of those present was a unanimous one to call the present pastor for another year. There seemed no good reason why the offer of the pastorate for another year should not be accepted. Therefore, the Lord willing, this church will be served for a fifth year by the present pastor.

There are many features of the work that we hope to be able, under the guidance and blessing of the Lord, to strengthen and build up.

There are plans for re-decorating the auditorium of the church as soon as the weather becomes warm and settled enough to do so. These brightenings of surroundings occasionally are conducive to a brightening of our attitude of worship.

We note the many interesting reports from the other churches. We wish all the best the Lord has in store for his own. We covet a place for this work in your prayers.

GEO. E. CONE.

### GOOD NEWS FROM THE THIRD CHURCH OF PHILADELPHIA

Some times it is best when, not having anything good to say, to say nothing at all. This partially explains our silence until now, at which time we are happy to report progress.

We have been very fortunate in having as our pastor since September the first Rev. Wm. A. Steffler who, together with his talented wife, has had a continuous revival since coming to us. Brother Steffler has baptized 60 and received into membership 53 new members. We now have a membership of 112. The attendance in Sunday school has increased, and on Easter Sunday there were 210 present. Facts speak louder than words, so we will make this report short, and just give the facts.

In December, a day was set apart for the purpose of reducing the mortgage. What a day it was! Late Saturday evening the good ladies of the W. M. S. prepared food in order that the members and friends might stay all day at the church. It was exciting to watch the thermometer, drawn on a large chart, rise each time a class or an individual pledged a subscription. Brother R. Paul Miller gave us a stirring address in the afternoon and Brother W. C. Benshoff (who motored in with four other Brethren) gave us a splendid sermon in the evening. The First Church of Philadelphia cooperated with us so well that we feel the two churches in this city are beginning to become more acquainted with each other than they have been in the past.

In this connection, the choir of the First church invited the choir of our church to a treat. We were given such a wonderful evening that our chorister (who was due home earlier than the rest) was unable to leave until it was over. The First church Christian Endeavor Society has also challenged our society, and we surely know that they will lose, and have to give us another treat.

Does it pay to be FAITHFUL TO CHURCH, At the Communion Service just recently held, one of the church's founder members answered this question. As he looked on the largest attendance in the history of the church he reminded us of the time that there were only ten members who many times grew discouraged and wondered if it would be worth while to carry on the work any longer. Subtract ten from the one hundred and twelve members we now have and what would have become of the remaining 102 members gained by being faithful?

All in all, there is a great work here and we thank God for everything, especially for sending Brother and Sister Steffler to us at what seemed to be the "darkness before dawn" period. We appreciate the services of a real Brethren preacher who IS NOT AFRAID TO PREACH THE WHOLE GOSPEL, and not sparing on shoe leather. In spite of reports to the contrary, people do want to hear the whole Gospel preached.

We ask your pardon for making this account so lengthy but we must add that our Easter offering this year is the largest it has ever been, amounting to over \$200.00.

PRAY FOR US that we may continue to grow and be a blessing to others.  
(MISS) RHODA GREENWOOD, Clerk.

### LIMESTONE, TENNESSEE

We have just read the news in the Evangelist which inspires us to add our bit, though nothing very exciting is taking place just now.

Brother Early who has charge of the church here now has been making his monthly visits from Kentucky and giving us some splendid sermons.

In April Mrs. Early made her first visit together with Thetis and Omeda Hadden, some of our Kentucky teachers and whom I had not seen since my last year in Kentucky in 1918. It was a real treat to have them with us. At this time we held our quarterly members' meeting and a spring

Communion with a good percent of the members present. We were glad to have Sister Early with us and look to the time when she shall be here permanently.

The second Sunday in May Brother Early and wife were here again, bringing Miss Miller, one of the Kentucky girls with them. When they come in June they will be on their way to visit their four married children in California, returning by way of National Conference, then back here to make their abode among us and have full charge of the church. In the absence of a parsonage we praise God for opening up a very desirable home for our pastor and his wife.

In the meantime local workers are carrying on the regular work. In our Bible class we are now studying Leviticus, the very center of which is Jesus Christ our Lord. When we neglect these great books of the Old Testament we cheat ourselves of the revelation of the deep truths God wants us to have. How very precious God's whole Book is if we study it with open heart.

Since last report two have been received into the church by letter.

We rejoice in all your victories for the Kingdom of God. We can with each one rejoice daily that we are hastening toward the time when we shall see him Whom we love and serve. "By his grace we shall look on his face." May God help us to hasten his coming.  
MARY PENCE.

### FIRST BRETHREN CHURCH, LA VERNE, CALIFORNIA

We have been very busy under the energetic influence of our pastor, Brother Lynn; and it seems scarcely possible that Brother and Sister Lynn have been with us for six months.

A new Senior Christian Endeavor society for young married folks has been organized and are meeting each Sunday evening in a Sunday school class room.

March 24th, Brother Lynn closed a very successful two weeks' revival campaign at the First Brethren church of Los Angeles, of which Rev. A. B. Cover is pastor. There were several delegations from La Verne during this time. The distance being about eighty miles round trip, it was not possible to attend every meeting. Brother Lynn also assisted in the mid-year Bible Conference of Brethren churches held also at the First Brethren church of Los Angeles.

Preceding Easter, a very thorough religious census of La Verne was taken by Sunday school workers. A pot luck supper in the church basement was attended by about a hundred Sunday school teachers and others interested, to make preparation for this census. On Easter Sunday morning there was a special program given by the Primary Department. In the evening a Missionary pageant, "America's Responsibility," was presented by the two Young People's Christian Endeavor societies. The foreign mission offering of the La Verne congregation on Easter Sunday was above \$1,000. There was also a sunrise prayer service at the church, Easter morning. Most of our Christian Endeavor members attended the Los Angeles County Christian Endeavor convention, in Pomona, recently.

We are very grieved for the loss of our Brother A. C. Hendrickson who was the teacher of the Woman's Bible Class for several years. He was a very helpful, active member of the church and we shall miss him greatly. Our deepest sympathy is extended to our beloved Sister Hendrickson and the four daughters. At the funeral ser-



vices all the Brethren churches of Southern California participated in paying tribute to his splendid Christian service among us.

The Woman's Missionary Society has been honored by visits from returned missionaries from time to time. The most recent was Miss Mary Bricker (from India) whose message we appreciated very much.

We are happy in anticipation of the arrival of our Brother and Sister Sheldon from Africa, and especially Baby Sheldon!

Last but not least, comes the report of our own revival meeting. Brother Lynn presented the messages each evening for two weeks, except on Saturday, Brother Cecil Snyder of Los Angeles very graciously gave his assistance in leading the singing. Brother Lynn has aptly described the meeting as a "Victory Revival" which resulted in about forty decisions for Christian service. Seventeen were baptized on Wednesday evening at the close of the services; others have not yet received the rite.

The church desires to express appreciation for the services of Brother Cecil Snyder of the First Brethren church of Los Angeles for his very faithful attention to the musical part of the program. The Aeolian Male Quartet of La Verne College assisted very materially also with their splendid musical selections.

The pastor wishes to stress the importance of the special prayer meetings as a means of success for the salvation of souls.

The special delegation of sixty members of the First church of Los Angeles, with their pastor, A. B. Cover, was an exhibition of fine Christian spirit of cooperation which we shall be pleased to remember. The folks who came from Fillmore (85 miles distant) also deserve commendation.

The local congregation desires to express to Brother Lynn a deep sense of gratitude for his earnest preaching of the Word and his untiring effort, that souls should be won for our Lord. Brother Lynn is at this time serving the Second church of Los Angeles in a three weeks' evangelistic service.

ELSIE RAGER.

#### WASHINGTON, D. C. NEWS

Greeting! The work here among the Washington Brethren seems to be advancing steadily and some gratifying gains are being realized. Every department is active and going forward. All of the services are well attended and a commendable interest is manifest. Since the first of the year eleven new members have been added to the roll through the regular services of the church. It is the pastor's desire that the church be evangelistic the year around, and in part at least this desire is being realized. There are a number who will probably come among us shortly.

We are wondering where we shall possibly put many more, especially in the Sunday school, with our present basement accommodations. A recent contest in the school, an airplane race, has increased our attendance appreciably until on Mothers Day we had 291 present. There was an intolerable jam. We have used every available space and are subdividing with curtains at present. The church here is praying that the building can be completed soon and we covet the prayers of the Brotherhood to that end.

The Home Department put forth a special effort to have every member present on Mothers' Day and a splendid program was given in their honor by local talent, the pastor preaching an appropriate sermon

during the church hour. The church is quite fortunate in having a splendid group of consecrated leaders who are proving a real blessing and a pastor's aid.

Last Sunday night was Men's night at the church. The men of the church, led by the W. M. Lyon Bible Class, presented a most attractive and helpful program before a full house. Three able men spoke well on the related subject, "What the Church Means to Me," "What the Bible Means to Me," and "What Christ Means to Me."

A group of men from the Berean Bible Class recently went to Winchester, Va., to assist Brother Rohart in his splendid work there. They sang and spoke and were so well received that they have been asked to return this coming Sunday to aid in an all-day anniversary meeting that the Winchester Brethren are holding.

We are planning to conduct a three weeks' Daily Vacation Bible School beginning the latter part of June. This will be our fourth year and we are hoping this will be the best school of all. The leader is Mrs. Minnie Harrison, the Primary superintendent.

At a recent business meeting of the church the pastor was extended a unanimous call to serve for a fifth year. He has accepted gratefully and we look forward to a happy and fruitful year.

We rejoice in all the victories gained throughout the Brotherhood and trust the days ahead will be fraught with greater gains for him.

MRS. HOMER A. KENT.

#### PORTIS, KANSAS

It was the writer's privilege to spend a week with Brother Lowman and his good people, from April 29 to May 6.

We had an enjoyable time together preaching and teaching the blessed Word. Despite the busy season for the rural folks many sacrificed precious minutes to attend the special services.

We found at Portis a congregation who loved the Word and are being fed on Spiritual Bread by their faithful pastor. Even if the farmers had but two crops in about six years we found them loyal to their church in person and gifts.

It's an old adage but still holds true, "You never miss the water till the well runs dry." Too many times when things run smooth and prosperity lingers with us we are prone to forget our duty to our Lord.

We were a bit disappointed the last few days for the fact that it rained and the attendance was somewhat lessened. Nevertheless the interest did not weaken. Our last evening at Portis was one of enjoyment as we surrounded the Lord's tables and washed one another's feet and partook of the bread and wine.

What a blessing we receive from obeying the Lords' commands. We hope that our first acquaintance with the Brethren at Portis may not be our last.

W. H. SCHAFFER.

#### PORTIS, KANSAS

Poeple talked about Kansas being dry, but ask Dr. Bell; he seems to think differently. Dr. Bell was with us for a week, the last of April. He came in on the mud and had a good week with us, preached a few times and canvassed the rest of the time. Well, I think Bell likes his job but he said never again.

Then the next week Brother W. H. Schaf-

fer, from Hamlin, Kansas, came to us, to help us in a week of meetings. Between the showers and amid some of them he preached each evening. Brother Schaffer is a young man, but loves the old Book and did not shun to declare its message to an interested crowd each night and over Sunday, and then stayed over to assist us in our spring Communion on Monday evening. Roads were bad and we did not have as large an attendance as sometimes, but it was a good service. There were no visible results by confession but the church was strengthened and inspired for larger service. We believe the church's doors are slowly closing up, and that the church dispensation will soon end and the Lord come for his own.

Then on Tuesday, May the 7th, I journeyed back with Brother Schaffer to Hamlin and helped him for a week, then helped them in their spring Communion. Hamlin church is not large and labors under some handicaps. One of the things they need most is an improved and larger building with some Sunday school rooms and a basement. It seemed to me if they would do this, with the splendid leadership of Schaffer and his good wife—both graduates of Ashland College, Hamlin might yet get and hold the lead in that town. Every community needs a whole Gospel church to preach and teach the whole Book.

I had my home with the Schaffers while there, and went out to a big dinner almost every day. Brethren women know how to cook a good old fashioned meal.

Hamlin, go on, keep up the fight. The prize is not at the beginning or the middle of the race but at the end!

Come again, Schaffer, we enjoyed your fellowship and labor.

S. LOWMAN.

#### NEW LEBANON BRETHREN CHURCH

Probably the outstanding event of the New Lebanon Brethren church which might interest the brotherhood was our twentieth Anniversary and Homecoming Day, held April 21st. It was just twenty years ago this month when the church was organized under the leadership of Brother Martin Shively, then pastor of the Dayton church, with about forty charter members.

So it was very fitting that the church should extend to Brother Shively an invitation to be the speaker of the day. The weather was not what we hoped it might be but it did not mar the enthusiasm of those present so the day was even more than we anticipated. Had it not begun to rain about the time folks were thinking about coming to the service we no doubt would have broken our record attendance. But in spite of the weather we had 290 present for the Sunday school session, with some coming for the 10:30 worship.

Brother Shively brought us three very able messages. In his remarks he pointed out some of the events of the church's history and called the congregation to take another great step forward. We are grateful to him for the splendid part he had in making the day a success.

The afternoon service was given over to the 20th anniversary events. A church history was given by the pastor. This report showed that the church had received nearly 550 members during these twenty years. The present membership stands at 420, with 375 on the active list. An interesting feature of this service was the fact that the original choir that sang on dedication day rendered three or four selections they sang then. Greetings from former



pastors and friends were read and experiences of by-gone days were related.

The day was also designated as "Dollar Day." The first definite drive for funds for the proposed enlargement of our present building was launched. All those who contributed a dollar or more were placed on the "First Donor Honor Roll." \$435 was thus realized, bringing the amount in the Building Fund up to the \$2,700 mark.

So at this service we were not only led to look back over twenty years of progress, but also ahead toward yet further achievements in the interests of the church and the work of our Lord and Master.

A word should be said about the enlargement of the present building. The church voted to enlarge this summer, a building committee was appointed, and an architect secured to draw up plans. These plans are now ready to be submitted to the Building Committee. So the day should not be far distant when the work will begin on the enlargement program.

Beginning with the month of May and continuing throughout the summer months the first half hour of each Sunday evening service has been given over to the different Sunday school classes. They are also asked to print the Bulletin for the month in which they have charge. A prize will be given to the class having the best Bulletin and special recognition given to the class having the best program and largest attendance. So already quite an enthusiasm has been shown. This month has been given over to the Loyal Women's Bible Class, a class composed mostly of the grandmothers of the church and the month has been designated as Mothers' Month.

So we feel that our work is moving along in a splendid way. The attendance has been good, and with finances in splendid shape and with the proposed enlarged building in the near future, there is no reason why the brotherhood cannot expect great things from the New Lebanon Brethren church.   
Pray for us. L. V. KING, Pastor.

### SECURITY OF THE BELIEVER

Mr. Meyer said that one time when he was pastor at Leicester there was a strike. The working people smashed and ruined homes in their riot. One day they threatened to come into a house where there was a big brother riveting shoes in the attic upstairs and a little fellow down stairs. The little fellow feared they were going to break the house open. He went to the stairs and called his big brother:

"Tom, Tom, they are going to smash this door open! Hurry up and come down."

Tom was a strong, well-built man, and he came down and put his big body against the door and said:

"Now, youngster, you go on with your game. All the rioters in Leicester can't break this door open when brother Tom stands against it."

"And so," said Mr. Meyer, "the Devil often wants to come back into this house of mine, and I am afraid of him and when he comes along and swears he will take me by force, I go to the foot of the ascension ladder and cry:

"Christ, Christ, stronger than the strong man armed, make haste and come down! The Devil is going to get me!"

"And he seems to come," said Mr. Meyer, "like the lightning flash and puts himself against the door of my heart, and all hell can't break the door open."—William E. Biederwolf.

Prayer is the appointed means by which this highest kind of courage is fed. Through prayer our courage renews its youth like the eagle. The heart is invigorated into fresh ambition and endeavor. Its grip upon high ends is established, and it turns to the dull road with a new song. It is not so much that we acquire good spirits as that we obtain deepened communion with the renewing Spirit of God.—J. H. Jowett.

### THE MAN WHO ABUSES HIS CHURCH

With few exceptions the person who is the loudest in his criticism of his church is weak in his support of his church. He would be like a fish out of water at prayer meeting, and if the pastor should call on him to pray on Sunday morning he would need first-aid treatment from a Red Cross nurse. Trace these bitter and loud critics one by one and you generally find them "honorary (?) members who know as little about the language of spiritual life as a Zulu knows about Sanskrit. They belong (?) to the church because they want an insurance policy (both covering fire and life) in the insurance company of the New Jerusalem and not because they have consecrated their lives on the altars of the church.

Honest criticism of the church and her workings is a wholesome thing, but that criticism should be done by men and women whose religious lives and loyal service entitle them to be heard. Time-serving, worldly-minded, selfish members who seldom attend church and make no sacrifice for the cause of Christ are not qualified to be official censors of the policy and program of the Church of God. And yet these are often the ones who try to dominate the life of the church and are generally at the front making and unmaking pastors. When such a censor rises up he should be asked what his life has amounted to as a consecrated, devout follower of Jesus Christ and the weight of his words should be measured by that test.—Richmond Christian Advocate.

### PSALM ONE HUNDRED THREE

O thou soul and all within me, bless Jehovah,

And forget no more his blessings and his grace

Who forgiveth all thy sins, thy sickness healeth,

Who ransomed thee from sin's enthralling pace.

Who with mercies and with loving kindness crowneth,

Who with good things e'er thy mouth dost satisfy;

So thy youth, renewed, on eagle's wings he beareth,

While his goodness for oppressed ones is nigh.

He hath made his holy ways known unto Moses,

And hath shown his acts to seed of Israel's race;

He is merciful and gracious, slow to anger, Yet for aye, he chideth not, nor shows his face.

He hath not our sinfulness in wrath rewarded,

For his lofty heaven above the earth revealeth

Of his mercy, love, and pity for his children; For he knoweth every thought our frame concealeth.

Like the days of grass, man flourisheth as flowers, And the fleeting winds destroy his dwelling place; But the mercy of the Lord hath no beginning, And no ending hath his most abundant grace.

Unto such as keep his covenant of mercy, And uphold all his Commandments e'en to do them; For his throne hath he prepared within the heavens, And his kingdom ruleth o'er, beneath, and through them.

Bless Jehovah, all ye strong excelling angels, Ye who hearken to obey his sovereign voice; And ye hosts, and ministers that do his pleasure, And his works, and e'en my soul, bless and rejoice.

—CARL W. HISER.

## OUR LITTLE READERS

### A PRAYER FOR THE TABLE

"We thank thee, Father, for this food  
And all the blessings of today.  
Help us all to show our love  
By being kind and good, we pray."

### THE TWO PROCESSIONS

By Eleanor W. F. Bates

The sun shone in the east window and lay across the kitchen table, on which was an array of dishes. Mollie looked at the dishes, and a few tears came, but she wiped them away quickly when she heard a knock at the door.

She opened the door saying, "Oh, Dora, I was just wishing you would come!"

"I came to get you to go to see the procession," said Dora, who was Mollie's dearest friend.

"I can't," said Mollie sadly. "I want to ever so much, but I've got these dishes to do. Just look! See how many there are!"

"I should think there must be four times as many as we had," said Dora with surprise. "But your family is bigger than ours."

"That isn't the only reason," said Mollie. "We had five extra people to breakfast, because the lady across the way was sick, and mother invited them all over here, and then she went back with them to help them a little, and—and—she said I was big enough to wash dishes once in a while alone!"

Mollie could not help sniffing a little, but she bravely stopped a sob, which she was afraid was really going to have its own way, and added, "Of course I've seen the Boy Scouts' procession before, but not since Billy joined, and I do want to see my brother march!"

"Well, they haven't started yet, and maybe, if you let me help, we could get the dishes done before the procession gets by."

"It would be something just to see the tail end of it," sighed Mollie, "but Billy's in the front rank!"

The girls flew to work. Mollie stirred up a big pan of suds and put another of hot water besides the drainer, then handed some towels to Dora.

"This is the glass-towel," she said, "and here is another for the china."

"Oh, how pretty!" said Dora, looking at the towels she held in her hands. "Who marked this?"

"I did, for mother's birthday," said Mollie proudly. "I learned how at sewing school, and she was so surprised!"

The hot water and smooth towels made quick work, and the girls laughed and talked until piles of dishes showed the task finished.

"Now where shall I put them?" asked Dora, some cups in each hand.

"Mother told me to leave them on the dining-room table, because I am not tall enough to put them on the shelves."

They began to carry them carefully into the next room.

"Oh, see this pretty spoon!"

"That's mine," said Mollie.

"And this one?"

"That was Billy's when he was a baby."

"Then they shall lead the dishes," said Dora. "Oh, Mollie, let's make a procession of them! There's a file of knives, they are nice, straight soldiers, and here are lots of forks—they're soldiers too, only in different uniforms."

"And here's father and mother," gleefully continued Mollie, placing two table-spoons to the right and left. "But where's the band?"

"There's the drum," chuckled Dora, putting the little round silver sugar bowl down, "and here are the drumsticks," adding the sugar tongs.

"Well, let's not have any band except a drum corps," and Mollie with much laughter put all the napkin rings right behind the sugar bowl. "There!" she cried. "I don't know how many drums there are in a drum corps, but this is all right for our procession, anyway!"

"And these two little platters just alike shall be ambulances at the rear, in case any soldier is too old or too tired to march very long."

"Yes, but what shall we do for flags?"

"There they are!" and Dora caught up the towel that Mollie had marked, waving it over her head. Mollie took another, and they began marching around the table, singing "When Johnny Comes Marching Home."

They laughed so much that they did not at first see a lady come to the dining room door. When they did, she was laughing too.

"This is our procession, mother!" cried Mollie.

"The Boy Scouts' procession is coming down the street," said the lady, "and you and Dora have just time to see it before it turns the corner. Hurry up!"—Zions Herald.

## OUR SCHOOL

Of the great words of the English language the word "loyal" stands at the head. God is always looking for such. The business man or any man who runs big business is always on the lookout for someone who can be depended on.

The Brethren church holds a unique place among the denominations of Christendom. She has from her beginning, two hundred years ago, held closer to an exact grammatical construction of the language used in

the New Testament than any other denomination, I except none. She started out with the idea that an exact analysis of the language used was better than much theology, so the heritage brought down to us is the denomination which we hold so dear.

We have taken the message given to us by our Master in simple, childlike faith, to believe and practice whatever is taught, though we may not understand all the whys and wherefores that some might be anxious to find out. Every member should be proud to be a member of such an organization. Feeling thus, let us be extremely loyal to every institution of the church and especially to our own school. Let us patronize it and support it in every way possible.

If at all possible let us send our children to it, and by our means contribute to it.

If the Brethren church is to go ahead as it should, it must have an institution which we can trust to give to our young people the teaching that is in accord with what we as a church stand for. If we do not stand by our college and make it a power in the church, then we will lose our golden opportunity to perpetuate our belief and the church will soon lose its individuality and we as a church will go down and God will put it on some other to take our place.

This thing of sending our young people away to other denominational schools will end up like the "Courtship of Miles Standish," when we will stand by and see another win the prize we so much coveted. Let us be boosters for all of our church enterprises, especially our one school of which we can be justly proud.

D. W. EARLY,  
Grandview, Washington.

## ANNOUNCEMENTS

### JOHNSTOWN THIRD CHURCH

The Third Brethren church of Johnstown, Pennsylvania will observe their Communion service on the evening of June 9th at the hour of eight o'clock. We invite and welcome others of like precious faith to share this service.

JOS. L. GINGRICH, Pastor.

### BRIGHTON, INDIANA

The Brighton Brethren church will hold its regular spring communion service on Sunday evening, June 2nd, 1929. We invite all those of like faith to be with us in the observance of these ordinances.

Brighton church, Howe, Ind., R. F. D.

C. D. WHITMER, Pastor.

### MILLEDGEVILLE, ILLINOIS

The Milledgeville Brethren church plans to observe the Spring Communion service on the evening of June 9, 1929. We will appreciate the visits of any nearby Brethren or any visiting Brethren who may be in our community.

GEO. E. CONE.

### PASTOR WANTED

The Corinth church at Twelve Mile is in need of a pastor for the coming year's work.

Pastors interested please communicate with the address given below:

ORD GEHMAN,  
Twelve Mile, Indiana.

### GLENFORD, OHIO

After August 31 the Glenford church will be in need of a minister. Those inter-

ested correspond with Irvin Cooperrider, Recording Secretary, Box 33, Glenford, O.

### BRETHREN CHURCH OF BERLIN, PENNSYLVANIA

It is about a year since the Evangelist family has heard from the Berlin congregation. We wish to say, "we are very much alive and true to the faith and doctrine of the Church."

All of our services are well attended, which proves to us that God is honoring his word. For he said, my word shall not return void but will accomplish that which it is intended for.

The Lord willing, we will observe our Communion, Sunday evening, June 2 at 7:30. We are hoping for a record attendance on the part of the laity. Neighboring Brethren are invited, likewise other Christian people who wish to observe this three-fold service with us.

ALBERT LANTZ, Minister.

## THE TIE THAT BINDS

SCHAMEL-HUTZELL—On Saturday evening, March 30, 1929, at the parsonage in St. James, Md., occurred the marriage of Mr. Winfield M. Schamel and Miss Gladys Hutzell. Both young people are members of the St. James Brethren church. Mr. and Mrs. Schamel have a host of friends who wish them a happy voyage on the sea of matrimony. Ceremony by the writer.

W. S. BAKER.

WATFENSMITH-BAKER—On Saturday evening of April 27, 1929, at the parsonage in St. James, Md., Reno R. Watfensmith and Cleona S. Baker were united in marriage by the writer. The bride is a member of the St. James Brethren church. Both young people enjoy the well wishes of a large circle of friends.

W. S. BAKER.

BOLAN-READILL—At 2:30 P. M., Sunday, May 12th, at the home of the bride's parents, Fort Scott, Kan., occurred the marriage ceremony of Miss Juanita Readill and Mr. James Bolan, both of Fort Scott, Kan.

It was a very quiet occasion with a few of the immediate relatives present. Mr. and Mrs. Bolan have the best wishes of their many friends. Ceremony by the writer.

L. O. WOOD.

## IN THE SHADOW

KERN—Mendel Edgar Kern, son of Brother and Sister Harriet Kern, departed this life at the family home of the Oakville, Indiana, on April 5, 1929, aged 10 years, 1 month and 23 days. Mendel was sick only a few days and his passing was a shock to his parents and schoolmates. He was a bright boy and had a large circle of friends. A touching tribute was read at the funeral by his school teacher. Besides his parents he is survived by a sister and two brothers. The funeral services were held from the Oakville Brethren church by the undersigned.

S. C. HENDERSON.

THOMASON—Alvin Charles Thomason, son of Mr. and Mrs. C. C. Thomason, was born May 14th, 1903, and departed to be with Jesus, February 22d, 1929. Alvin gave his heart to the Lord in his teen age and united with the First Brethren church of Laverne. He was united in marriage with Miss Frances Sherman of Palmdale, January 11th, 1923. Alvin and Francis were both members of the First Brethren church, and active members of the Young Married Folks' Bible Class. Alvin was blessed with a sunny disposition and had a pleasant smile for everyone. He leaves to mourn his loss eight widowed fathers and mother, two brothers and a sister; many other relatives and a host of friends.

The funeral service was conducted by the pastor of the First Brethren church, A. L. Lynn. Several musical numbers were rendered by the choir and the auditorium of the church was crowded to capacity and the beautiful floral tributes were a wonderful testimony to the popularity of a departed friend. The special floral pieces sent by various organizations and friends from a distance, were especially attractive.

A. L. LYNN.

LAPP—Amy Alward Lapp was born June 21, 1847 in Canada, near Niagara Falls, and was a daughter of John and Elizabeth Alward. She was married to Jacob Lapp at Freeport, Ill., January 1, 1871. To this union were born six children, two boys and four girls. She and her husband now deceased, were baptized into the Church of the Brethren at Ames, Iowa, fifty-eight years ago. Later they united with the Brethren church at Salem, Oregon, and she has been a member of that church for thirty-five years. All of her children and grandchildren followed her splendid example and are members of the Brethren church. She passed away at the home of her daughter, Mrs. A. E. Bowman, February 26, 1929, aged 82 years, 8 months and 3 days. She is survived by one son, Frank Lapp of Carruthers, Calif., four daughters—Mrs. M. D. Early, Lost Creek, Ky., Mrs. Esther Luther, Mrs. A. E. Bowman and Mrs. T. J. Stoves, all of La Verne. There are 14 grandchildren, and six great-grandchildren, also one sister in the East.

A. L. LYNN, Pastor.

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1929

# THE BRETHREN EVANGELIST



THE NEW BRETHREN CHURCH

Dedicated at Ellet, Ohio, April 28, 1929

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Rev. Floyd Sibert, Pastor

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(See News Department for report)

## Signs of the Times

by  
Alva J. McClain

(This week I am writing upon the Resurrection Body, and of course this subject cannot properly be classed as one of the "Signs of the Times." But it is a sign of the times that the truth of the resurrection of the body is being denied in many places. The entire subject is one of intense interest to the devout Christian.—A. J. McClain).

### "THE BODY OF OUR HUMILIATION"

In Philippians 3:21 the Apostle Paul declares that Christ at his coming will "fashion anew the body of our humiliation." It is not "our vile body," as the Authorized Version translates. Acts 8:33 uses the same Greek word in speaking of our Lord's "humiliation." And Luke 1:48 uses the same word in referring to the Virgin Mother's "low estate." The body of the believer is the body of his humiliation, the body of his low estate, but never "our vile body." It is wholly a pagan notion that the human body is something "vile." The Revised Version never did a better thing than in striking the word "vile" from this Philippian passage. The ancient Gnostic philosophers taught that the body was something vile, and the Apostle is opposing the teaching of these very men by showing that the believers' body is to be redeemed and at last made perfect.

True, just now it is "the body of our humiliation;" often weak, infirm, broken, diseased, full of aches and pains, bearing the marks of sin. But it is not a vile worthless thing. fit only to be cast aside when we shall enter upon that higher life with Christ. Some indeed affirm that the body is only a hindrance to the soul, and that at death we shall get rid of it forever. Others say that we shall have bodies in the eternal state, but that these bodies are to be wholly new creations, bearing no relation whatever to the first body. But the Scripture teaches otherwise. The believer will take the "body of his humiliation" up into heaven, only it is to be "changed" and "fashioned anew."

There is no contradiction in First Corinthians 15:37 where the Apostle says, "Thou sowest not the body that shall be." Certainly, the body which goes down into the grave is not the body that shall come forth, in all respects. It is to be changed and fashioned anew. As to appearance and character, it will not be the same body. But as to identity, it will be the same body of our humiliation. The Lord at his coming will "change" our body, but he will not exchange it. He will "fashion anew" our body, but he will not give us a new body.

The writer, for one, thanks God that this is so. Most of us have loved ones on the other side. We believe God utterly when he tells us in the Word that "to be absent from the body is to be present with the Lord." We know that this is so, and yet, when the hallowed memories come surging in our hearts we find it impossible to think of these loved ones apart from the "body of their humiliation." How blessed, then, it is to know that the Lord Jesus, when he comes from heaven, will claim these dear bodies, and raise them up, and fashion

them anew that they might be conformed to the body of his glory.

How can these things be, the skeptic may ask. According to what law or principle can a body gone down to the dust be raised up and fashioned anew into a glorious temple which is deathless? The answer is—it will not be according to any law or principle that we know. It will be "according to the working whereby he is able even to subdue all things unto himself." This is the method of the Bible. It brings us into the presence of a Christ who is over all God blessed forever, and asks us to believe that he is able to raise the dead. I do not offer to explain how the astounding thing shall be done. On this point we are quite as ignorant as were the Christians of eighteen hundred years ago. When the Lord says he will raise our bodies from the dead and conform them to his own glorious Body, we must confess humbly that we do not know how he will do it. But we know him. And that is sufficient. "I know whom I have believed, and am persuaded that he is able—."

## Questions and Answers

Conducted by  
J. Allen Miller

Readers are invited to send in suitable questions, which will receive consideration as space permits.

36. I would like to ask you where we get the word Bible from. L. P.

The name by which we know the collection of Holy Writings, that is, the Holy Bible, dates from the fifth century A. D. The word "biblia" is the Anglicized form of the Greek word "biblia" a neuter plural noun meaning "small books." The phrase "ta biblia" means "the books." Hence the name denotes a collection of small books into a single volume. Before this designation was used the sacred books were called "The Writings" or "The Scriptures."

37. In a church where there are no elders other than the pastor what course should be pursued in reference to the anointing service, when the sick are explicitly told to call for the elders of the church? Is not every Brethren church obligated to have more than one elder so that this ordinance may be Scripturally observed? H. K.

This is a pertinent question. I can easily indicate what has been the custom in the past. A generation ago there were in almost all congregations of Brethren one or more elders. In which case the instructions of James could be literally complied with. Later there developed the plan of the single and settled pastor. There are even yet many congregations in which there lives an elder not in active service who may be called upon the occasion of the anointing. Where the pastor is the only elder in the church it has become the custom to have one of the deacons assist in the anointing. This is perhaps the prevailing practice of the present day.

However, without raising any controversial question, is it not likely that the Apostolic churches had more than one elder? The present writer so believes. To cite but a single reference we may take Titus 1:5, "For this cause left I thee in Crete, that

thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave thee charge: . . ." So wrote Paul to Titus. Brethren have always been historically Presbyterian in form of government. When the division in the church occurred in the early eighties the "progressive" group in their reorganizationalism swung to an extreme form of Congregationalism. This perhaps accounts for the situation which prevails in many churches today in the matter of having but one elder.

### A LIFE LOST

J. Campbell White tells the story of a rich man who was murdered a couple of years ago. The motive was robbery. The murderer supposed that just at that time the rich man had a large amount of money in his personal possession. A daily paper describing the case said: "Fortunately for the deceased, he had deposited the money the day before." All he lost was his life. And that is what many men are losing because they are absorbed in selfish quests and follow no higher vision.

Mr. White quoted some one who said that when a Christian begins to prosper it is always a question whether the kingdom of God is going to gain a fortune or lose a man.

The appalling indifference of many Christians to the tremendous task confronting the church can only be explained on the theory that the god of this world has blinded their eyes. They have been ensnared by the perils of prosperity, and while they are gaining the world they are forfeiting their lives. These are times when every man who claims to be a follower of Christ must stand up and be counted. Whatever the Christian's daily work, he is an enlisted soldier in the army of the Lord. Failure to be loyal just now is reprehensible to the last degree.—The Christian Intelligencer.

"Men are no more capable of understanding and than they were of understanding or appreciating the living Word, when he was amongst them."

You cannot push people up to a higher level of living, you must lift them up; and to lift them up you must first climb up yourself.

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# THE BRETHREN EVANGELIST

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## A Snob or a Servant, Which?

Snobbery is probably as old as human society, but it has remained for a courageous professor of this year, A. D. 1929, to give it academic approval. Young men of more than ordinary advantages, such as college graduates possess, have always shown a plenty of cockiness and self-conceit, but they have waited until now to be told that such an attitude is an asset and that they should seek to develop it and permit it to grow with the years. Those who were launching out upon the sea of life after having left the halls of learning, have long been counselled to work, to work honestly and hard, to work concentratedly and perseveringly, and thus to win and to achieve, and in their winning and achievement, to make a contribution to the world, but we have come to a day when an educator has the temerity to tell a class of young men graduates: "You must set before yourself a definite plan to be a ruling person. Be superior. Act superior. Talk that way. Think that way . . . I want to preach to you the gospel of being a snob—not allowing yourself to go to the level of the crowd that hasn't had the opportunities you have had." A man who has the daring to preach such a gospel deserves all the notoriety that such nonsense will bring him, and so we are not averse to mentioning his name. Professor Robert E. Rogers of the English department of the Massachusetts Institute of Technology thus advised the seniors at their graduation banquet a few days ago. Certainly we may give him credit for originality if not for wisdom, and for knowing how to gain wide-spread publicity if not popular respect.

But such counsel is not sound, and people quite generally know it, and it would be unnecessary to take account of it, were it not for the fact that it follows the line of prevalent human weakness, which needs to be discouraged rather than to be encouraged. People know that snobbery is not attractive, and that it does not make for popularity nor for any real success, even though an eminent professor tells them it is so, but in the practice of life, much snobbery creeps in, especially among young people who have had more than average educational advantages. They do not need to be urged to be snobs, they are inclined to be snobbish enough by nature. They, and all of us, need rather to be reminded that the loftiest social attitude is fellowship and the most fundamental responsibility of life is service. Here is basic truth, and is witnessed to by reason and by revelation.

He who sets himself apart from the crowd as superior to the rest and refuses to mingle with his fellows, created after the same likeness and endowed with the same capacities and powers, brings upon himself the reproach and dislike of his fellows, and by his very conduct shows himself shallow, superficial and unworthy of the average man rather than his superior. It is that fellow-feeling and human sympathy, that concern for others and desire for helpfulness, such as characterized the humble Samaritan, that give to men quality of character and make them respected in the eyes of their fellows. Social aloofness and superiority conduct do not mark one with importance. Merely "putting up a front" does not bring success; there must be something genuine back of it. One may have self-confidence, but he must also possess strength. He may have aggressiveness, but he must also be considerate of others. He may be ambitious, but he must also be sincere and humble, and the qualities are not incompatible. He may put his best foot forward, but it must not be a mere stage play; it must represent a sincere desire to accomplish the best possible service. Cockiness, a display of self-conceit and snobbishness will mar the spirit and cause men to despise the effort.

Consider also Dr. Roger's advice about snobbery in comparison with the teachings and example of the Lord Jesus. Instead of encouraging the superiority attitude, he pronounced blessing upon the "poor in spirit" and the "meek." Instead of urging his students to "seek the leadership of the ruling classes" as Mr. Rogers did, Jesus said, "Ye know that they which are accounted to rule

over the Gentiles exercise lordship over them; and their great ones exercise authority over them. But so shall it not be among you; but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be the servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10: 42-45). Instead of suggesting that they see how much cheap, unearned success they can get away with, Jesus urged service as the chief aim in life, he himself setting the example, saying, "I am among you as he that serveth" (Luke 22:27). And instead of exalting snobbery, he admonished through the Apostle Peter, "Ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble" (1 Peter 5:5).

It is not therefore to be snobs and shieks and schemers that we should urge upon our young men who are leaving college halls. The world is not needing men who are disposed to sail through life as easily as possible and to endeavor to get the most for the least, but it is needing men who are ambitious to make the greatest possible contribution to the world, men who are willing to work, and to work hard, honestly and sincerely. It is needing young men who are ready to become true servants of mankind.

## EDITORIAL REVIEW

Christian Endeavorers, turn to your department this week and read the splendid reports. Others are in hand soon to be published. Those who have not yet reported, should do so promptly.

Brother C. C. Grisso, in a recent communication, says, "I am glad to tell you that my work is going nicely here (Sunnyside, Washington). Had a full house yesterday, which means about 300 people with possibly 50 of them young people."

Dr. C. F. Yoder writes of the progress of our mission cause in the Argentine. The report of the splendidly attended communion service at Tancacha where all members save one were present, is encouraging. The Catholic opposition to the Gospel cause is still quite pronounced.

Why complain when spiritual gains come hard? Evil does not surrender without a battle. The winning of the world to Christ is no picnic affair. Jesus plainly told his disciples that it would not be. But we have the assurance—and that should be sufficient—that he that is with us is greater than he that is against us.

We are glad to call attention to the organization of a new church at Osceola, near Goshen, Indiana. There were forty-three members present at the organization. We welcome them into our brotherhood and into the columns of the Evangelist. We hope they will soon have the Evangelist going into every home.

Shipshewana Rally Day is July Fourth, and all members of the Indiana district are urged to cooperate in making this a success. Brethren from other districts are welcomed as well. A number of special features are scheduled for that day, among them an address by Dr. Charles A. Bame.

Brother C. D. Whitmer, pastor of the church at Brighton, Indiana, says the people there are keeping steadily at work and pressing forward. He recently organized a Christian Endeavor society, and the young people are proving very faithful. Brother Whitted is giving much time to the Endeavorers, not only of his own church, but of the brotherhood through the Christian Endeavor helps he is writing for *The Angelus*.

A neat little announcement is just at hand telling us of the arrival in the home of Rev. and Mrs. H. H. Rowsey of Falls City, Nebraska, of another little pastor's assistant. Her name is Harriet Elizabeth, and she reached home on June 2nd, weighing seven and one-half pounds. We extend hearty congratulations to Brother and Sister Rowsey.

Brother R. I. Humbert tells of the successful meetings which he held in cooperation with Brother James S. Cook and his people at Martinsburg and McKee, Pennsylvania, where thirty-seven made the good confession at the services, and three others made the confession elsewhere. God was manifestly with these two consecrated servants as they labored together for the salvation of souls.

Rev. Claud Studebaker and family arrived in Pittsburgh last week where Brother Studebaker preached his first sermon on Sunday, June 9th as pastor of the First Brethren church of that city. Before he had taken final leave of Leon, Iowa, his former pastorate, Rev. and Mrs. Miles Taber, who have succeeded to the leadership of the Leon work, came upon the field ready to take up their duties. Brother and Sister Taber recently graduated from Ashland College and are full of hope and enthusiasm for their first work.

The city of Ashland, Ohio, is to be host to the Seventieth Anniversary State Sunday School Convention, on June 18 to 21. The leaders of the Brethren church and of the college have lined up behind this coming event to do their part to make it a success. The theme of the convention is "Complete Christian Living through Religious Education," and a large array of masters in Religious Education have been scheduled as speakers. The Ashland Brethren school will hope to see the other Brethren church schools of the state well represented.

A very urgent appeal has been sent out by the Near East Relief, 151 Fifth Avenue, New York, for funds to complete the great humanitarian work of salvaging the orphans of the World War and of the depredations and banishments of the days immediately following. Effort is being made to bring this work to a satisfactory conclusion at an early date, but it is stated that \$1,040,108 must yet be raised by June 30th of this year, when it is hoped to complete the last quota of fourteen years of campaigning in behalf of what has been called "America's greatest single philanthropy." There is a program of vocational training for the youngest children. Those already outplaced receive personal supervision, counsel, medical care and some night school work. The budget is planned to carry on this program for two years after the campaign closes. If the budget is not raised the work overseas will have to stop abruptly. Children will have to face life alone and unprepared.

The Evangelist office was recently in receipt of a little magazine published by the Information Committee of the Philadelphia Union of Intermediate Christian Endeavor. In the officuary of the union, Brother Robert Crees, who sent us the magazine, has kindly indicated the number of Brethren young people who hold places of responsibility in the organization, and we are glad to note that the Brethren cause is well represented. We congratulate our young people of Philadelphia on the leadership they exercise in this large city union. The little paper carries an editorial about "The ICE Man." We may print it on Christian Endeavor page some time, when space permits, but in the meantime, we want to ask Intermediate Christian Endevorers what they mean when they speak of "ICE?" What Intermediate worker will write us a nice little explanation of "ICE" for publication in our Christian Endeavor department? Some of our readers will appreciate the information.

Dr. W. S. Bell reports his canvass of the church at Carleton, Nebraska, for College Endowment funds. The gift of this church was \$790.00, which makes the total of the Endowment Fund stand at \$209,570.20. Brother W. R. Deeter is the faithful pastor of this church. Dr. Bell places his finger on one of the unsolved problems of our church when he mentions the loss sustained through the moving of members into centers of population where we have no church. Where will we find the solution? Possibly one source of

improvement would be the intensive instruction of the obligations of Christian stewardship. New churches cannot be built without money, and we have more men right now than we have places to put them, so that the most urgent phase of the problem would seem to be to get our people to come forward with the funds sufficient to launch a really aggressive Home Mission program. Our Home Board is doing the best it can with the funds at its command.

We are pleased to present to our readers a report of the recent dedication of a new church at Ellet, Ohio, and to supply a picture of the building, as well as the likenesses of pastor and dedication preacher. The Ellet Brethren are justly proud of their new plant, which is quite commodious and substantial. Brother Floyd Sibert, the aggressive pastor, deserves much credit for this splendid achievement. And he has standing right back of him a group of most consecrated and sacrificing people who have given with a generosity that would put many churches to shame. The church has accomplished a great work, not only in the erecting of this new house of worship, but in the addition of new members as well. Brother B. F. Owen, who officiated at the dedication, has been engaged in evangelistic meetings at this church so often and has been such an important figure in the building up of the membership that the pastor wishes to honor him by having his picture appear with the dedication report. Both pastor and evangelist are strongly convinced that Ellet must be put on full time service next year, if the unusually bright opportunity that there exists is to be taken advantage of. And we are of the same mind as they.

A personal communication from Brother L. G. Wood informs us that he has "received one by baptism since last report and the work is moving along very nicely. Our Daily Vacation Bible School was begun May 3rd," he says, "and promises to be the best yet held there. There were eighteen at our prayer meeting last Wednesday night and a good interest was manifest. As our present membership is nearly all new we are studying the principles of Brethrenism, and the members are much pleased with the study. We are expected to increase our Bible school attendance by some summer activities at the close of the D. V. B. S." We are glad for this encouraging word regarding the work at Fort Scott, Kansas, and we especially commend his effort to indoctrinate his people in the principles of Brethrenism. We are of the opinion that most of our churches, even where the membership has had long acquaintance with Brethrenism, would be profited by an occasional re-study of the things that distinguish us as a separate group of the body of Christ. It does good to have our minds refreshed, our convictions reinforced, and our participation in the forms made more meaningful and vital. Besides there are new members being added and young people coming on, who need to be instructed and built up in loyalty to Brethren principles.

#### REQUESTS FOR PRAYER THIS WEEK—

Brother Floyd W. Taber, whose address is 23 bis rue de St. Cloud, Chatillon-s-Bagneux, Seine, France, says: "I would appreciate very much the prayers of the brotherhood for my P. C. N. examinations, which begin June 10th and will probably extend over most of the month. There are three series of examinations; those in laboratory work, in addition to both written and oral examinations on the course of study. These are not the baccalaureate examinations in which I failed last October, and which I expect to attempt again this coming October, but instead a pre-medical examination in physics, chemistry, zoology and botany." Brother Taber says further that less than one-third of the French students succeed in these examinations, though they are somewhat easier than the baccalaureate, and "it is only in the assurance of the Lord's leading and of the prayers of his people that I dare attempt them." He wants your prayers that God may be strength and wisdom unto him.

Brother C. D. Whitmer asks prayer for his work at Brighton, Indiana, where he is serving as pastor.

Brother G. E. Drushal continues his request for prayer that the will of the Lord may be done in the mission work in Kentucky.

Brother C. F. Yoder requests prayer for the mission work in the Argentine.



## Divinely Chosen

By Rev. W. I. Duker

(Baccalaureate Sermon Preached before the Graduating Class of Ashland College, June 2, 1929)

Also I heard the voice of the Lord, saying, Whom shall I send? and who will go for us? Then said I: Here am I; send me.—Isaiah 6:8.

Whatever is to be our task in life, be it either the Gospel ministry or the field of professionalism or business; our preparation and our aim should be the same. No aim or goal that actuates the young minister should in any wise be lacking in the heart of the man who is preparing for any other field of service. We be all servants of the most High God, regardless of the field in which we labor.

This text is found in the sixth chapter of Isaiah, that impressive chapter, wherein we read of the vision of the throne of God and the winged seraphim. These tests are still profitable for teaching, for admonition and instruction in righteousness. Here we see the picture of a soul-burdened prophet, a minister of God whose divine call summoned him to proclaim unpleasant things, burning words of condemnation against existing evils, as well as glorious messages of hope. Here we see him overwhelmed with the vision of Jehovah and the consciousness of his own sinfulness. He hears the heavenly voice enquire with all the pathos of a heavenly tongue: "Whom shall I send, and who will go for us?" He stands in awe and reverence until the seraphim touched his mouth with a live coal from off the altar and then with a boldness which is half humbleness he answers, "Here am I, send me!"

1. Three things are outstanding in the vision of Isaiah. First, may we never forget that no one is ready for the great battle of life, no one is fully prepared to fulfil his divine mission, who has not been given to see the secret place of the most high. No one can preach a holier concept of God than he himself hath seen. No man can preach a greater Christ than he himself has personally known. Wonderful visions of God are not all in the days of yesterday. The holy one of Israel still speaks to men. Let us not perpetuate the error of assuming that ages ago God made the world and established all its movements and all its contents under fixed laws of nature, and then left all things to move onward under the dominion of an unchangeable law. Our present day philosophy, as well as our theology repudiates that concept of nature and of God. The holy one has not withdrawn afar off, but is at all times nearer to us than we think. The ancient theopanies have all been eclipsed by the revelation of God in Christ Jesus reconciling the world unto himself, "and we all with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image."

Dr. Matheson, of Edinburg, affirms that there is not a religion in the world that does not in some way presuppose the doctrine of an incarnation. He insists that it "Pervades the whole circle of thought. It animates the worship of the Brahman, it underlies the creed of the polytheist, it is bound up in the philosophy of the platonist, it is necessary to the belief of the theist, it is the life and the soul of the faith of the Christian." The fundamental idea is that God shows himself to man! May we as we face the tasks and battles of life, court this privilege, yea, may we insist that this vision become an integral part of our knowledge. God talks as familiarly with men today as in the days of Abraham or of Isaiah. Let me quote the language of a saintly minister of Christ: "The Celestial City is full in view; its glories beam upon me, its breezes fan me, its odors are wafted

to me, its music strikes upon my ear, and its spirit breathes into my heart. The sun of righteousness has been gradually drawing nearer and nearer, appearing larger and larger, as he approached, and now he fills the whole hemisphere, pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun; exulting, yet almost trembling, while I gaze on this excessive brightness, and wondering with unutterable wonder why God should deign to shine upon a sinful worm."

This declaration of Edward Payson is comparable with the vision of Isaiah. And like unto these men of God other experiences of many Christian saints might be recorded in great number. Martin Luther, John Bunyon, Richard Baxter, Jonathan Edwards, and Matthew Simpson had visions and revelations of God as potent as those of any Hebrew prophet of the former times. And the Christian revelation possesses a content far in advance of those given to the ancient fathers and prophets. Let no one say that these experiences are only idealistic fancy and expressions of poetic ecstasy. They breathe the same spirit that is apparent in the holiest oracles of God. Listen to Charles Wesley, as he sings:

Long my imprisoned spirit lay  
Fast bound in sin and nature's night;  
Thine eye diffused a quickening ray;  
I woke, the dungeon flamed with light;  
My chains fell off, my heart was free,  
I rose, went forth and followed thee.

II. The second thing to notice in this divine revelation is the effect of the vision on the human heart. In the case of Isaiah, he was overwhelmed with a sense of his own sinfulness. As he felt keenly his sinfulness, he cried out in deep motion: "Woe is me! for I am undone; because I am a man of unclean lips—for mine eyes have seen the king, the Lord of Hosts." The natural effect of visions like unto this lead us normally to a keen sense of sin. There is nothing more terrible today than our view of sin. All too often we gaze upon some terrible sin without a blush of shame but often rather with a certain sense of allowance. The awfulness of sin, is in many instances, today, almost entirely gone—that is our sense of sin. The sin remains as always—a stench in the nostrils of God. When the people of Israel beheld the majesty of God on the mount, they trembled and stood afar off and said unto Moses: "Speak thou with us, and we will hear, but let not God speak with us, or we die." Manohah felt like terror when he said: "We shall surely die, because we have seen God." Simon Peter showed the same kind of conviction, when on perceiving the supernatural power of Jesus, he fell on his knees and cried out: "Depart from me, for I am a sinful man, O Lord." Such profound and far reaching conviction of sin is indispensable to the serious and earnest man of God. If we are prepared to recognize sin and its workings, to be ready to fear its terrible consequences and to turn a deaf ear to its pleadings, then it will not be able to thwart us completely in our plans and desires.

It is well for one just starting out in the great battle of life to know that many people to whom he will go, will not receive his message, though it be a message of helpfulness and constructive effort. His work will come to many a heart that is already filled with other voices.

(Continued on page 7)

## Some Brethren Church Leaders of Yesterday, as I Knew Them

By Martin Shively, D.D.

XXII. Elder Jacob C. Cassel

One of the things which impresses me deeply as I write about the leaders of "Yesterday," is the fact that of the twenty about whom I have written, and the larger group about whom I want still to write, only a very few have been dead for as much as twenty years, and yet they seem all but unknown to very many people who do me the honor of reading the few things which I say about them. In their day, they were indeed among the stalwart leaders in the church, and while not a few of them would have scoffed at the statement, the fact is that they were the big men of their day, so far as the Brethren church is concerned. Alas, how fleeting is earthly fame! How soon we are forgotten! How poor are the compensations of life, when motivated by seeking a "place in the sun!" One is fairly safe in judging the future by the past, and so far as he is concerned, he cannot fail to see that if twenty years or even less, all but erase the names of those who have gone, he need not expect anything more for himself. The only avenue of escape from oblivion, so far as men are concerned, lies in having one's name inscribed in the Lamb's Book of Life. God does not forget.

Brother Cassel was born of the finest Tunker stock in the world, for his mother was a great granddaughter of both Peter Becker and Christopher Saur. He was born in Philadelphia May 19, 1849, and became a member of the church of his fathers in 1876. He was an intensely active man, and entered at once into real work for the church and her Head—Jesus Christ, whom he served until the end of his life. He was one of the most wideawake and alert men I have ever known, and both in his business life and his church life, he was always busy and at the fore. No man was more widely employed by his church than was Brother Cassel, for he served actively and faithfully on every board created by the general conference,—Foreign Mission Board, General Mission Board, Publication Board, and College Trustee. If there were other standing committees or boards, he was more or less actively associated with them all, until failing health called a halt, but even then, his interest did not wane until he was called home. And he was not only a member of these boards, but an officer on all of those of which he was a member, because not only his willingness to serve, but more especially his ability to do so, made him the logical choice of his brethren.

Brother Cassel was ordained to the ministry at 47 years of age, and did much preaching and writing, along with his business activities. When the mission was opened in Montreal, Canada, and the time came to get it really on its feet, the Foreign Board, of which he was then a member, sent him there to serve both as pastor and builder. He spent several years there, giving up only when declining health forced such a step. As preacher or writer, he was both fearless and incisive, and those who read his productions, or heard his messages, never suspected that he had but twenty months of training in school, during his whole life. The foundation thus laid was so effectively built upon, that he would have passed anywhere as a well educated man. Such an attainment



Elder J. C. Cassel

was only possible as a result of prodigious work, and application, but he surmounted the handicap, and left a record of achievement.

I met Brother Cassel first at the general conference of 1887, where I first met so many of the men about whom I have been writing. He was not a large man, either in height or weight, but what he lacked in size, he more than made up for in his intense earnestness and activity. At that time he was 38 years of age, immaculately garbed, keenly alive to the importance of the meeting, and actively participated in all the discussions. I remember that I was very greatly impressed with him, as I also was with some other men whom I had never seen before. I was only a boy in the ministry, and hardly dared to hope that I would ever be able to count these men among my

friends, but such they became and for their death, I feel the poorer, but for the fact that I knew them and loved them, I am surely the richer.

Brother Cassel was in failing health for some years before he was called home, and whatever his original trouble was, it finally culminated in the development of tuberculosis, which brought him to his death. I cannot recall the date of his death, though it must have been at least ten years ago, but I do know that while others have filled the places in which he served, and thus the work has gone on, his going has left a gap in the hearts of those who knew and loved him. His home church,—Philadelphia, First, suffered a great loss, in his death and as a result of it, as did the entire brotherhood, for men of his ability and devotion are not over plentiful at any time. But as I have already said, the work goes on, though the workers fall, for God does not leave himself without witnesses. There are no doubt, times when most of us feel that our places will be hard to fill, and it is a rude shock to us to be told that not only will they be filled, but in a time which seems incredibly short, we shall be all but forgotten by those who shall come after us. The purpose of these papers is to refresh the memories of those who knew and loved the workers now fallen, and to assure those who have newly followed them into places of responsibility, that all the virtues are not limited to the present generation, but that among those whose graves are green with the sod of years, at whose last resting place, moss begins to accumulate on the headstones, there were men and women who did their full share toward making possible the blessings we now enjoy.

Ashland, Ohio.

The boat that lets in the sea will soon cease sailing the seas.

**Full Salvation**—The leaders of our ministry have stopped preaching the Wesleyan doctrine of full salvation for fear that people will regard them as cranks. If we keep it up, we might well wipe out Paul's epistles, Wesley's sermons and our Methodist hymn book.—Bishop J. F. Berry.

## Divinely Chosen

(Continued from page 5)

There is the young man who has great possessions in his eye, or his ear is ravished with infatuating siren songs. There is the young woman charmed with the fascinations of fashion and display, like the daughters of Zion to whom Isaiah prophesied. There is the ambitious politician ready to barter away his honor for a place of power. There is the radical socialist and the wild anarchist who cry out against all constructive forces and decline to adopt any plans of general helpfulness. And there is the plutocrat and monopolist like those of whom Isaiah spoke, who join house to house, and add field to field, and oppress the hireling in his wages. And there is the pitiable miser, the slave of the covetousness which is idolatry. And along with all these is that countless throng who "walk in the counsel of the ungodly, and stand in the way of sinners, and sit in the seat of the scornful." But the young man or young lady awake to a definite sense of sin and realizing its presence is not unduly disconcerted by its manifold appearance. You have seen the Lord and have been awakened to the awfulness of sin and are ready to meet it upon the battlefield and hold fast to your faith.

III. The third fact to be noticed in connection with Isaiah's call is the touching of his mouth with the live coal from off the altar of Jehovah. One touch of that seraphic fire, and his inner life is transfigured as by an electric flash and he becomes a new creation. This has not been done by education. This has not come as a natural result of any degree of social service rendered. It is the divine gift known as the "new birth." Here then is another great lesson. Each is to work in his own distinctive personality. The coal has touched your mouth, use it as a man of God. Each must know and see for himself, and not for another. He must needs be a man of heavenly vision. He must have in some deep certain way essentially what Paul speaks of when he tells us that his gospel was not received from man but through revelation of Jesus Christ. He must know that God has called him through his grace and revealed his Son in him by a profound experience of his soul. He must know the beatitude of the pure in heart who see the living God. Quite apart from all delusion or self-hallucination, the chosen man of God at holy hours may see God, as did Moses, in some burning bush; like the child Samuel, he may hear him calling in the silence of the night, and giving him a message adapted to make the ears of them that hear it tingle. He may have visions as impressive and abiding as that in which Isaiah saw the seraphim take a live coal from God's altar and touch it to his lips. Paul tells us he was not disobedient to the heavenly vision; but at first he withdrew a while into Arabia, and I imagine him going away to the back of the wilderness in Horeb, where Moses saw the burning bush, and where Elijah had his revelation of the still, small voice. Perhaps it was then and there that he was caught up to the third heaven, and heard unspeakable words (2 Cor. 12-4). All this awaits a man whose mouth has been touched with a live coal from off the altar. What a blessed thing to covet and to possess!

Thus we are shown the blessed privilege of serving our country by serving our God. Into this glorious ideal we see the three essential elements—a vision of the high and holy one, a profound conception of sin, and the cleansing touch and baptism of celestial fire. By such heavenly anointing all natural endowments, all acquirements of knowledge, and all forces whatever, that enter into the texture of personal character are transfigured into so many powers of God. Thus is one caught up into living

fellowship with God, and glowing with his baptism of fire as if he were exalted among the seraphim, he will be eager to fly the wide world over, and carry coals of heavenly light and fire to every people.

Goshen, Indiana.

## The Heart's Counsels

By Frank Gehman

"Wherefore judge nothing before the time, until the Lord come, who will make manifest the counsels of the hearts."—1 Corinthians 4:5.

How straying are the counsels of men's hearts indeed! Every evil act that was ever perpetrated was born in some man's thinking at an inopportune and unfortunate, or else wilfully debauched moment. In a crisis a man does not act contrary to all that has gone on before in his life. Those were troublous times for a truth in Russia when near the conclusion of the world war she was withdrawing her troops from the frontier. Internal conditions made human life cheap. It is said that in a certain city a man associated with some of the existing powers in that place was suspected of having been a soldier. If the suspicion were correct it would prove him an enemy, either hiding under this cover for safety or for a more malign purpose. One day an official determined to ascertain, if possible, whether or not the man was a soldier. The man in question was called to the office upon some pretext. During the comparatively unimportant conversation the official suddenly broke it with the sharply spoken military command, "Attention!" Instantly the man, truly a soldier, came to attention. His identity was revealed. He was successfully and cleverly unmasked in what was to him a crisis moment. He merely acted unconsciously upon his former training and experience. In the same manner each incident of life calling forth a reaction from us reveals something more of our experience or our training, mental and spiritual, which has gone before. Thus the critical and unexpected circumstance may call forth a sudden definite reaction of a nature and type to unmask us. Perhaps heretofore we had cleverly hidden our thought life, the counsels of our hearts which caused this act. We had thought ourselves secure in the citadel of our own mental life. The crisis came. Sudden action was demanded, and we revealed our spiritual and mental training. Mayhap we were chagrined, disappointed with ourselves, but the counsels of our hearts had only been made manifest.

Perchance the occasion were a more happy one. The experiences that had gone before were better, more worthwhile. Our spiritual life was deeper, richer, purer. Our mental training was truer, was more what God desires and what the Scriptures teach us. Again we acted upon the basis of what had gone before in our lives. How different the result, however, this time! In this case there were different heart counsels to be made manifest.

What sort of counsels do our hearts harbor? Will their manifestation be as the latter instance, happy, joyous, uplifting? If so we need not fear the sudden and unannounced critical moment which may beset us any hour of the day. We can look calmly out upon life, possessing our souls in peace, knowing that he whom we have trusted will meet our every need now that we still trust him. But, and shame to us, not even the heart counsels of all professing Christians are so. Many are like the former instance. Even many claiming to follow Christ have coveted and provided a haven for counsels the divulgence of which would shame them. They fear for their fellow-men to see what they cling to, thought the continue

them openly in the sight of God. They may be shamed by the fact, yet do not seek to remove their feet from the pathway to certain disillusionment and exposure. They entertain a false pride and maintain a false front. They think to hide from men these counsels which to reveal would be but to condemn. They dread the event that shall manifest their secret things. The outer life of boldness is only a cover to the inner life of uncertain and unnameable fears. They may seem happy without, but there is no joy within.

Thus these two types of men go through life. The one is uncaredful of the day that shall expose the counsels of his heart. He knows that it has counseled therein glory to God and praise to the Son, and these are they that shall be revealed. The other remains fearful of the same moment in his life. He thinks, with dread, that he might reveal what he has nurtured, that he might uncover a former disregard for that which pertains to our Lord and Master.

However, that isn't what Paul is talking about here. He isn't referring to just any day when a crisis may reveal some of the counsels of our hearts. He is talking of no time "before the time, until the Lord come." He is talking, not of times, but of "the time" when the Lord shall come, "Who will make manifest the counsels of the hearts." Friend, if you dread the crisis time in life which reveals some one of the counsels of your heart, what are you going to do when this time comes? It will not be one counsel that will be revealed; all will be made manifest. It will not be a disclosure of one thing to a few witnesses; it will be a manifestation of all to all. It will not be a divulgence hemmed about with hazy uncertainties and partly covered by attempted disguises; it will be clear, certain, manifestly open to view. It will be to our advantage, and much to the glory of God if we think on these things while those counsels are in the making. It will do but little good to think on them after they have passed the stage of execution. We may turn back the hands of the clock, but we cannot turn back the hands of time.

How the thought of that day of manifestations ought to enliven us to finer, richer, purer meditations. Would we dread to have each counsel that has lodged within our hearts this day manifested? If as Christians we answer, "Yes," there is need for a bringing forth of enemies and a slaying of them. What shall be the praise that we shall have from God in that day? Oh! how we ought to draw near to our Lord, to his precious bleeding side, each thought and each motive beneath his control. Some great day there is going to be a manifestation of all the counsels of the hearts. In that day what will matter that the world did not appreciate our better thoughts! We shall receive our praise from One greater than all. In that day what shall matter that the world even derided our most Spirit-filled counsels and chided our attempts to execute them! One smile, one word of praise from him who in that day sits there giving forth praise will outweigh all else. Yes, to please him we should strive. What higher motive can flood the soul, or vibrate the very chords of our beings? None. To please him, to serve him, to praise him, to glorify him—if these are both the components and the seasonings of our heart counsels with what joy and what rapture we shall behold that day. Are you eager for its coming when shall be made manifest the counsels of your heart?

Uniontown, Pennsylvania.

The hope of sinful man is "the love that will not let us go."

## SIGNIFICANT NEWS AND VIEWS

### DIFFICULTIES CREATED BY CATHOLIC DEPUTIES AT PRAGUE

The present government of Czecho-Slovakia plans to evade the evils of the Austrian monarchy toward Protestants, and under the Republic to continue permission to have Catholic Clerical deputies in the Parliament at Prague, though it is so Protestant in its tendencies. Unfortunately, there were two priests, Fathers Hlinka and Juriga, who appeared as antagonists in public debate on such significant occasions as to seriously affect the waning reverence for the Roman church, where the Protestant cause is moving with such rapid strides. The Slovak Catholic bishops have been so embarrassed by these hostilities as to lead them to secure an edict from the pope that henceforward there can only be one Clerical delegate in the Parliament to every ten of the laity. Rome is learning from her existence in our own land that the church makes her greatest spiritual advances when detached from political interests and utterly free from secular restrictions and embarrassments. Nothing is more evident than that the Gospels are the sanest of all systems, and that in reality "My kingdom is not of this world." All this experience is most fortunate in its instruction to the rest of the religious world. The Church of England now has bishops in the House of Lords, but the nation is beginning to discover that its hopes do not lie in this alliance, but rather in the entire separation of church and state. Herein will be found their true liberty wherewith Christ has made men free.—The Presbyterian.

### THE CRIME WAVE AMONG CHILDREN

A recent survey of a congested section of an East Side area in New York City, where the population approaches the number of 220,000, gave the commission appointed an opportunity to get close to the problem which concerned them. The area, too, was sufficient to protect the inquirers of causes of crime to judge juveniles, conditions for a broad survey, rather than to make general inferences from exceptional cases. Three main causes were found to be specially vicious in their general influence—cheap movies, dirty poolrooms and poor housing. The value of these inquiries and close inspections is a means of stirring the public conscience, by the publication of these bad conditions. Crime among adults is laid to one big cause these days, the cause of prohibition. We all see how utterly absurd the charge is and how very inadequate the application proves, when made to the problem of crime among children. The cheap movie with its portrayal of craft and suggestion of crime is beyond all question a great menace, and the other features mentioned also make their full contribution to the evils under survey.—The Presbyterian.

### EXTRATERRITORIALITY IN THE UNITED STATES

A resolution has been introduced in the special session of Congress declaring that persons in the diplomatic service accredited to the United States who provide liquor to their guests will not be acceptable to our government. After the years in which Western nations have been a law unto themselves in respect to their nationals in China, one naturally has a little hesitation about objecting to the exercise of extraterritorial rights in the foreign diplomatic service in the United States. But when the laws of this country are openly and publicly flouted by the wholesale importation of alcoholic liquor and its lavish sup-

ply to guests inside and outside of diplomatic buildings, we can at least understand how Japan and Turkey and Siam and China felt while all foreigners residing in those countries insisted on diplomatic immunities and privileges.—The Congregationalist.

### HOPEFUL OUTLOOK IN MEXICO

In Mexico the outlook for adjustment of the unsatisfactory relations of the government and the Church has become more hopeful. President Portes Gil stated on May 1st that the government did not desire to persecute any religion and that "the Catholic clergy, when they wish, may renew the exercise of their rites with only one obligation, that they respect the laws of the land as the ministers of other denominations are doing." This was regarded by Archbishop Ruiz, senior of the Mexican Catholic hierarchy, as so conciliatory that he reciprocated by saying that "the Church and her ministers are prepared to cooperate with him in every just and moral effort made for the improvement of the people." President Portes Gil replied on May 7th that "if Archbishop Ruiz should desire to discuss with me the way to bring about cooperation in the moral effort to better the Mexican people which he desires, I shall have no objection to talking with him on the subject."

While this does not settle the controversy or minimize the obstacles, the atmosphere becomes more friendly. And nothing counts like a friendly atmosphere in religious disputes.—The Living Church.

### READ THE BIBLE, SAYS HOOVER

In his address at the closing session of the National Federation of Men's Bible classes, which met a few days ago in Baltimore, Maryland, President Hoover gave expression to the following sentiment regarding the reading of the Bible:

"There is no other book so various as the Bible, nor one so full of concentrated wisdom. Whether it be of the law, business, morals or that vision which leads the imagination in the creation of constructive enterprises for the happiness of mankind he who seeks for guidance in any of these things may look inside its covers and find illumination.

"As a nation we are indebted to the Book of books for our national ideals and representative institutions. Their preservation rests in adhering to its principles."—The Evangelical-Messenger.

### CHURCH UNION IN SCOTLAND

A wireless dispatch from Edinburgh, dated May 24, and published in the New York Times of the following day, reports scenes of enthusiasm attending the final decision by the general assemblies of the Church of Scotland and of the United Free Church to enter into a union, effective next October, to form a national church to be known as the Church of Scotland. Negotiations to this end have been under way for twenty years and have gained momentum with the conviction of a great majority of Free Churchmen that the conditions that occasioned the original Disruption in 1843 have disappeared, and that by acts of 1921 and 1925 the Church of Scotland freed itself from state control. A minority in the Free Church, however, holds that this is not the case, and, believing the union contrary to the principle of religious equality and the voluntary support of religious ordinances, is likely to duplicate the action of a Presbyterian minority in the movement for union in Canada, maintaining a continuing Free Church. There were, however, only thirty-nine dissentients who represented this anti-union

view in the Free Church Assembly, while in the Church of Scotland gathering of seven hundred delegates only three voted against union.—The Congregationalist.

## Our Worship Program

### Daily Readings and Comments

(Keep with your Bible)

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."—Eph. 1:3, 4.

#### MONDAY

**Bless the Lord.**—A man bless God? Not in the ordinary sense of the word, certainly. We understand it, rather, as the equivalent of, "Let us give praise, or thanks, unto God!" These lines are being written on Mother's Day; just as we need to be reminded of the many taken-for-granted things we owe to Mother, so we need to be reminded of the many taken-for-granted things for which we should be praising God. As Moody said, "Forget not ALL his benefits!" Read Psalm 103 very carefully, with this in mind.

#### TUESDAY

**God.**—God as a belief is indelibly fixed in the minds of men everywhere. The great tragedy through the ages has been that God himself, because he was unseen, has seemed unreal, an impersonal abstraction. In attempting to make him real, idols were made, but this only resulted in making the thing seen (the idol), more real than the thing typified (God), and idol worship was the result. Standing out from among all other "gods" is the personality of the "God and Father of our Lord Jesus Christ"—the God made known through the life and teachings of our Lord. John 1:1-17.

#### WEDNESDAY

**Father of our Lord.**—Just what is summed up in this expression we may never know; but we do know that such a relationship existed, and that in spite of the Father's great love for his son, he sent his only begotten son to be the propitiation for our sins. Blessed be the God and Father of our Lord Jesus Christ! Read John 3:14-21.

#### THURSDAY

**Spiritual Blessings.**—The most ungodly may enjoy temporal blessings while the believer may, or may not. But only the believer himself may cheat himself out of ALL spiritual blessings. Around the Family Altar, it would be well to pause while each one names some spiritual blessing that is ours in Christ Jesus. Spiritual life, instead of spiritual death, is certainly one; for others, read Gal. 5:16-26.

#### FRIDAY

**In Christ.**—All blessings are in Christ, for without him we are without hope and without God in the world. But "He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things?" Read Col. 1:9-29.

#### SATURDAY

**Chosen.**—The mind of man can scarcely conceive of it: man, the creature, chosen by the God that made the heavens, and the earth, and all that in them is! No reason for pride or self-conceit, but rather for humility; why? Chosen for a definite purpose, too: "That we should be holy and without blame before him in love." Without him, of course, such a thing would be impossible; this is, then, just one more of the "All spiritual blessings in Christ." Read 1 Cor. 2:9; also, Rom. 8:25-31.

#### SUNDAY

**The Beginning.**—"In the beginning," God created the heaven and the earth. But it was even before the beginning, before the foundation of the world, that he had planned these wonderful blessings for them that are the called according to his purpose. As we look forward through the ages of loving kindness that shall be ours in Christ Jesus, our hearts are both humbled and thrilled, to worship and to service. O come, let us worship, and bow down! Read Psalm 139.

—T. C. L.



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## NATIONAL SUNDAY SCHOOL ASS'N MAGAZINE SECTION

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# How Far Can We Make Education Christian?

What may be done to keep our schools from becoming atheistic?

By Robert C. McQuilken, Dean of Columbia Bible School, Columbia, S. C.

EDUCATION in America is in a ferment. That there is a real crisis facing us in this vital field is the conviction of a large number, if not of nearly all, of our most brilliant and capable educational leaders. In newspapers and magazine, in addresses in every sort of convention, men who take front rank as educationists are boldly saying that we are missing the way, that our whole philosophy of education must be revised, that the multiplied millions being poured into our great institutions are not bringing forth the expected fruit.

Amid the differing viewpoints on what the disease really is, amid the varying solutions proposed, it is a striking fact that there is a practically unanimous voice on one great principle, namely, that the chief end of all true education is the development of character. And there is a fairly unanimous agreement that whatever else our American system of education is producing it is failing today as never before to produce the thing that is its chief glory, true manhood and true womanhood of the highest type.

Thousands of Christian parents are fearful of what their sons and daughters will meet in the colleges, both in classroom and in the social life outside. And well they may be.

The head of one of the finest of our Christian schools for boys, a school that ranks at the top educationally as well as in its Christian atmosphere, within the past year attended two of the most notable of educational gatherings in America. Our greatest men in the field of education and philosophy addressed these meetings, which drew together leaders from all over the country. This Christian educator, himself a Doctor of Philosophy and a practical educator of many years' experience, was amazed at what these brilliant speakers were able to give. He talked personally with them and with other educators attending the conventions to see just what place they gave to Jesus Christ and the Bible. He found they either had no "religion," or gave it no vital place in their program. He summed up the conventions by saying, "They are blind leaders of the blind." And these are our highest, the men who, speaking from the human standpoint, are really controlling the educational destinies of America.

### Dangerous Education

Again and again the heads of colleges have conferred together on the moral breakdown among young people, or the turning away from old standards of religion and life. They recognize a critical situation, but they are helpless in coping with it. They are vainly seeking to produce character without supernatural life, or seeking life without Christ, the only author of life.

So-called "religious education" in many colleges, and in special schools of religious education, is rapidly becoming more dan-

gerous than the out-and-out "secular" schools. Ernest Gordon's book, "The Leaven of the Sadducees," has set forth the almost unbelievable situation in the field of religious education, the deliberate campaign backed by millions of dollars to capture the college and educational world for the Modernist view of the Bible. He shows beyond dispute that this view at its best is Unitarianism, and in its true essence is atheism. However, his fearful survey of actual conditions, with but little comment apart from the facts, concludes with a review of the glorious evangelical revival that was the answer to the same movement of unbelief and atheism of the eighteenth and nineteenth centuries. The defeat of present "Modernism" is just as certain.

This present turmoil in education, what many leaders are calling a chaotic condition, presents a glorious opportunity to Christian schools and colleges. We may at once admit that there is no practical possibility, in this age, of an ideal solution. But this does not mean that much may not be done to make education Christian, and to hinder in some measure the movement to make education in America entirely secular and even atheistic. As the distinctively Christian schools and colleges face this opportunity, we may well consider some questions that perhaps few Christian educators have ever frankly and fully faced:

What is real Christian education, or education from the Christian standpoint?

How far is it practicable for Christian schools and colleges to make their education Christian in this age?

Can the American public school system, and State-controlled institutions, be influenced in any degree by these Christian principles?

And first let us view the situation so far as it concerns our present State-controlled education in America.

The most tragic fact today in the really glorious educational system of America is the secularization of education. That sounds a bit technical and a bit tame, so let us put it in other words. We have separated God from any vital share in education. We still allow him a pre-eminent place in the rather contracted and often despised field of "religious education." And that field, we may say in passing, is becoming increasingly recognized and given a high place in educational circles just in proportion as God's voice is hushed and other voices are given the predominant place.

The great Protestant principle of the separation of church and State is a sound necessary principle in this age. But a fatally false interpretation of that principle has resulted in the separation of the State and God. Education has been turned over to the State, and the principle of the separation of the church and State has been invoked to keep God and his Word, Christ and his salvation, out of education. That

unbelievers should do this is but to be expected. The tragedy is that Christians have accepted this verdict, and have permitted education to be secularized. They have agreed to the distinction between "education" and "religious education," with the implication that God and the Bible are to have no part in secular "education."

Many Christian leaders believe that the constitutional provision that Congress shall make no law respecting the establishing or supporting of religion means that the Bible should be barred completely from all State-controlled schools, on the ground that it is a religious book. Likewise Christian teachers should say nothing in the classroom that relates in any way to Christian teaching. In a word, education should be "neutral" as to God and the Bible.

It is interesting that in some sections of the country atheists are working toward this end, and in other sections strong evangelical Christian leaders are asking that the Bible be completely barred from all State-controlled institutions.

### Fables in Textbooks

There are two facts that those who argue in this way must face. First, it is impossible to be neutral with regard to God. We have already noted the difficulty educators are in when the attempt is made to produce character and to have good morals when God's one way of producing character is barred out by law. One may say that we can teach that two and two are four and be entirely neutral on "religion." But even this simple mathematical fact is not entirely neutral; for its practical application to business affairs at once raises the question of morals in the handling of figures. But in any case education as a whole centers in "life," and no teacher can be neutral on life's relation to the only true God.

The second fact is that, however one may argue for the theoretical possibility of neutral education, we do not have education of that kind in America, and we never have had. Take the matter of textbooks. In high schools and colleges throughout our land textbooks are used that quietly set aside the Bible records as fables. Ancient Histories begin with the story of our animal ancestors as though they were recording sober facts which all accepted as we do the incident of Washington crossing the Delaware. If the keeping of the seventh day is mentioned, the Chaldeans are the originators of it, and so with every fact on which the pseudo-historians differ from the Bible. This is not neutrality.

In State-controlled institutions the most direct teaching against the Bible and Christ is going on in thousands of classrooms. Most of this teaching is blasphemous and is sowing the seeds of moral collapse. Yet its legal right is rarely questioned. On the other hand, in some parts of the country the Bible is being taught in public schools by earnest Christian teachers, using textbooks by honored orthodox Christian leaders. The courses are a regular part of the school schedule, and no one questions them because the community as a whole consists of Protestant believers. We are not here suggesting either of these plans as a wise plan for America. But the illustrations help us to see that "neutrality" regarding God and truth and the Bible is impossible. Education cannot be separated from God, the great Maker and Educator of men. All of it is, in greater or less degree, either for or against him.

Let us look at the matter for a moment from the standpoint of an earnest and zeal-



ous Roman Catholic priest. Every now and then one of these priests denounces the American school system as atheistic. Now suppose we temper our religious indignation long enough to ask if we may learn anything from his point of view, wrong as it is in essence. For we need but to look at Spain and South America and any country where Rome has had sway to know what this public school system would produce. But what is his point of view? He believes that God and salvation are the most important things for all human beings. He believes that the truth of God, as he sees it, should be made the center of all education, that the children receive this truth from the first book they open till they leave their postgraduate schools. Now, he sees the truth of God in such a way that fatal error prevails with it. But suppose he did have the truth of God? Is he not right in saying that this is the truth that should lie at the basis of all education? Or is the other view right? What is the other view? We turn our children over to the State, to be trained in English, arithmetic, history, science, and a multitude of subjects, in a word, to be "educated." For half an hour on Sunday we send our children, or allow them to go, to Sunday school to study "religion." What view must the child have of the relative importance of "education" and "religion?" And what place does God have in that "education?"

(To be continued)

## Editor's Select Notes on the Sunday School Lesson

### A Psalm of Praise

Scripture Lesson—Psalm 103:1-22.

Printed Text—Psalm 103:1-13.

Devotional Reading—Psalm 107:23-31.

Golden Text—Bless Jehovah, O my soul! Psalm 103:1.

### Introductory Note

The Book of Psalms was the great hymn book of the Hebrew people. It is quite customary to ascribe the psalms to David, and it is certain that he did write very many of them, but it is also certain that he did not write all of them. There are many indications that these hymns include the productions of many poets and cover a considerable period of time. The Hebrew classifications of these psalms is as follows:

Book I—Psalms 1 to 41.

Book II—Psalms 42 to 72.

Book III—Psalms 73 to 89.

Book IV—Psalms 90 to 106.

Book V—Psalms 107 to 150.

### Comments on the Text

1. Bless, when referring to God, means "to praise, extol, or glorify, as the giver of benefits, with thankful acknowledgment of benefits received." All that is within me. "Not as opposed to outward or lip service, but expressing the desire to enlist . . . in a word, the whole spiritual being, in the same heavenly service." Name. The outward expression which stands for a man.

2. Forget not. This touches the cause of most of the ingratitude of the world.

3. Forgiveth. The first and greatest of all benefits. No one who has sinned against his neighbor can feel comfortable in his presence unless he knows he is truly forgiven. How much more do we feel our sin against our great Father, God. The present tense is used, for it is a continual, ever present forgiveness—as constant as our

sins against him. Healeth. "Primarily, at least, of body, though possibly maladies of the soul may be included."

4. Redeemeth. "Delivereth," with a strong implication of cost. From destruction. "From the pit," death and the grave.

5. Satisfieth. Not merely gives necessities, but such as will satisfy the desire. Like the eagle. The older version, which Dr. Moffatt follows here, has "eagle's" perhaps referring to the fable of the eagle renewing his youth by a flight into the sun. As given here, at least, it means "so that in strength and vigor thou art like the eagle, of highest flight and keenest vision."

6. All that are oppressed. This is especially true of all the oppressed among God's people; but it is also true that God is against all oppressors everywhere. His laws and his providence are against oppression, and no oppression succeeds in the long run.

8. Jehovah is merciful and gracious. Those with whom he deals are sinners. However much he favors them they are guilty and need mercy at his hands. Slow to anger. He lingers long, with loving pauses, tarrying by the way to give time for repentance and opportunity for accepting his mercy.

9. He will not always chide. He will cease his punishments as soon as it can be safely done. He infinitely prefers to shower blessings upon them. Neither will he keep his anger forever. He punishes his children, not as enemies to destroy them because they will not turn, but as children, for their correction. And the moment they repent he ceases his correction and enfolds them in his love.

10. He does not base his attitude toward us upon our deserts, whether of punishment or blessing. If he did we should never cease to be punished. We owe him praise and gratitude, therefore, even when his punishments fall heaviest upon us; for we

may be sure that they are much lighter than strict justice would require.

11. To them that fear him. It is those who repent of their sins and have faith in him whom he blesses. No blessing comes to those who sin without repenting.

12. As far as the east is from the west. "Fly as far as the wing of imagination can bear you, and if you journey through space eastward you are farther removed from the west with every beat of your wing. If sin be removed so far, then we may be sure that the scent, the trace, the very memory of it, must be entirely gone."

13. Like as a father. "Father" was Christ's word for God, as it was the word of this psalmist and of the prophets. But in the Old Testament, as here, where the thought occurs it is coupled with fear; in the New Testament it is coupled with love. We are the heritors of both. We should love him most intensely and fear to displease him because of that intensity of love. If from all literature, all history, all experience, all poetry, all imagination, we could gather together into one picture the noblest qualities of fatherhood and motherhood, lovingkindness and tender mercies, longsuffering and forgiving love, a care that is wise and gracious, seeing the good more gladly than the evil—we would have some faint vision of what our heavenly Father is.

14-22. The psalmist gives first a reason for God's pity for man: "He knows how we are made, for he made us. Our make and build, our constitution and temperament, our prevailing infirmity and most besetting temptation, he well perceives, for he searches our inmost nature."

And the only way such a psalm can close is with a mighty paean of praise—calling upon all the mighty forces of earth and heaven to aid him, but ending with the appeal to his own soul—in some ways greater than these greatest.—Illustrated Quarterly.

E. M. RIDDLE,  
President  
Warsaw, Indiana

F. C. VANATOR,  
Associate  
Peru, Indiana

CHRISTIAN ENDEAVOR AT WORK



Young People's and Junior Topics in THE ANGELUS

GLADYS M. SPICE,  
General Secretary  
and  
Treasurer

2301 13th St., N. E.,  
Canton, Ohio

## Reports from Christian Endeavor Fields

### CHRISTIAN ENDEAVOR AT JOHNSTOWN TOWN CHURCH

Dear fellow Endeavorers:

We watch the space allowed for us in the Evangelist each week with interest, and will try to pass along to others a few of the activities of our Society. We do not fail to have our C. E. meetings, no matter what the weather, meetings, etc., which occur on the Sabbath day. Our program committee is very much on the job, and the attendance is fine. During the Thanksgiving and Christmas season, six or seven families were given a large basket overflowing with eatables and in which we placed a copy of the Evangelist for spiritual food. We have given \$10.00 to the Kentucky Mission field, and have held many prayer and song services at the homes of members of our church where sickness prevailed and they had been unable to attend services. During the past year we won a bronze trophy through a contest conducted by the Cambria County Brethren C. E. Union. We

had the highest average attendance over five other societies. We have one of the finest Junior Endeavor societies under our leadership and are proud to say they have given approximately \$25.00 to the church building fund, as well as \$5.00 to the Ashland College Endowment Fund. Will be glad to hear of activities of other societies, by which we may also profit.

Yours in his service,  
MISS RUBY HORNER, Secretary,  
Third Brethren Christian Endeavor Society, Johnstown, Pennsylvania.

### FROM SUNNYSIDE, WASHINGTON

Dear Endeavorers:

On the first of the year the Endeavorers of Sunnyside church were divided. The younger members reorganized into a Young People's Society with some thirty charter members and the older ones organized into an Alumni Society, in which Bible study is being taken up.

The Young People's Society has been do-

ing splendid work. We have not had one to refuse to lead when called upon. Our average attendance is fifteen or sixteen, and last Sunday (May 12th) we had twenty-four. Herma Grisso was elected as our president. Most of the young people are also engaged in the work of the church.

The Intermediate Society under the leadership of Mrs. Grisso is also doing good work. Their membership is around fifteen or eighteen. They have several who will come into the Young People's Society this fall.

The Juniors also have a separate society and are making advances in the right direction. They do not have a regular superintendent just now.

JOYCE STROUT,  
Corresponding Secretary,  
Sunnyside, Washington.

#### CAMBRIA COUNTY BRETHREN C. E. UNION

Since our last report several events of importance in Christian Endeavor work in Cambria County have become history. Chiefly among these was the week of Bible lectures by Dr. E. J. Pace. Sponsored by the Christian Endeavor Union they were heartily supported. Dr. Pace measured up fully to advance reports proving himself a truly great lecturer in God's work. Several nights the auditorium of the First church was filled and the final Sunday night found the Sunday school rooms open and nearly full.

The seventh quarterly mass meeting of

the Union was held in the First Brethren basement auditorium Tuesday evening, May 7, 1929. An interesting program was rendered. Mrs. Albert Custer gave a reading entitled "The Starless Crown," accompanied at the piano by Rita Jones, who later rendered a piano solo, "The Old Refrain." Misses Ora and Margaret Mackall favored with a piano duet.

The address of the evening was given by Rev. Paul F. Mickey, United Brethren minister of Morrellville. He gave a very helpful and inspiring talk on the subject, "Elements of True Success." He is a man wholly in sympathy with the Christian Endeavor Crusaders Movement.

In the tabulation of percentages for the Union award, Moxham was found to be the winner with an average of 93%. Both Moxham and Pike had 100% in attendance at the Rally but Moxham forged ahead with their weekly average. Pike was second and the First church, Third church, Vinco and Conemaugh followed in the order named. Revs. Bowman, Belote and Gingrich were present and took part.

Thelma Custer was in charge of a fine social hour which followed the regular meeting.

Several new phases were stressed by the different representatives which should result in mutual good.

"Trusting in the Lord Jesus Christ," we are looking forward to an advance in Christian Endeavor work in Johnstown and vicinity.

FLOYD BENSHOFF, President.

we meet in Heaven and see the loved ones who have gone on before?

In his Name,  
HATTIE C. SHELTON.

## Argentina, South America

The missions in Argentina have been enjoying a period of several months of beautiful autumn weather. This not only favors attendance at the meetings on the part of those who are interested, but it also takes the indifferent to other places where there is more entertainment for the carnal man. The breaking down of prejudice against the evangelical missions is accompanied by an increasing indifference on the part of the masses.

I preached a few days in Tancacha recently and conducted a communion service April 28th, which was attended by all the members but one who made a mistake in the hour. The faithful there have been praying for some definite things and are getting definite answers.

Following my visit to Tancacha I preached a few days in Almafuerate again. Here a number of new people have become interested. One night twenty-two came over from Tancacha and we had a large street meeting in which Brother Romanoghi preached. The priest was in town this week, but just in passing, as he was on his way to a chapel in the country on the other side of the river where, I am told, he has a great many children. He is rarely called to Almafuerate, because his evil life is well known. But in spite of that he has a group of fanatical women and girls who fight for him in his absence. The public school teachers are included in this number. The church still controls politics enough to make it almost impossible for one not a Catholic to have a position as teacher. These teachers try to oblige the children to go to the church to learn the doctrine which is taught by one of them in the absence of the priest. Those in Almafuerate threaten the children with a whole day of "penitencia" if they miss the doctrine. Often they will unjustly give low grades to our Sunday school children, and are always repeating the vile slanders about the Protestants that they learn from the priests.

While in Almafuerate a relative of one of our families arrived from Spain where he had been a Jesuit preacher. He is a university graduate but says he never had the opportunity to know the Gospel and is now studying it with great interest. He says that in Spain the great majority of the people are not Catholics but because the government is Catholic the people are obliged to pretend at least that they are. That situation seems to prevail in all Catholic countries and presages the time when the ten horns shall hate and destroy the scarlet woman. Let not the United States be deceived. There is a vast difference between some sincere Catholics and the corrupt system which exploits them.

I am to leave Monday for Huinca Renanco and several weeks of preaching on that side of our district. Our Bible coach is still idle for lack of workers. Pray much for us. We need very badly several more able and consecrated workers. C. F. YODER.

## Lost Creek, Kentucky

One week ago we were invited to the home of one of our former students, Walter Napier of Napfor for a church service.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
WILLIAM A. GEARHART  
Home Missionary Secretary  
1101 American Savings Bldg.,  
Dayton, Ohio

## Travel Experiences Home

### IV. Landing at New York

On Board S. S. Anversville,  
April 10, 1929.

We have been sailing on the Anversville for 15 days now. Occasionally we get a glimpse of land when we go near the shore. Frequently the sea gulls follow our boat. We went ashore at the Canary Islands where the boat stopped for about 6 hours. We visited the rather strange Spanish town of Tenerife. The traders came aboard with their wares, mostly hand made scarfs, table linens, etc. It was rather amusing to me the way they always asked more than double the price for their things at first and then took what they could get.

At 6 o'clock this morning the boat stopped, the bell tolled and the flag was lowered to half mast. Last evening one of the passengers died and they buried him in the sea. After all I guess it doesn't matter where we are when these souls depart from our bodies, but a burial at sea must seem more cruel to the bereaved than one on land. But when our Lord comes the sea will have to give up her dead and those who are his will go to be with him. There are many sad hearts on this boat and how we wish they knew the only Comfort there is in such sorrows! On our corridor there is a widow who lost her husband just three weeks before we started the trip. She has three small children and seems to be very sad. There is also another widow with a baby. Her husband died only a month ago. She is only a child herself.

Antwerp, Belgium, April 14, 1929.

We arrived here at Antwerp April 12th, after a voyage of 18 days from Matadi. The last day through the English Channel was rough and many had to hang over the rail for good reasons! We were glad when we could touch land again.

On Board S. S. "Olympic"

April 18, 1929.

We sailed on the "Olympic," an English liner, yesterday. The company brought us across the English Channel and to London by rail, paid our hotel expenses in London and brought us to Southampton for the same price it would cost to buy a ticket at Southampton. We went on a sightseeing tour in London but were disappointed not to get to see Westminster Abbey and the British Museum. I would like to have seen David Livingstone's grave.

April 24, 1929.

Last night we remained out in harbor and this morning we sailed into New York harbor, past the Statue of Liberty. How our hearts thrilled to see our beloved homeland once again, and with the anticipation of seeing friends and loved ones once again. Mr. Sheldon's sister and brother-in-law, Mr. and Mrs. Inman Conety, met us at the boat and you can imagine that we were happy to see them. If it means so much to return to one's native land and to see one's friends and loved ones again, what will it be when

We had a good service, and the interesting thing to us was the way in which some of our lay members are doing Sunday school work, and keeping the work of the church alive in their home communities. They are doing real laymen service for the church and their Lord. Brother Manuel Davidson and wife attended this service and then walked about two miles to their home, carrying their year-old baby. We wondered how many of our church people would be so much interested in the services as to do that.

The Brown Hardware Co., of Jackson, have donated to the Institute \$42.50 worth of paint. It came at a time when needed, and is so much appreciated.

Two very successful Daily Vacation Bible schools have been taught now, one at Krypton, the other at Napfor. Mrs. Srack and Miss Carter conducted the one at Krypton, and Miss Carter and Miss Lucy Mae Ever-

sole conducted the one at Napfor. Four more are now arranged for, to be conducted by different workers. This is a fine work, we are sure.

We have been told that the denominations are dropping the high school work in this section, and that to put money into these denominational schools is like throwing it down a rat hole. Two new high schools have been established within the past year now, one in the far corner of Breathitt County, the other just over the county line, by denominations older than we are in this mountain work. Isn't it strange that they cannot see that they are throwing their money "down the rat hole?"

May we please call your attention to the matter of used clothing. This used clothing can be used to good advantage here. It helps in two ways—it helps the Institute some financially, and helps the people who

(Continued on page 15)

word of truth and preaches it in its purity, showing favor to no man. Such preaching is sure to bring the wrath of the enemy of our souls and he with his faithful wife have had great difficulties. But realizing that their warfare is not carnal but mighty through God to the pulling down of strongholds, they have pressed forward with the sword of the Spirit and have won. The people love their pastor and fully realize that in these days when true sincerity is almost vanished from the earth, they are indeed fortunate in having a man who will preach Christ warning every man (what not to do) and teaching every man (what to do) so he can present every man perfect in Christ Jesus (Col. 1:28). In these days of such seeking after favor with man and foolish talking and jesting among the ministry, it was indeed a great privilege for me to be permitted to spend a few weeks in the home of a man after God's own heart.

My charts are what might be termed "positive Fundamental"—I am not ashamed of the Gospel, for it has proven to be the power of God unto salvation to many.

The results of the meeting are wholly of the Lord, who has used the pastor of these charges to prepare the hearts of these people and I thank God that he was pleased to give us some visible signs of his working through us.

The invitation was given to whosoever will may come. No methods such as mere signing of cards of coaxing or lining up of groups or classes were resorted to, but 37 responded to the call and came boldly forward. Also a man on the train, another in a hospital and a woman in her garden professed conversion. I also rejoice that so many family altars were started in the homes of these people during the meetings.

Great stress was laid upon the duty and privilege of Christians to be always abound-



## ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

CARLETON, NEBRASKA

This church is located in south central Nebraska and is one of the oldest churches in the Mid-West District. They have an attractive church building and a comfortable parsonage.

The church here, like in all small towns, is faced with the problem of losing members and its young people who move to the larger cities and places of larger opportunities.

I am impressed with the tremendous losses of our denomination in membership for reasons mentioned above. I believe that we have at least ten thousand members living in cities and districts where we have no church and that in the last twenty years we have lost as many members in this way as we have in the church today.

We are not dwelling with this problem in any systematic or worthwhile way. We have no means of knowing how many members we have in Chicago, Detroit, Cleveland, Baltimore, Seattle and other places. No provision is made to keep in touch with them, and we have no program or plan for anticipating churches in places where we have large enough groups to organize and open work. This is gross negligence and unless some intelligent, worthwhile effort is made to stop this leak we will continue to lose for no other cause than indifference.

Brother W. R. Deeter is the pastor at Carleton and is putting forth his best efforts to place the work here on its feet. Many discouraging things have come into the work in this place, but I believe there are better days ahead. Brother Deeter gave me every aid and I enjoyed my stay with the church. The total gift from this congregation to the endowment was \$790.00.

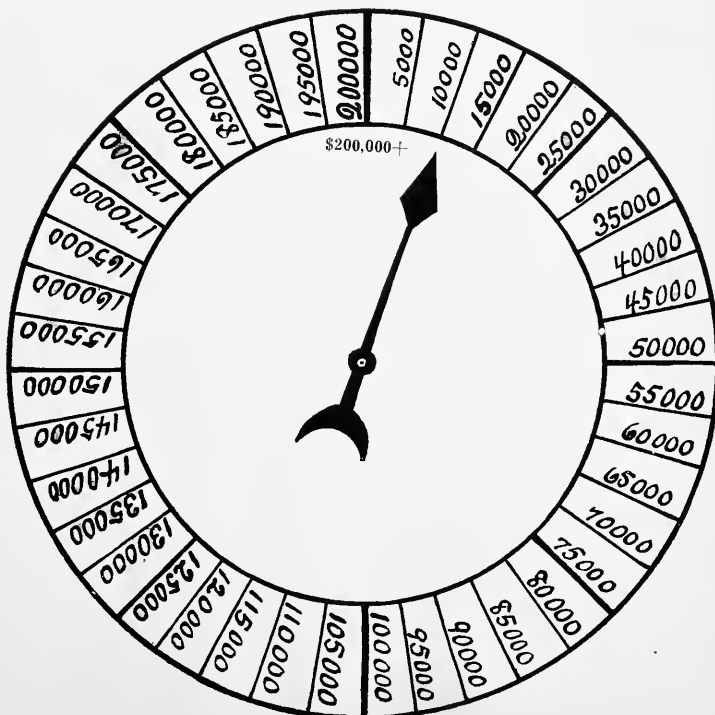
W. S. BELL.

McKEE AND MARTINSBURG, PENNSYLVANIA

Under the leading of the Lord, I was permitted to hold a meeting at McKee and also at Martinsburg, Pennsylvania, during the

month of May. It was a great joy to meet with these good people and I look forward to the time when our Lord will come and we will meet again to part no more.

Brother James Cook, who is the faithful pastor of these flocks, rightly divides the



ing in the work of the Lord. Many hundreds of Gospels of John and some 18,000 tracts were the immediate results of the meeting. We know that if we go forth bearing precious seed we will come again bringing our sheaves with us. One man who owns a garage purchased 1000 to pass out at his place of business; another who runs a feed store purchased 1000 to put in sacks of feed; another who is ticket agent in Altoona, took 1000 and many, many others are putting out the word of God in full confidence that his word will not return unto him void.

Much interest was in evidence in the study of the Bible and I know of no better help than the Scofield Reference Bible. Over \$50.00 worth of Scofield Bibles were purchased during the meetings, and others are looking forward to getting one as soon as possible.

True, we had cool weather and lots of rain but the people came as though there were no rain. The meetings at each place closed with a communion service. At McKee the church was full, some standing along the walls. It was pronounced the largest communion service for many years.

May the richest blessings of our Lord and Savior Jesus Christ abide on these people and their pastor and family, until the trumpet shall sound and our earthly pilgrimage shall cease.

R. I. HUMBERD.

#### FIRST BRETHREN CHURCH, ELLET, OHIO

"Your young men shall see visions and your old men shall dream dreams."

Is the time of visions past? Not so say



Floyd Sibert, Pastor, who has led the Ellet Church to victory.

the members of the First Brethren church of Ellet, for at last their dream has come true.

For five years they worked together, first in a hall, then in the little brick basement on Stettler Avenue. Then came the fulfillment of the prophecy, "your young men shall see visions and your old men shall dream dreams" and the church caught a vision of the completed structure of their dreams.

So real was the vision that on September 29, 1928 the members of the Brethren church met in the cozy little basement and formulated plans to make their dream come true. It was here that the Lord poured out his spirit on his people and they decided to build a new brick structure that would

seat between four and five hundred people. Within a week's time brick was on the ground and the new building going up. But erecting a new church building which necessitated the removal of the basement roof did not stop the Brethren from going to church. A temporary roof was laid over the sub-floor and like Jeremiah's people who watched while they worked at the wall, the brethren worshipped in the basement while the walls of the building were going up.

The expansion however was not all of material growth for the church and Sunday school seemed to catch a vision of a greater opportunity of serving the Master. So like the Psalmist they "took the wings of the morning" and advanced their Sunday school attendance from 25 to 125 in eighteen months' time. It was because of this growth and the necessary added congestion to the one room basement that the Brethren felt that the time was ripe for advance. So advance they did with a faith in God and their fellow brethren that was undaunted. Since that time they have been annexed to Akron. Thus located as they are in the southeastern part of Akron in a growing section of the Rubber City and within a half mile of the world's greatest airport, the outlook for this church is good.

Space will not permit the individual mention of all who have had a part in making this work possible. Loyalty, sincerity and devotion of earnest-minded Christian men and women blessed of God have made it possible and will cause it to continue to prosper for the Lord. We are much indebted to the architect, Melvin Peck, who so ably assisted us by drawing up the plans for the new building and then donated his entire service to the church and the cause of Christ. Another man who is not a member of the Brethren church gave the bell and so the Lord's work is accomplished. We could do what Jesus said about rendering tribute but after all it is God who sees, understands and gives the worthwhile reward.

The basement was forty by sixty feet in size with a nine foot ceiling. To this was added ten feet in length which gave room for a furnace room and kitchen.

The new building is constructed of rich, red variegated brick with massive arched windows. The corner tower carries a melodious bell that thrills the soul and speaks of heaven. The building is so constructed that it will provide for fifteen separate class rooms, kitchen, toilets and social room. The seating capacity is between four and five hundred and all space was taken on dedication day.

Beautiful new benches of Northern Elm add to the attractiveness of the interior, while the pulpit is adorned with new pulpit furniture. The baptistry in the front of the building instinctively draws one's thoughts to the Master in the Jordan River. The walls of the baptistry are painted to represent a scene on the Jordan and add much to the impressiveness of the baptismal service.

Rev. B. F. Owen, who has held three successful evangelistic meetings for the Ellet Brethren, was called for the dedication service, April 28. In spite of the rainy day the building was filled. The total cost of the building was \$16,550. Brother Owen tackled this job with the same earnestness and sincerity with which he preaches and



B. F. Owen, who had charge of the Ellet dedication and has held three successful meetings for the church.

succeeded in raising \$8,520, leaving approximately \$4,000 not covered by pledges. The total value of the property is placed at \$25,000. Brethren from the nearby Dunkard church, Louisville, Canton, Smithville, Rittman and Ashland were visitors for the day and enjoyed the fellowship of the noon hour in the basement with us, and spoke words of tribute and encouragement to the Ellet Brethren.

Following is the program of the day:

#### Dedication Day Program

Sunday School at 9:15 A. M., Wayne Bratten Superintendent.

Bell Service—Word of Tribute, Orchestra, Song

Regular Sunday School period.

Class Assembly, Orchestra, Harry Kastle, Director

Class Return ..... Orchestra

#### Morning Worship 10:30 O'clock

Song ..... Congregation

Scripture Reading and Prayer,

Pastor, Rev. Sibert

Offering, Piano Solo,.....Deloine Jordan

Song No. 4 ..... Congregation

Sermon ..... Rev. B. F. Owen

Hymn ..... Congregation Standing

Benediction.

#### Noon Hour Basket Dinner in the Basement

Afternoon—2:00 O'clock

Sacred Number ..... Orchestra

Hymn ..... Congregation

Special Music ..... Louisville Church

Fraternal Greetings

Vocal Selection ... Romesburg Trio, Ellet

Fellowship Hour Rev. B. F. Owen in charge

Sacred Number ..... Orchestra

#### Evening Service, 7:30 O'clock

Reception of Gifts from Organizations

Sacred Number, Orchestra

Song ..... Choir, Mr. Hough, Director

Offertory ..... Miss Mildred Flatten

Vocal Selection ..... Romesburg Trio

Dedicatory Sermon ..... Rev. B. F. Owen

Dedicatory Service .. In Charge of Pastor

The dedication service was followed with

a two weeks' evangelistic meeting with

Brother Owen preaching. It seemed that

the elements were against us, for it rained

nearly every evening. But "if God be for us, who can be against us?" The meetings closed with eighteen applicants for baptism. Fourteen of these were baptized in the new baptistry and four are awaiting baptism. The Ellet Brethren cherish the memory of Brother Owen as a capable Brethren minister, who fearlessly and relentlessly preaches the whole Gospel message. We give God the praise for the victories and blessings that have come to our church in the past and covet the prayers of the brethren.

FLOYD SIBERT, Pastor.

#### BRIGHTON, INDIANA

It has been some time since the Evangelist readers have heard from the Brighton, Indiana church, but we are still at work.

The people in this congregation and in the community are very loyal to the services of the church. Our Sunday school is progressing very nicely under the able leadership of Brother Simon Mutcheler as Superintendent. I must express my appreciation for the very fine bunch of young people who always are at the Sunday school, their class is cared for very ably by Brother Myron Long as teacher.

A few weeks ago we organized a Christian Endeavor Society, for which I am very glad. While the young people here are just like other young people and no doubt are about like we older ones used to be when we were young, they like to have their good times, yet they are willing to work in the church.

Last Sunday evening, June 2nd, we had our spring Communion service, which was well attended, about 50 being present. We had a spiritual uplift and everybody seemed to be well pleased with the service.

Next Sunday evening, June 9th, we are contemplating holding our Children's exercises. This is being well cared for and we are hoping to have a large attendance at this service. All departments of the church are moving along very nicely. I must not forget the W. M. S., which is always at work.

We are not very far from Shipshewana Lake, and we are looking forward to a good time at the various services there this summer, especially the Young People's conference.

Pray for us that we may continue to work for Christ and the church.

C. D. WHITMER, Pastor.

#### "THOU WILT GUIDE MY FEET"

A professor in the seminary, a man of broad experience and ripe scholarship, used to say to his students repeatedly: "Boys, you will always have in your congregations some who are in need of comfort and assurance. Preach often to those who travel the via dolorosa." That timely bit of counsel was never forgotten.

It would seem very natural to suppose that in the great parish to which the United Presbyterian ministers weekly there are always some homes where the shadows have fallen, where the wounds of life are fresh and deep, where the future seems dark and the path uncertain, where the burdens are heavy, where hearts cry out for a God who knows and cares, and does not forget.

What healing energies would be released, if, amid the shadows and perplexities of life, we could always believe in the heart as we sing in the church:

"And thou wilt guide my feet  
By thy own counsel sweet,

Till I, for glory meet,  
In glory stand."

One of the finest definitions of the Christian idea of God is that of Dr. William Newton Clarke: "God is the Personal Spirit, perfectly good, who in holy love creates, sustains, and orders all." This statement is as simple as it is comprehensive. To believe that is to acknowledge that our heavenly Father, in holy love, controls and directs the life of every individual child.

There are two aspects of his guiding providence which we are apt to forget, and because we forget them our minds are often filled with doubts, uncertainties, misgivings.

The first of these two obvious facts is that God's guiding hand in life is often unseen and unsuspected. We are unaware, unconscious of it, never dreaming that

"Behind the dim unknown  
Standeth God within the shadow,  
Keeping watch above his own."

What man or woman who has traveled down the years and knows the love of God, cannot look into his or her experience of the past and discover how they were providentially led when they least suspected that it was his hand that guided them?

The other plain truth is this: His guidance is just for today. The distant scene is never revealed. Abraham's final destination was not revealed on the day that God told him to leave Chaldea. "He went out not knowing where he went." He had no knowledge of his ultimate goal. He was sure only of direction. Where the road would lead after the next turn, he could not tell. The distant scene he could not see. Under God, one step at a time was enough for him. The entire road from Ur to Canaan was not illumined as with a great searchlight. It never is. Like the headlight of your car, the light of divine providence reveals only that part of the road immediately ahead. The distant stretches will be lighted up little by little as we journey on.

For ourselves there is not in the entire Christian creed a single truth, stated or implied, in which we have a more unshakable confidence than this—that a man's life, if he will have it so, may be under the control of a divine providence. Nor do we know of any conviction so calculated to calm the mind, to steady one's purpose, to enable one to face life unafraid, as that voiced by Hamlet:

"There is a divinity that shapes our ends,  
Roughhew them how we may."

—The United Presbyterian.

#### A NEW FRANKLIN STORY

A new Benjamin Franklin anecdote has been found in a 150 year old diary which was kept by the Marquis de Barbe-Marbois, who was sent to this country during the Revolution and who later became secretary of the first French embassy here. The diary is in the form of a series of letters which he wrote to his fiancée, and is amusing and sophisticated. It has just been translated into English. From Baltimore, Maryland, he wrote:

"It is at the inn where we now are that Dr. Franklin arrived one winter's day, covered with snow and half dead with cold. The family and several guests surrounded the fire, and no one inconvenienced himself for the stranger. He sat down near a window as if to rest, and after several mo-

ments addressed the innkeeper and asked him if he had oysters.

"Yes, excellent ones."

"Open them and take a dozen to my horse."

"Does he eat them?"

"Just take them and you will see."

"Everybody got up to go and see the horse eat oysters. The children, the strangers, the servants went to the stable to witness such a novelty. The doctor, in their absence, established himself near the fire, in the best place. Very soon they came back to tell him that the horse would not even look at the oysters.

"In that case," Franklin replied, 'bring them to me and give him some oats.'"—Catholic Citizen.

We are told "the elevator to success is not always running." When we must take the long, hard climb up the stairs is when the test of real courage comes in.

#### LOST CREEK, KENTUCKY

(Continued from page 13)

get it. Now since the Home Board has limited its support of the work considerably for the coming year it becomes necessary for the management here to get up some money for its support elsewhere, as to drop any part of the work now would greatly cripple things here, and cause a loss of the investment already made. So we are trusting that folks in the church and their friends can send us clothing, i. e., clothing that you have outgrown, or have laid aside and do not choose to wear longer. Will YOU PLEASE SEND IT TO US? If you will drop us a card we will be glad to send you a clothing bag, in which you can put it, and very conveniently ship to the Mission. Three blessings will result, the reward for your gift, the help to the Mission, and the help to the people who get the clothing. We trust that you will not pass this by without attempting to do something along that line. WE THANK YOU.

Will you pray for the management that in no way it may get ahead of the Will of the Lord, but only follow after? Also will you pray that God will raise up the necessary financial support for the work for the coming year? Special prayer is now being held here for these things. Dear Brother and Sister, will you join us in prayer for the same? G. E. DRUSHAL.

#### OUR LITTLE READERS

##### THE FIRST ALPHABET

An old, old story about the beginning of the alphabet is retold in "Better English Habits," a book written by Blount and Northup, and published by the Wheeler Publishing Company. This is the story.

Long ago there lived in a far-off land a young princess named Europa. She had four brothers and many playmates. One day the youths and maidens were picking flowers in a lovely meadow near the sea. In the same meadow a beautiful white bull was feeding. He was so gentle and so friendly that the maidens wound about his neck and body long garlands of daisies and violets and primroses. After a time Europa



said, "I am going to have a ride on the White Bull," and she mounted on his back.

At once the White Bull ran to the sea and began swimming for the distant shore. Europa was frightened. She grasped his horns with one hand and held the other toward her friends, crying for help. They ran after her, but the White Bull was far out on the water and they could hardly hear the screams of Europa. At last the Bull and the maiden disappeared in the distance.

The weeping brothers and playmates went home to tell their parents what had happened. The father and mother of Europa were, of course, in great sorrow. They commanded their eldest son, Cadmus, to go to find his sister. So Cadmus, with several other young men, set out.

They had many strange adventures. Perhaps the most wonderful was the one with a dragon. The monster lived in a cave, near which was a clear spring. When the comrades of Cadmus went to fill their pitchers at the spring, they were slain by the dragon. Cadmus attacked the serpent and slew him with his spear. Then he planted the dragon's teeth in the ground as if they were seeds. Immediately they came up as full-grown men, armed with spears and swords, and began fighting one another. When almost all of them had been killed, Cadmus persuaded them to give up the battle and to become his followers. With these five men he went on, seeking his sister.

But Cadmus could find no trace of Europa, and finally he became very weary of constant travel. He asked a wise man where he might find a home.

"Follow that cow," said the wise man, pointing to a cow that was walking down the road. "Where she lies down, build a city for yourself and your men."

So Cadmus followed the cow. Soon she lay down in the midst of a grassy pasture. Cadmus and his men put down the packs they were carrying on their shoulders, and began building houses to live in. Other men and women came to the same place, and Cadmus was made king of the city, which they called Thebes.

Four daughters and one son were born into the family of Cadmus. Although they lived so long ago and so far away, they were very much like the children of this day in America. They loved to hear their father tell of his journeys and his adventures. Many a time he told them of his childhood with his three brothers and his sister Europa, and of his long search for the lost maiden. And when his own children grew up, they told the same tales to their children.

As Cadmus became very old, he said to himself, "I shall not be here much longer. When I am gone the stories about my parents and brothers and sister and my journeys and adventures will be forgotten. How can I make a record of them?"

After long and careful study, the wise old man invented a system of letters which should represent the sounds of speech. These letters he combined in such a way as to represent spoken words. Then he wrote the tales of his life so that all those who should come after him might know them. And he taught his grandchildren to read the books he had written.

This is the old Greek story of the origin of the alphabet.

#### What Became of Europa

When the White Bull had crossed the sea,

he carried the Princess Europa into a lovely garden, surrounding a splendid palace. Then she discovered that the White Bull was not a bull at all, but the King of that land, who had taken the form of a bull to bring her into his kingdom. She became the Queen and lived there the remainder of her life. She was very happy with the King and her children; but sometimes she was very lonely for her father and mother and her four brothers.

The name Europa was given to that country in honor of Queen Europa.

## ANNOUNCEMENTS

### FREMONT, OHIO

Neighboring Brethren are cordially invited to attend communion services at the Brethren church at Fremont, Ohio, Sunday evening, June 16, beginning at eight o'clock.

W. S. CRICK, Pastor.

### FOR EVANGELISTIC WORK

I am ready to offer my time to the church in evangelistic work. If it be possible to serve several churches this winter, I will drop my present avocation this fall and arrange to give my time to evangelistic work. I will be glad to serve the smaller churches, or wherever the Lord may lead. Brother W. I. Duker, my pastor, has kindly consented to answer any inquiries, if any church should wish to inquire about me. Address me: MRS. EDNA NICHOLAS, 608 McDonald St., Elkhart, Indiana.

### PASTORATE WANTED

I am now open to a call to a pastorate. Conference week will mark the end of my labors with these good people. Address me as follows: H. C. HAMMOND, 25½ Jackson Avenue,

North Vandergrift, Pennsylvania.

### FORT SCOTT, KANSAS

The Brethren church of Fort Scott, Kansas, will observe Holy Communion service on Sunday evening of June 16th, 1929. This invitation is extended to all; especially are non-resident members urged to attend this feast. Visiting Brethren are always welcome and appreciated.

L. G. WOOD, Pastor.

### OSCEOLA, INDIANA

The Brethren mission of Osceola, Indiana, met for organization at the Community church, one mile east of Jamestown, Friday evening, May 31, with forty-three members present. The organization will be known as the Bethel Brethren church of Osceola. The officers installed were as follows:

Moderator—Harry Simpson  
Vice-Moderator—John Humes  
Secretary-Treasurer—W. H. Secar  
Trustees—John Humes, W. H. Secar, Vernon Gangwere.

A meeting will be held in the near future for the election of other church officers, and to make arrangements for location of church property at Osceola.

J. HUMES.

(By permission of Secretary).

### SHIPSHAWANA LAKE ENTRANCE

The young people of the Brethren churches have assumed the responsibility to pay for two attractive entrance signs, one on each side of the road. The signs are ready and soon will grace the entrance. Those young people who have made pledges are urged to pay their pledges at once.

Those who have not yet made a pledge are also urged not only to make their pledge, but to make their contribution immediately. Send your amount to Miss Dorothy Colip, 1015 N. Cleveland Avenue, South Bend, Indiana.

### THE PUBLICITY COMMITTEE,

By N. V. Leatherman.

### JULY 4TH AT SHIPSHAWANA LAKE, INDIANA

This date is designated as a Rally Day for Indiana District Brethren churches. Churches from other sections are invited also. Features of the day are: Band concert before noon, events by young people, picnic dinner, flag raising, band music, address by Dr. Bame of Ashland, Ohio. Shippshawana Chamber of Commerce will provide an appropriate movie during the evening.

This will be one big outing with Brethren folks, in a place owned and controlled by Brethren people.

E. M. RIDDLE,

Secretary of Activities Committee.

## THE TIE THAT BINDS

**BOLAN-BEADILL**—At the home of the bride's parents, Fort Scott, Kansas, May 12, 1929, Miss Janita Beadill and Mr. James Bolan were joined in the holy bonds of matrimony in the presence of a few of the relatives. Ceremony by the writer. L. G. WOOD.

**LEWIS-ATKINS**—At the home of the groom's parents, Fort Scott, Kan., on May 29, 1929, occurred the wedding ceremony of Miss Ethel Atkins and Mr. Henry Lewis, both of Fort Scott, Kan. The bride was becomingly attired in a white crepe dress, with a pink corsage and accessories to match. Mr. Lewis is a valued employee of the Missouri Pacific. The young couple will establish their residence in Fort Scott. Ceremony by the writer. L. G. WOOD.

## IN THE SHADOW

**BLOSSER**—Mary C. Blosser was born in Hocking County, Ohio, July 8, 1861 and passed away at her home in Marion township, May 30, 1929, aged 67 years, 10 months and 22 days.

February 28, 1881 she was united in marriage to Simeon Blackstone who survives her, with nine children. They are: James, Columbus, Ohio; Daniel, Charles, Raymond, Homer, and John of Logan; Mrs. Clara Phelps of Dayton; Mrs. Edward Smetzer of Bremen, and Estella at home. Augustine and Bertha preceded her in death. She is also survived by three brothers and one sister, fifteen grandchildren and one great-grandchild. She was for fifty years a member of the Brethren church and filled the office of Deaconess for thirty years. She had been an invalid for nearly six years but was optimistic in spirit until her death.

Funeral services were held in the United Brethren church of Logan, Ohio, where a large gathering of people came to pay their last respects to her. Funeral services were in charge of Rev. Freeman Ankrum of Oak Hill, West Virginia, who had been her pastor for over two years and made his home with the family. He was assisted by Rev. E. H. Dailey, pastor of the church where the funeral was held. Burial was made in the Logan Cemetery by the side of her daughter, Bertha, who died six years ago.

FREEMAN ANKRUM.

**PARRETT**—Fred Parrett was born in Huntington county, Indiana, on March 6th, 1847, and passed away at his home in Mulvane, Kansas, May 20th, 1929, at the age of 82 years, 2 months and 14 days. Mr. Parrett at the age of 18 enlisted in Company F, 153rd Indiana Volunteer Infantry, in the early part of 1865 and served until the end of the war. On March 6, 1871 he was married to Miss Phoebe Jane Bidwell and in September of that year he and his bride came to Kansas and settled on a farm near Mulvane, Kansas. They made the trip to this new country in true pioneer fashion, in a covered wagon. The first few years Mr. Parrett spent much time freighting from Newton, which was the southern point of the Santa Fe Railroad to southern points in Kansas and to points in Oklahoma. They retired from the farm, and established their home in Mulvane, in 1902. Mrs. Parrett preceded her husband in death about seven months. For many years he had been a staunch and highly respected member of the Bethel Brethren church. He was also a member of the Mulvane Post of the G. A. R.

He is survived by two sons, Charles of Topeka, N. M., and Frank of Clinton, Oklahoma; three daughters—Mrs. Claud Harmon of Hollywood, Calif.; Mrs. J. E. Adams of Teller, Kan.; Mrs. Charles Cecil of Mulvane, Kan., and one sister, Mrs. Sarah Mason of Wichita, Kan., and 36 grandchildren and 17 great-grandchildren. Because of old time friendship, the writer was called to conduct the funeral and was assisted by Claude Landis, pastor of the Bethel Brethren church. The service was held at the Parrett home in Mulvane on May 23rd. A very large concourse of friends were present and many beautiful flowers were sent. Burial was made by the side of his wife in the family lot at the Mulvane cemetery. L. G. WOOD.



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# THE BRETHREN EVANGELIST

## *Heart Throbs of Our Church Leaders*

### XIII. A VITAL NEED OF THE HOUR

By A. B. Cover

There is prevalent in the Church today, a mysterious spirit of disloyalty. It manifests itself in various ways, which may be summarized as indifference, faithlessness and rebellion. The call of the world is strong and subtle; indifference opens the door of the soul to its enticing influences. Satanic influence is hammering at those tenets of



faith that are life-giving, until the foundations tremble and crumble and souls drift out to the sea of unbelief and eternal darkness. The god of this world enlists his hosts for battle against the Word, which finds its expression too often in "I cannot believe," until the bulwark of open rebellion flames forth, and the "Faith of our Fathers" is trampled in the dust. The spirit of disloyalty challenges the utmost loyalty.

The vital need of the hour in the Brethren Church is loyalty; loyalty to Christ, and loyalty to the church. Too many are satisfied when Christ has been accepted as Savior, thinking that that suffices for time and eterni-

ty. True it is, Vicarious Atonement has been made through Christ, which becomes efficacious to us through faith, but let us make Christ Master and Lord through our loyalty. Let us be true to the Word, do what it says and not what we *think* or somebody else *thinks*. Be loyal to Jesus Christ by obeying his Word.

The Brethren Church has a distinctive mission. If that mission is true to Christ and his Word, then ought we to be loyal to the church. Do we need to take an apologetic attitude for our practices? We hear masterful addresses at our conferences but little of our distinctive teachings. When a voice is raised for that which was dear to our fathers and the purpose of the foundation of our church, it is silenced as *narrow*. Loyalty to our church, if she is loyal to Christ and his Word should challenge every member of the church to utmost fidelity to every interest that furthers her mission.

Los Angeles, Calif.

## Signs of the Times

by  
Alva J. McClain

### GET Out of the Way"

The other day a mob of men at one of the New York baseball parks trampled down and injured more or less seriously fifty people, most of them boys. Two of the victims died.

There was no fire, no sudden danger, no reason at all for a mad stampede. Nothing went wrong, except, that it began to rain, the game was called, and the crowd started for home. The gate was narrow, and rather than wait for a moment the crowd simply trampled down those who were ahead, like dumb animals.

It was all so utterly useless. But this is the spirit of the age. People at times seem to be mad. Even when there is no reason for hurry, they snarl, "Get out of the way." And if you don't jump, you get run down.

In the days of Noah, we are told, "the earth was filled with violence." So also, it seems to be in our day. This is another sign of the approaching end. Read our Lord's prophecy in Luke 17:26.

### THE Unexpected Guest

While on a week-end fishing trip, President Hoover unexpectedly stopped at a little country church for Sunday morning worship. He was disappointed, we are told, because there was no sermon, but remained for the Sunday school session.

One wonders how many preachers on Sunday morning would be ready for such a distinguished guest. How many would quickly decide to change their sermon? How many would vainly wish they had spent more time and labor in preparation?

Perhaps, as preachers of the Gospel, we forget sometimes that every sermon we preach is delivered in the presence of the One who is infinitely greater than President Hoover. Furthermore, the Holy Spirit is no unexpected Guest. He is always present in the church, beholding the order of our worship. And we know this, or ought to know it. Yet to our shame, it is probably true that most of us would be more concerned about the sermon delivered before the great man of the earth than about our other sermons. If we prepare every message with one supreme purpose of meeting the approval of the Spirit of God, we shall never be ashamed before any man, no matter how great he may be.

### THE Curse of Introductory Speeches

The other evening in Los Angeles several thousand people had assembled to hear one of the regional oratorical contests. For the benefit of other thousands, one of the largest Radio stations offered to donate an hour for broadcasting the speeches of the young orators. The program began promptly at eight o'clock, and this is what happened:

First, a representative of a Los Angeles newspaper made a speech introducing the temporary chairman of the meeting. Second, the temporary chairman made a longer speech introducing the permanent chair-

man. Third, the permanent chairman made a still longer speech telling why the meeting was being held and introducing the first of the orators. By this time over half the broadcasting hour was wasted (there is no other way to describe the speeches), and only two of the young people were heard over the radio.

Why does the average man, when asked to introduce another to an audience, feel that he must make a speech? Perhaps the psychologists can explain the mystery.

The ideal introductory speech was made by an old Quaker. A famous maker of telescopic lenses was the speaker. The chairman arose and said, "Folks, we have John Blank with us tonight. He knows all about telescopes. All right, John, go ahead."

### PERHAPS this Explains the Mystery

Mrs. Gadabout had been worrying over the question of where her husband spent his evenings, and one day she found out.

"At last," she said to a friend, "I have found out where my husband has been spending his evenings."

"How interesting," answered the friend, "And how did you find out?"

"It was very simple," said Mrs. Gadabout, "I stayed home one evening last week, and found him there."

Los Angeles, California.

## Questions & Answers

Conducted by  
J. Allen Miller

Readers are invited to send in suitable questions, which will receive consideration as space permits.

38. Would you advise every church, large and small, to adopt a constitution and by-laws? If so, would it not be wise to encourage uniformity of procedure so far as possible? How may this be done?

This is a good practical question. Many a church quarrel and many a bitter misunderstanding might have been averted in the past if the churches where these difficulties arise had been guided by a constitution. A constitution and by-laws is simply an orderly way of procedure agreed upon by the members of the congregation. It is a way of doing things. The business of the church, the organization and duties and functions of the various auxiliaries of the church, the officers, that is the various officers of the church, their manner of election, terms of office, duties and qualifications,—such matters as these and many others should be carefully defined. A constitution must never contravene the New Testament. In short, a church has as much or even more need of such an outline of procedure in all its activities as business concerns and corporations.

There is wisdom in having a simple yet comprehensive form of constitution and by-laws for all our Brethren churches. I should strongly counsel that we build up a uniform mode of procedure. This would be most helpful of all to the pastors. When they change pastorates they would be quite well informed by their previous experiences were there more similarity in our administrative activities of the church. This can all be brought about by following a stand-

ard form such as is suggested on page 21 of the Brethren Pastor's Complete Handbook. The form there given may be adopted with only the necessary local changes to make it thoroughly practical everywhere. Of course in adopting a constitution, as in organizing a new congregation into a church, all legal requirements of the State in which the church is located must be met. This applies particularly to the Trustees of property, the acquisition and holding of real estate and other property, the borrowing of money and such like items.

39. If a church has no constitution, who should constitute the Official Board of said church and how should such personnel be determined?

This would have to be wholly determined by the action of the church. In some congregations all church officers, that is the pastor, the deacons and trustees and perhaps others constitute such Official Board.

I think the plan of the Ashland church is excellent. Our church has a constitution. It provides that the officers of the church shall be the Moderator, all the Deacons, the Trustees, Recording Secretary, Financial Secretary and Treasurer. These officers with the Sunday School Superintendent, the President of the C. E. Society, President of the W. M. S. and six others elected from the membership of the church shall constitute the Official Board. The minister or pastor is ex-officio a member of the Official Board. This gives us here a working official body of about eighteen or twenty men and women. The essential point is that where a church has no Official Board there are three things necessary in the procedure to avoid misunderstanding and perhaps a church quarrel. These are:

1. The church in a regular business meeting should decide to constitute such an Official Board, and determine what shall be the duties of said Board.

2. The church should at the same time or later determine just who should constitute such Board and how they should be chosen and for what terms of service.

3. After having agreed upon the items just indicated the first Board should be properly elected and installed.

When all this has been done this Board should then only perform such duties as the church may have delegated to it. It should never forget that it is only the servant of the church appointed to do its bidding and never the lord and master of the congregation.

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## Re-Focusing Attention on the Home

The home has suffered a serious slump in popular interest in recent years. It has been all but lost sight of in our emphasis on outside interests and obligations. Our attention has been focused on social and recreational activities, commercialized amusements and entertainments, educational agencies, community improvement efforts and business men's clubs to such an extent that the home has been practically eclipsed. No one has much time or attention to give to the home and its problems. In fact, circumstances seem to combine to encourage people away from the home, to train them to depend less upon its customary services and fellowships. The home-dwelling person is coming to be looked upon as more or less eccentric and selfish. A man is valued by his community pretty largely by the amount of time he spends away from home. His home is a place to eat and sleep, a sort of a rest-house to which he goes when he is tired, and from which he goes when he wants pleasure or profit. This is the general attitude of the good people of the community as well as of the indifferent, of the leaders and the high-minded as well as of the drifters and the unrefined.

This movement away from the home is a movement in the wrong direction, and the fact is beginning to be apparent. Serious problems are arising from this changed condition. Young people are growing up without any knowledge or appreciation of real home life, and home has lost or is losing those elements which once served as an anchorage for youth and protected them from the destroying forces of life. Today the home has ceased to be a citadel against the allurements and devices of the evil one, and there is little feeling of the need of such protection. The home is little more than a dormitory, a place to put up at, a mere convenience. As the editor of the Western Christian Advocate said some months ago in discussing this theme, "Today the cinema, the automobile, the dance hall, the music symphony, the thousand and one diversions outside the home make their appeal to young life. The home is no longer a joyful retreat to escape from all these. It has become a place for recuperation in order that the young life may again throw itself into the current of the outside life." And in the midst of this current of the outside life young men and young women are being poisoned in mind and ruined in character. And many of them follow on into all sorts of sin, dissipation and immorality. And much of the prevalence of crime among youth is due to this breakdown of the home. And even the bond that holds the home together is being rent asunder and divorces are becoming every-day occurrences in almost every community. In some sections one marriage in ten is annulled, and in others one in seven, and in some even one in three. This is a terrible price to pay for the neglect of the home. Surely the time is at hand for a re-focusing of attention upon it.

There is need of meditating upon and talking over the ideals that make for a harmonious and successful home life. This lack of attention given to the home has caused people to forget how to live together, and many never learned the first principles of home companionship. In the first place marriage itself is looked upon by many people as a mere convenience, a light and trivial agreement that a man and woman may make and break with little consequence. There needs to be a re-enforcement of the time-honored ideals concerning the sanctity and the almost indissoluble bonds of marriage. This is made the more urgent in view of the common effort to gain popularity these days through the advocate of "companionate marriage," and the indifferent attitude developed toward this holy estate through such social heresy. One cannot read the counsels of the New Testament on marriage without being convinced that all the writers are concerned about the great seriousness of the relationship, and that the great uniting principle should be a holy one. Christian marriage is founded on

a strong faith in Christ, a truly united life, unfeigned reverence and a love that is so genuine that it is willing to make the supreme sacrifice for the object of its affection. The man and wife who have such a view and attitude toward marriage cannot help having a happy, Christian home, for out of the thoughts of the heart the spirit of the home will be moulded.

That Christian home atmosphere will manifest itself by the presence of certain fine qualities or elements. One is that of mutual consideration, that fine regard for the feelings of others, for their welfare and wishes, that characterizes the real gentleman and the real gentlewoman. Some men have the mistaken notion that it is effeminate to be gentle and to be kindly considerate of their companion's feelings, and so they show themselves gruff and brutish in order to be considered strong and manly. And some women delight in a display of smartness by making certain crudities of their husband the object of public jest and ridicule. Such lack of considerateness is often caused by thoughtlessness, but it is nevertheless the source of much personal sadness and heart-suffering, if not of outward domestic trouble. The time usually comes when such lack of kindness is regretted. Why not seek to avoid it and not have to feel the flush of shame at the last. Dr. Stuart Nye Hutchison says, "Considerateness is the flower we give our loved ones while they live instead of the useless pall we spread over them when they are gone."

That spirit of home love will show itself in cooperation. Dr. Hutchison wrote in *The Presbyterian*: "Recently I asked some one about a mutual friend whom we knew in college days, a man who has risen to front ranks in his profession. He said, 'Yes, he is married and he has just the wife for him. He plays a lone hand and what he wants is an adjunct and not a helpmeet.' He is playing a lone hand in his home and in his business, and he is welcome to it. But you know and I know that there will come a time when a lone hand will be a lonely hand. God meant husband and wife to be helpmeets. They were to bear one another's burdens. Four hands can do so much better work than two, and four eyes and four ears, and four shoulders can bear so much more easily the load." And besides making the burdens of life easier, cooperation helps to keep their interests united and their love fresh and sacrificial.

And finally, where mutual love reigns there will be the spirit of patience and forgiveness. Things are bound to occur, even with our best efforts, that cause annoyance and irritation. Our human weaknesses are with us, and we cannot escape the fact. But we can cultivate patience, forbearance and forgiveness that will make ready for a new start after every difference occurs. The writer above cited says: "There is no other task that requires so much patience, and long suffering, and forbearance and forgiveness, as the administration of a home where human nature is the element with which we are dealing. This should be the prayer of the home-builder, 'Lord make me patient.'"

Washington Gladden's prayer should be the prayer of every Christian husband and Christian wife; for the patience that is needed can only be had through the teaching and presence of the Lord Jesus.

"Teach me thy patience; still with thee  
In closer, dearer company,  
In work that keeps faith sweet and strong,  
In trust that triumphs over wrong

"In hope that sends a shining ray  
Far down the future's broadening way;  
In peace that only thou canst give,  
With thee, O Master, let me live."

## Lawlessness the Aim of Wets

It was Anti-Saloon League day in our church and a splendid gentleman, a former college professor of more than a quarter of a century of teaching experience and a minister of experience, gave an informing and reason-appealing address. He was not an official of the Anti-Saloon League, but he was well-informed and loyal to the great purpose of the League, nevertheless. Two things stood out with strong emphasis in his address, not new but yet deserving of repeated mention, and that is the reason for this notice. First he stressed the importance of the church continuing its educational program against the liquor traffic. This is the way we got Prohibition, he said. For more than a third of a century the religious forces of the country have been constantly hammering at the saloon and teaching the people and especially the young people the evil effects of strong drink. We have come a long way from the days of Neal Dow until now, but every step has been made by continuous education and agitation. When Prohibition was written into the Constitution the need of education was not passed, as some thought. The task of law observance and enforcement is a part of the problem, and the responsibility rests upon every citizen. That fact was pointed out in an effective way by President Hoover. The building up of a will to obey the law and of a public sentiment that will make law enforcement easy is a matter of education, a long process of education, and the church is responsible for helping to build up such a spirit.

He also pointed out that Prohibition is enforceable and is being enforced far beyond what public opinion seems to indicate. The church must not be discouraged by the wet complexion of the metropolitan press and the wet propaganda in which that press is largely cooperating. It is strange that the press would take such a destructive attitude toward law as some of our great dailies are taking, being as they are the guardians of the people's interests and rights and also the spokesmen of their sentiment. Such an attitude is neither fair nor loyal. Equally questionable of loyalty is the attitude of attorneys who combine to defeat the purpose of the law and of wet propagandists who are trying to bring law enforcement into disrepute in order to win back booze. The supporters of Prohibition must not lose sight of this ignoble aim of the wets to so destroy the morale of the public towards law enforcement and toward Prohibition enforcement in particular that the people will throw up their hands in despair and surrender to a re-establishment of legalized liquor trade.

In a similar strain spoke a fearless woman in Boston, Massachusetts on a recent date. She was Mrs. William Tilton, newly elected president of the Unitarian Temperance Society, and she denounced in unsparing terms the unAmerican and anarchy strategy of the wets. Her words are worthy of a wide reading and we therefore pass them on to our constituency:

"I am here to denounce the strategy of the wets which, if correctly reported in the press, seems to me to be nothing short of subversive. Is it not this—to foment lawlessness and more lawlessness until the American people, the vast countryside, throws up its hands and readmits the old, legalized liquor traffic?"

"That educated men, that women who have had advantages, can be willing to tear the whole house of law observance and law enforcement down about our heads in order to secure free access to drink, is beyond belief. It makes one wonder if a college education is an asset or a liability. If these fomenters of lawlessness had any better plan to offer it would be another matter, but they say themselves they have no really constructive plan, only 'Repeal' and liquor regulation turned back to the States. Can any man doubt but that would mean the return of the saloon?"

"The wets agree it will be a long process to get 36 States. But

*(Continued on page 9)*

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## EDITORIAL REVIEW

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Sister Emma Aboud writes of a very successful evangelistic campaign which she conducted in Bethlehem, Pennsylvania, in a sister church. Fifty adults and a few children were baptized by triune immersion. As a result of this meeting, and the observance of the three-fold communion service, a few have come over to the Brethren faith and a mission has been started.

Some more Christian Endeavor reports are to be found in the Endeavor department—from Harrah, Washington, Milledgeville, Illinois and Elkhart, Indiana. These are fine and inspiring. Now let us have more reports. This is the way to keep interest alive in Christian Endeavor.

Our correspondent from Spokane, Washington, reports a successful Easter Cantata, and a healthy growth of the Sunday school and church, due largely to the special effort of Brother T. H. Broad in behalf of the children, who is wisely taking special pains to make the services interesting to them. We are sorry to learn he must give up his work on account of illness.

The First church of Long Beach, California, has added twenty-six to its membership since the last report. Their new Sunday school building is going forward splendidly. Several specially enjoyed features of their program for the month of May are mentioned. It seems that there are no dull times for this church. Dr. Bauman, their able pastor, is constantly providing them with something of fresh interest and helpfulness, either by his own efforts or those whom he calls to his aid.

Dr. W. S. Bell's canvass of Portis, Kansas, resulted in a gift of \$1,566.00 to be added to the College Endowment Fund, which brings the total to \$211,736.20. This is a splendid showing for Brother Sylvester Lowman and his loyal people. Brother Bell meets with a situation here again which calls for the reunion of the Dunker forces. Such witnesses against division are to be found all over the country. We, too, pray that the day of this testimony against us may soon be blotted out by a merging of forces.

The College commencement exercises, which President Jacobs reports, brought to a close a very successful school year, and now a banner attendance is had at the Summer School—324 enrollments, and the prospects are for an unusually large attendance at the opening of the regular college year in September. This numerical growth challenges the church for larger quarters, which must come in a few years, or the ministry of our college will be greatly handicapped. Some strong additions to the faculty are announced.

Many of our people are interested in the Winona Lake Bible Conference and have been regular in attendance from year to year. It is often convenient for a goodly number of our ministers to get a part or all of it, since it regularly meets just preceding our national conference. The Bible conference date for this year is August 16 to 25 inclusive. During the last three days the Gideons are to hold a special convention, and among the speakers arranged for the Bible Conference program are Mr. Samuel R. Boggs of Philadelphia and Mr. Will R. Green of Toronto, both former presidents of this great organization.

Word has reached us through Brother W. A. Gearhart, Elder in charge of the Dayton church since the resignation of Dr. W. H. Beachler, that the First church of Dayton has called Rev. R. D. Barnard of Mansfield, Ohio, to be its pastor, and that Brother Barnard has accepted the call. He expects to take up his work in this field about the first of August. Brother Barnard is a young man of splendid qualities and qualifications and his many friends will follow him with confidence and pray as he undertakes this big task. He has done a good work at Mansfield under unfavorable circumstances and Dayton will find him and his good wife worthy of their confidence and support.

Brethren A. L. Lynn and A. B. Cover pay tribute in this issue to the memory of our lately lamented brother, Elder A. C. Hendrickson. We wish to add to what we have previously said, that Brother Hendrickson was a valuable man in any church where he found himself a member and was everywhere a genial and peaceable associate and co-worker. It would be difficult to work up a church quarrel if all church members were as kindly disposed and considerate as was Brother Hendrickson. Yet he was not without convictions. A man of his thoughtfulness would necessarily have convictions, but he also knew how to cooperate with those who disagreed with him. May God bless the memory of his place among us to the good of his many friends and as well of his relatives.

## REQUEST FOR PRAYER THIS WEEK—

Sister Emma Aboud requests prayer for her new work at Bethlehem, Pennsylvania, also for the work in New York City.

## The Old-Fashioned Home

By Rev. Hugh T. Kerr, D.D.

The other morning at family worship—we try to maintain the custom—I came suddenly upon the passage, "Children, obey your parents in the Lord, for this is right." Thinking it was a good peg upon which to hang an exhortation I said to my eldest lad, "See that. Perhaps I had better read that again." So it was read again with a sort of exceptional emphasis.

Now the Bible always treats us to gracious and glorious surprises and though I knew what was coming the interest stirred on behalf of obedience in youth had, as we say, inhibited my anticipation, and I found myself reading the words "and ye fathers provoke not your children to wrath lest they be discouraged." I would have read on but the voice of a junior said, "See that. Perhaps you better read that again." After we had laughed a little at the touchdown he had made, the verse was repeated and the account squared.

I have thought a good deal about that incident. It has awakened within me a new appreciation of the efficacy of family worship and the value of the Bible as a family textbook of ethics and etiquette. What a wonderful way it has of balancing duties and keeping obligations before young and old! It is the great cleanser of the domestic atmosphere, for there is nothing like old-fashioned family worship to keep unity in a home and to bind all the members together in a common, sacred purpose.

It is admitted on all hands that something is wrong with our modern life. It is too complicated, too individualistic, and sets too fast a pace. Life for both parents and children is full of pitfalls and perplexities and educators and legislators face problems they can not solve. It is easy, of course, to bring an indictment against the young people of our age. In magazines and on lecture platforms it has been done again and again in eloquent terms. We like to hear it. It soothes our spirits as well as calms our fears at least for a time. It has been a pastime of each generation. Oliver Wendell Holmes has a few verses about "Aunt Tabitha" and there we see that fifty or sixty years ago people were thinking as we are thinking and saying what we are saying, "They never did that in Aunt Tabitha's day." If you will go back to the days of Jonathan Edwards you will find the greatest preacher America has produced indicting the youth of his generation. It seems most modern to read these words in 1830:

"He was utterly opposed to everything like unseasonable hours, on the part of young people, in their visiting and amusements; which he regarded as a dangerous step towards corrupting them, and bringing them to ruin. And he thought the excuse offered by many parents, for tolerating this practice in their children—that it is the cus-



Our Rallying Cry in These Perplexing Days Should Be Like Unto that of Ancient Israel, "To Your Homes, O America!"

tom, and the children of other people are allowed thus to practice, and therefore it is difficult, and even impossible, to restrain theirs—was insufficient and frivolous, and manifested a great degree of stupidity, on the supposition that the practice was hurtful and pernicious to their souls."

Nevertheless the modern situation is critical enough. We are told on good authority that there are 27,000,000 children and young people, nominally Protestants, who are receiving no religious instruction whatever, that 8,000,000 of these are under ten years of age in Protestant families without any definite church connection. This means that two out of every

three among the children and youth who nominally claim to be Protestants are receiving no religious instruction whatever, and are growing up without knowledge of the Bible. What is true in the Protestant world is also true of the children and youth of other faiths. There is alarm both in the Roman Catholic and in the Jewish councils. Not long ago I heard a leading Jewish rabbi speak to a great concourse of Jewish parents bemoaning the fact that the old family and religious sanctions which had made the Hebrew home distinctive were rapidly passing away.

Efforts have been multiplied to remedy this condition. The literature on religious education is becoming a formidable library. Each new book has a new remedy. Societies are springing up and organizations effected to meet the situation. The National Reform Association and the Klu Klux Klan want the Bible restored to our tax-supported institutions. Social reformers call upon us to recognize changing conditions and one of the leading social workers of our country tells us that "our democracy is making inroads upon the family and a claim is being advanced which in a certain sense is larger than the family claim." The churches are introducing new methods such as Daily Vacation Bible schools, organizing schools of religious education, and appointing directors of religious education, and yet the problem is unsolved.

The key to the situation is in our hands. If religion is to live it must have its roots in the home. Speaking last year to the students of St. Andrew's University, Scotland, Sir James M. Barrie said:

"Mighty are the Universities of Scotland, and they will prevail. But even in your highest exultations never forget that they are not four, but five. The greatest of them is the poor, proud homes you come out to, which said so long ago: 'There shall be education in this land.'"

The home is first and primary. It was established before the college, and the Magna Charta of the home was written into the Hebrew legislation in these words: "And these words, which I command thee this day, shall be

upon thy heart; and thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." The words are very definite, "Thou shalt teach them diligently unto thy children." The duty of religious instruction belongs to parents and can not be delegated to others.

In a recent discussion concerning this problem Dr. Robert F. Horton said these strong and searching words:

"No greater disservice was ever done to religion than that officious undertaking of the church to relieve the parents of their primary duties. The church has no power to impart a true religion to infants and little children. By claiming that she had such a power, first at the font and then in the schools, she weakened the responsibility of those to whom that power necessarily appertains. Her function may be to inculcate in parents the parental duty of teaching their children, and even to instruct parents in the best methods of performing their task. She should be instant in season and out of season in reminding every father that he is by the very nature of the case compelled to teach his child from day to day the laws of the spiritual life, the claims of the Christian Gospel, the way by which the claims are to be recognized and the laws are to be obeyed.

"If the church succeeds in rousing the father to a sense of his duty, she has succeeded with the child. But if she has relieved the father of his duty, she has injured not only the child but the father also. Amid the idle clamor that has filled the air in recent times about the religious education of the children, this primary truth has seldom or never been heard."

We are always beginning the task too late. We are learning that we have made a mistake and our workers in the realm of religion are pushing back out of the high school into the public school, and perhaps after a while there will be a tidal wave of public opinion that will break down the indifference and carelessness and the tragic neglect of parents. In one of the first and best books on the subject of religious education Dr. Horace Bushnell said: "Let every Christian father and mother understand when their child is three years old that they have done more than half of all that they will ever do for his character."

This is the key to the situation. It is too late to begin religious education even in the public school. Responsibility must be fixed where it belongs and it belongs primarily to the parents. Let everything be done supplementary to the home that can be done.

Let the Bible be put in the public schools, let religious directors, schools of religious education, and Daily Vacation Bible schools be multiplied and be made efficient, but let it be understood that all these things are supplemental, and let fathers and mothers act on the principle that unless they themselves teach their children religion and the principles of the Christian faith by which they are to live, their children will grow up pagan and not Christian.

When parents feel this responsibility and come to the conclusion that unless they teach their children the fact of the Bible they will go without it, then and then only will we see the dawn. The fault lies not at the door of youth but at the door of parents who are too busy, who are unwilling to make sacrifices, who are out every night, who are busy here and there with many engagements. The training of children is the most costly of all tasks and requires sacrifices that many today are unwilling to assume. Something else is needed to make a home than the things which money can buy.

"One rubber plant can never make a home;

One day did not suffice for building Rome.  
One gas-log and a cat  
Can't civilize a flat.  
No! Something more is needed for a home."

The "something more" that is needed is the recognition of responsibility to God for the religious education of childhood and youth.

Some of us who have been brought up in an old-fashioned home know that the sacrifice pays. It roots the coming generation in reverence, obligation, and simplicity. The mother of Phillips Brooks is forgotten but the world does not forget her son. We know very little about the mother of John Ruskin except what he has told us, and it is to the effect that she established his soul in life and taught him familiarity with the Bible, to which he attributed the simplicity of his own inimitable literary style.

"The growing wood of the world," says George Eliot, "is partly dependent on unhistoric acts; and that things are not so ill with you and me as they might have been, is half owing to the number who lived faithfully a hidden life, and rest in unvisited tombs."

The rallying cry of the Hebrew people in days of danger was, "To your tents, O Israel!" The rallying cry in these perplexing and formative days which are upon us must be like unto it, "To your homes, O America!"—Christian Herald.

## Transgressing God's Law

By Thomas Gibson

"The way of the transgressor is hard." In the Revised Version, the word "hard" is rendered "treacherous." It is treacherous, because it will deceive one; it will undermine one; it will betray one. God never makes any mistakes in his declarations. Millions of people in all ages have learned, many of them to their eternal sorrow, that "the way of the transgressor is hard, is treacherous!"

Ancient Israel learned it to their bitter sorrow. God, through his prophet Nehemiah, told Israel, "if ye transgress my law, I will scatter you abroad." How literally the divine prediction has been fulfilled! They were scattered all over the world. They have no country. They were carried into Egyptian and Babylonian captivity because of their transgressions. In Egypt, they were oppressed and burdened by hard taskmasters. In Babylon, they wept by the rivers of Babylon; they hung their harps on the willows, and refused to sing a song of Zion. They learned that "The way of the transgressor is hard, is treacherous!"

The Lord, through the prophet Samuel, told King Saul to "go and utterly destroy the Amalekites,"—that people who hindered the progress of Israel on their journey towards Canaan. God does not forget things. "He is slow to wrath," but eventually he metes out judgment "to all impenitent evildoers." Saul made war against the Amalekites, but he just partly obeyed the command. He took the best of the oxen and the sheep as spoils of war. He returned, and greeted Samuel with these words: "Blessed be thou of the Lord; thy servant has performed the command of the Lord." But the old prophet could not be deceived, and he said, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" Saul said he had saved the best of the oxen and of the sheep to make sacrifice to God. But he lied. He confessed it afterwards. He feared the people, rather than fearing and obeying God. But, alas, too late. Saul was about to go away when Samuel sternly said to him,



"Saul, stay and I will tell you what the Lord said to me this night." Samuel did not fear the King, any more than "Moses feared the wrath of Pharaoh when, by faith, he forsook Egypt." But how did Samuel know it was the Lord that had spoken to him? Because he was in touch with God. His life was in harmony and in unison with God's divine will. He was in communication with God. "And because thou hast rejected the word of the Lord, the Lord has rejected thee from beng king." And so Saul was dethroned. He lost his crown. He lost his kingship; and ultimately he lost his life because he just partly obeyed the command of the Lord. "The way of the transgressor is hard, is treacherous!"

Oh, how dangerous it is to obey just partly the commandments of Christ. Peter was threatened with excommunication because he refused to obey the Lord Jesus. "If I wash thee not, thou hast no part with me."

Again, Jeroboam, that wicked king, when he came to the throne, perverted and changed the true worship of Jehovah God. "He set up an altar in Bethel, and one in Dan. And he compelled the people to worship the golden calf." God stood for it for a while, but eventually his patience (humanly speaking) became exhausted. "The Lord sent one of his prophets to Bethel, to cry against the altar of Jeroboam, "because of the idolatrous worship that was offered on it. As the prophet cried against the altar, Jeroboam put forth his hand to do the prophet bodily injury. And in a moment of time, his hand became withered, so that he could not draw it back again. He was then in a sorry plight, and begged the prophet to have his God restore his hand again. How often men and women, when they are in trouble, beg for God to have mercy on them. But after deliverance comes, they forget all about God. Asa Keyes, the convicted District Attorney of Los Angeles, is beginning to learn that "The way of the transgressor is hard, is treacherous." During the short time that he has been incarcerated in the City prison, the papers state that "his health has been greatly impaired." And so he is pleading for his liberty. It is a strange and new environment for Asa Keyes, as he is deprived of the frequent banquets he had with his fellow companions in crime.

"The way of the transgressor is hard, is treacherous." Let us evade it; let us shun it as we would a deadly serpent.

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## A Sunday Sleeper

By Lester V. King

TEXT: And there sat in the window a certain young man named Eutychus, borne down, with deep sleep; and as Paul discoursed yet longer, being borne down by his sleep he fell down from the third story, and was taken up dead.—Acts 20:9.

We have recorded in the 20th chapter of Acts a very interesting event in the life of the Apostle Paul. Before you go further turn to your Bible and read the story of "A Sunday Sleeper," named Eutychus. You will find it in Acts 20:6-12.

Many of the events recorded in this story are true in congregations of today. A minister usually has three classes of people to sit in his congregation. Those who listen attentively; those who give little attention to his message; and those who sleep during the entire sermon. This is a famous sleep, this sleep of Eutychus.

There may have been very good reasons why Eutychus slept on this occasion. There are also reasons why he should not have slept. We want to examine these and

then speak of a sleep that is far more serious, and a sleep that is far too prevalent today.

In excusing Eutychus we find first of all that he was listening to a very, very long sermon. "Paul continued his speech until midnight." "And as Paul was LONG preaching." Ah, the sermon was too long for this young lad. No doubt he held on as long as he could. He tried his best to keep awake. But gradually and finally sleep got the best of him and he dozed away. He may even have snored and thus attracted the attention of those near him, thus interrupting their attention to the speaker.

I need not give you illustrations of sleepers in churches today. No doubt you have all been amused by this habit in your own congregations. But what is the lesson for us here and to whom does it apply? A child was once asked by her Sunday school teacher what the story of Eutychus taught. The child replied: "Preachers should not preach too long sermons." This is indeed an unusual truth to get from the Bible. The first truth is therefore for the preacher.

"Paul continued his speech until midnight." Probably he had a very good reason to do so. He was spending only one day in Troas. It was the place from which he received his Macedonian call. So he had a peculiar affection for the city. No doubt he told of his missionary journeys and the wonderful way in which God was blessing the Word. In fact, Paul just could scarcely bring his message to a close, he was full of it. He was inspired to speak, and so he continued long. It may be that he suggested stopping at several points but his interested audience cried: "Don't stop, Paul. Go on. Tell us more." But the sermon was too long for this young man and he fell asleep.

There are really two kinds of Sunday sleepers. This fellow Eutychus is a picture of one type, the kind that go to sleep at church. This fellow had good reasons. But that does not excuse folks today. However tired they may be, or tedious the sermon, they have no excuse when the sermon is only one-half hour in length.

But a more serious sleep is that kind of sleep that keeps one from Sunday services. Big, strong men, sleeping in bed Sunday morning until dinner! The Lord's Day was given as a day of rest. But sleeping in bed Sunday mornings is not rest. There is more rest gained by spending one hour in God's house than four hours rolling and tossing in bed until the good wife has dinner prepared.

There is also another reason why Eutychus went to sleep. The room was poorly ventilated. The early Church did not have splendid, modern churches as we find today in many localities. It was in an upper room, probably three stories up. And the house was full. Every seat was occupied, and men had to sit on the window sills because of the crowd. No wonder Paul was inspired to preach so long. Give a preacher a full and crowded house and he will preach a much better sermon.

This full house, in spite of the difficulties suggested, reveals to us that this congregation had warm, loving hearts. They were eager to hear the Gospel. When the heart is hungry for the Gospel no excuse will suffice, none is needed.

If men were only hungry for the Word, there would be no trouble to fill every church house in the land on the Lord's Day. Today with the best of ventilation; lights that are restful to the eye; seats with backs for rest, and in many places even cushioned pews; and yet men go to sleep.

If the first lesson applies to the preacher we have here a truth for the janitor or trustees of the church. Had the windows been opened at the right place Eutychus would

never have fallen to the ground. Windows should be opened from the top. In many of our churches today the air is stifling and no wonder folks go to sleep. "There were many lights burning in the chamber." The already limited oxygen would be still more exhausted by the lights.

No wonder folks fall asleep! No wonder children become restless! During the week they have been breathing the oxygen from God's free air and then on Sundays they are often placed in a stuffy, poorly ventilated room. No wonder they become restless. Men do not always go to sleep for lack of grace. Sometimes it is simply a lack of oxygen. Oxygen is as necessary to the physical life as grace is to the spiritual. And the physical is necessary to the enjoyment of the spiritual. So it is the duty of church ushers to keep the air as sweet and fresh as possible.

But in spite of this man's excuses he is still to blame. First of all, this sleeper under the Gospel was a young man. Had he been old and life nearly spent it would have been different. But he was young, full of vigor, life and strength. Strange that the sleeper of this crowd was a man in the flush of youth!

Again, the youth was listening to a very good preacher. He was sitting under the voice of the Apostle Paul, the chiefest of Apostles. He was listening to the greatest spirit that ever lived. He must not have realized the personality of the speaker. Had Nero been giving one of his orations he might have been very attentive. After all, it usually depends upon a man's interest. We infer that Eutyclus was the only one who fell asleep. The sermon must have interested the rest of the crowd. Usually in every sermon we find that some in the congregation have been helped. We ask, then, why do some enjoy the message while others do not? The answer is simply this: It all depends upon the thing that is of interest to you.

But may I point out to you a more serious sleep than the sleep of Eutyclus. Not all folks are to be rebuked for sleeping at church for there may be a good reason. There is something more serious than physical sleep. I am thinking of spiritual sleep, the attitude many take to spiritual things. The moral man is a spiritual sleeper. The man in sin is a sleeper, lying in repose in his sin. They are asleep, as the children of the night. The preacher tries to awaken them. But they sleep on. Providence tries to arouse them. Bereavement, sickness, misfortune, impending death comes, but they sleep on. It appears that nothing can awaken them. Some cannot be aroused until like Eutyclus they fall out the window and land on the hard pavement below and are picked up as dead. Some God just has to let go, let them fall down and down until they reach the bottom of sin and face death in that state. Some never awaken until they strike the hard pavement that Satan has laid for them.

There is a story told of a man who seemed to awaken out of his sleep, went out through streets into the country, and he did not awaken until his bare feet touched the cold water in the stream. There are souls just like that. They never awaken until the cold waters of death stare them in the face. Sometimes they awaken but too late. Sometime they do not awaken.

But may I remind you that there is a possibility of being awakened from the sleep of sin. Eutyclus was picked up as dead and it took a miracle to bring him back to life. And so it is with the sinner. Only the miracle of Divine grace and love can restore such a sin-sick soul. How many men there have been who have been picked

up as dead, dead in sin, yet through grace they have been restored to spiritual life.

So God can restore you. But why wait until apparent death faces you? Why not give him your life of strength and power? Why not give him your youth? Why wait till the cold waters of death face you and then run the risk of not awakening?

New Lebanon, Ohio.

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## SIGNIFICANT NEWS AND VIEWS

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### WISCONSIN JOINS NULLIFIERS

Wisconsin, May 29, disposed of its prohibition enforcement laws when Governor Walter J. Kohler signed the Grobbschmidt dry repeal bill, leaving the state with no other dry law than the federal prohibition act. That would not be serious if state and municipal officers would proceed against violators of the federal laws, but that is just what they are getting ready not to do. In effect, it is the assertion of the right to ignore any part of the federal constitution which is not acceptable to the expressed majority of the citizens of a state.—The Presbyterian Advance.

### FAITH TRIUMPHANT OVER FEAR

Dr. S. Parkes Cadman is not one of those who believes that things are going from bad to worse. With resolute faith he holds that "the best is yet to be." In spite of shifting standards of morality, which to many seem to be dooming our so-called "civilization," Dr. Cadman writes in answer to a recent query:

"The people of North America and of Europe are slowly, yet surely, recovering from the mental and moral depression accentuated by the World War. They already show a marked impatience with the petty prattle of exotic homilists, the impurities circulated by conscienceless publishers, the perfidy of politics and the putridity of certain schools of writers. A Quaker can still command the Presidency of the United States and the grandson of a Methodist preacher the premiership of the British empire. The cleansing and simplification of personal, national and international life steadily gather momentum, and we are scarcely aware of their might until it is revealed in achievements which bewilder the foolish and hearten the wise."—Reformed Church Messenger.

### THE CRY OF THE GREEKS

"Sirs, we would see Jesus," they said to the Disciples.

This was the cry of the Greeks long ago. It is the cry of the world today—"rich man, poor man, beggarman, thief." "We would see Jesus" is the universal importunate request. Not the preacher, nor the cynical modern philosopher, not the brilliant twentieth-century theological critic, not the scholarly debater—but Jesus. We, all of us, would see him.

During Lent this year a great scholar, Rev. Pinard de la Boulaye, occupied the pulpit of Notre Dame. He filled that huge place for ten consecutive Sundays with an amazing congregation. Passionately he gave testimony on the Man of Nazareth.

A brilliant and critical newspaper correspondent, writing to the New York Times remarks, "The effect of this Lenten program is noticeable on the life of Paris. The writer confesses that he has been absorbed in it. Profound stirrings of the human soul which recognize as by instinct that in the personality of Jesus lies one of the most significant factors of human evolution are at the base of it all. To many thinking people this subject is

nothing less than the keystone of spiritual experience." The writer goes on to say that it is impossible to follow the literary movement on the life of Jesus; that books, articles, and addresses almost beyond numbering have come upon the world as a veritable deluge.

He is not mistaken. He has touched the pulse of life itself. Now, in the midst of an inexorable materialism, men, women, and children of every race and condition are lifting the cry of the Greeks. Jesus is today, as forever, the one and only answer to the questing soul. He, himself, is for the individual and for society the only solution for the problem of existence and the only sufficient Savior.

Forever life's ultimatum is Christ or chaos. "Sirs, we would see Jesus."—D. A. P. in Christian Herald.

### "THE HOLY WAR AGAINST ATHEISM"

This was the caption taken for his annual report by the general secretary of the American Tract Society. In it he noted that the Atheistic Associations are "working hand in hand with those who handle the vast amount of Russian propaganda which is sent to our shores, in which God and Christ are ridiculed and cartooned in blasphemous fashion." As part of its plan to fight atheism the Society is seeking contributions to publish "Pilgrim's Progress" and similar books in foreign languages. The Society is continuing the campaign for Bunyan Tercentenary Fund, as the Executive Committee decided after raising about \$15,000 for immediate use that a Permanent Fund of \$50,000 should be provided to keep Bunyan's books in English and foreign languages in print, as these books are most effective, especially in reaching the foreigners.—The Evangelical-Messenger.

### MARSHAL FENG RENOUNCES CHRISTIANITY

For five years General Feng Yu-Hsiang—China warlord has been referred to in the American press as the "Christian" General—with Christian always in quotation marks. And for five years devout missionaries, who have followed Feng's work, have seen his efforts to educate, evangelize, clean up his own army, have believed in his sincerity. But Feng, apparently, has left his faith. His northern territory fringes, too closely, that of Soviet Russia. He has been disillusioned, perhaps, or victimized. At any rate he declared, a few weeks ago, to a Chinese Christian preacher: "I am no longer a Christian general. I have no God and no Christ." He has dismissed his chaplains, given up the religious services in his army.—Christian Herald.

### Lawlessness the Aim of Wets

(Continued from page 4)

in the meantime, the strategy seems to be to go into the wet States and repeal State enforcement codes, thus demoralizing State and local police forces and giving us precisely the liquor and night-club anarchy we have in New York. In my State I should look, under repeal of our State Enforcement Code, for a riot of road-houses of bad intent, immoral hotels and demoralized youth, poison liquor flowing in oceans undammed, and open saloons.

"To what end must this orgy of lawlessness and calamity be piled high? Is it that a Congressman or two may vote 'No' on national appropriations, whittling down prohibition appropriations so low that lawlessness may riot in every state, and decent people throw up their hands and readmit the old, legalized liquor traffic? I stigmatize this as a dangerous uncivilized, un-American campaign directed against mothers and little children, against public safety, against liberty in law. To foment lawlessness until the 'damnable affliction' of the saloon is back seems to me what it

would amount to. If men want repeal there is an orderly way to get it, but to do it by demoralizing police forces and fomenting liquor anarchy is so scandalous that I believe the Unitarian Temperance Society should call on every law-abiding organization in the country to fight this subversive campaign."

## Our Worship Program

### Daily Readings and Comments

"Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of time he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." Eph. 1:9, 10.

#### MONDAY

**Made Known.**—God not only loves us, but he hath made it known! He hath made it known by the gift of his Son; by the witness of his Spirit; by the testimony of nature, and by all his wonderful works to the children of men. How all men everywhere ought to praise him—not merely for his matchless love, but because HE HATH MADE IT KNOWN. In so doing, he has proved that we are no longer servants, but friends! Read Psalm 98.

#### TUESDAY

**The Mystery.**—The poet Burns, speaking of human traits and failings, said that the great mystery was the "moving why they do it." So with our heavenly Father: we KNOW that he loves us, for he has abundantly proved it. But WHY? "What is man that thou art mindful of him?" Truly here is a great mystery which has puzzled more than human minds (see 1 Pet. 1:12). What a blessed privilege is ours! Read the entire chapter of 1 Peter.

#### WEDNESDAY

**Unto Us.**—In the office where I am at present employed, there are people of many nations: a former Russian general, an Austrian, German, Hungarian, Czechoslovakian, Korean, Swede, Mexican—and what not! Yet every one of us may, if we wish, read: "Having made known unto US!" And the man who wrote this wonderful message was a Jew, a citizen of the Roman Empire, writing to the Grecians at Ephesus! Praise God that we ALL have the privilege of saying: "He hath made known unto US." Acts 17:22-31.

#### THURSDAY

**Will, Pleasure, Purpose.**—What marvelous things are included in such words as these! Truly eye hath not seen nor ear heard, nor has the mind of man been able to conceive ALL that they include. For example, in order that we might be reconciled to him and that he might be enabled to receive us unto himself, "IT PLEASED the Lord to bruise HIM!" Read the rest of Isaiah 53, and ponder well some of the other things included in God's plan and purpose for us all.

#### FRIDAY

**Fulness of Times.**—God has his plan, but in a sense his plan may be said to depend upon human times and circumstances. It was in the fulness of time that Jesus was born—that is at the time when the affairs of men were ripe for him to accomplish his mission. Whether this particular reference is to the gathering together of all in him, through faith in his first advent to take away sin; or to his coming again, we do not know. In either case, may we, our Father, endeavor to make full the time for thy coming again, when thou shalt gather us all unto thyself! 1 Thess. 4:13-18.

#### SATURDAY

**In Christ.**—In him we live, and move, and have our being; without him was nothing made that is made; all things were created by him and for him. In him is our very existence: little wonder that we read (1 John 5:12): "He that hath the Son hath life; and he that hath not the Son of God hath not life." Col. 2:6-17.

#### SUNDAY

**In Heaven, and on Earth.**—How this phrase reminds us of our Lord's prayer! We have been meditating upon the unsearchable riches of his will for us: May each one, this Lord's day, be so yielded unto thee that "Thy will be done on earth as it is in heaven." Matt. 6:9-15.—T. C. L.

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# NATIONAL SUNDAY SCHOOL ASS'N MAGAZINE SECTION

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## How Far Can We Make Education Christian?

What may be done to keep our schools from becoming atheistic?

By Robert C. McQuilken, Dean of Columbia Bible School, Columbia, S. C.

(Continued from last week)

### What Makes a College Christian?

The Catholic church is fatally wrong in its view that the church should control the State, and therefore control education by the dogmatism of an outward authority, supported by the power of the State. That way lies stagnation, for it is putting fallible human leaders in the place of God, who alone should exercise such authority.

But though the church should not control the State, Christians are citizens of their State as well as members of the church. As citizens we may and we should do all that is possible in putting truth at the heart of our educational system.

But let us turn now to the question of education in Christian schools and colleges, which are not limited by State control. What constitutes a real Christian college, and what is the ideal which our Christian institutions should hold before them?

Here is a college with a Christian president. Does that make the college Christian? We ask, What of the other teachers? Here is a college where all the teachers are Christian. Does that make it Christian? Here is a college where nothing contrary to God's Word is taught, and where only the orthodox teachings recognized by true Christians as the fundamentals of the faith are accepted as the truth revealed in the Bible. Does that make the college Christian? We ask what place Christ and the Bible have. That question goes to the heart of it. Most "Christian colleges" have a Bible course as a prominent part of the curriculum. In many cases it is the most unpopular course with the students, even the Christian students. There are reasons for that. But in other cases the Bible courses are popular and form an important feature of the training.

But let us settle it at once that adding Bible courses does not make a truly Christian college. We cannot add God to anything. He must have the central place, and control all. The great defect of the courses of many of our Christian colleges is that the courses themselves are secular.

Take one illustration. The God of the universe who controls the stars, and who also controls every event of human history, came as a man and lived on this earth. The Lord Jesus, our God and Savior, is then the center of human history. Indeed no human history has any scientific meaning apart from him. Not only so, but God supernaturally directed the history of all nations, putting one nation in the center. Moreover he gave us an inspired record of his dealings with that nation and all nations, and a prophetic foreview of what he would do in the future with all nations. What have we done with God's view of history? Let us speak from the scientific viewpoint for a moment, not from the "religious" viewpoint. If these are facts, what is the scientific way to deal with history, all

history, past, present, and future, the history of all peoples? The answer is obvious. It would be not only unscientific but unbelievable folly for men to turn away from God's explanation of history and from himself as the central figure of history.

Yet this is what we have done. We have calmly relegated God to a field called "religion," and have left the Lord Jesus Christ and God's history from Genesis to Revelation completely out of our scientific teaching of "history." Some of our most noted history textbooks used in Christian colleges have been written by militant atheists who have been wise enough to keep any militant atheism out of their textbooks.

The solemn fact we would here call to the attention of Christian educators is that we Christians have accepted that view of the situation, and we are running our colleges on the basis of secular courses in which the Lord of glory is kept on the fringes. The amazing thing is not that we have students who do not give God the central place in their lives. It is all of God's grace that we have so many students who give God a central place in spite of the fact that the whole educational training is saturating mind and heart with a false view of the universe.

A Christian college, therefore, is one whose courses are Christian, in which every subject is taught with God at the center, in which every subject is made to glorify God, in which the cross of the Lord Jesus Christ takes its place as the greatest of all facts of history.

But there is something else essential to a Christian college. We have secularized not only the courses in our colleges. American college life is secularized. Students interested in "religion" have their Y. M. C. A. or Y. W. C. A. activities. These usually constitute a small minority of the student body, except as the "Y" will minimize Christ and enter into the spirit of the college world. In Christian colleges the "Y" activities are usually very strong. But the Christian Association is one among many activities; the athletics, the social life, the dramatic and music and literary circles in nearly every case overshadow it. And these circles are secular in spirit. In a Bible school there is social life and recreation, but the central activity is soul-winning, and every student is expected to make the heart of his life the knowing of Christ and making him known. Surely we cannot expect that from a "secular" Christian college? But is not that the New Testament norm of life? Have not even our Christian colleges taken their norm of life from this present age, which lies in the evil one, and not from the New Testament?

There is a great deal of talk today about the new viewpoint of college students, and many will tell us that this extreme Chris-

tian ideal of life is the very ideal that young college students will not follow. But the so-called student viewpoint is, in nearly every case, the viewpoint of their leaders. One of the great facts about children and young people is that they can be led; and will follow their teachers. God has planned it so, with the view that Christ who is the Truth should be persistently presented to young people in every relationship of life.

God has not changed, and human beings have not changed, from the time when he himself said: "Hear, O Israel: Jehovah our God is one Jehovah: and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the doorposts of thy house, and upon thy gates." (Deut. 6:4-9).

If this view that God gives of the way young people should be educated appears to be impracticable in our modern life, let us clearly face the ominous fact that some view has to prevail. And the view that is capturing education today is the antithesis of the Christian view. This is not to be wondered at. The tragic fact for us to consider is that Christians are leaving the field free for that other view. What is it? One of the leading educators of the country expressed it to the writer in this way: "The fundamental principle that underlies the educational system of America is the principle that there is no such thing as absolute knowledge in any field of study."

"Doctor," I asked, "if God had given a revelation to men concerning life and their relation to him, that would be absolute knowledge, would it not?"

"Undoubtedly," was the answer.

"Then, Doctor, you say that you do not believe in teaching 'religion' in connection with the public school system. But you have religion in it; only it is a religion that teaches that the Christian faith is an impossibility."

This educator was not an atheist, but a modernistic Christian, one who classed himself a "liberal in religion."

If we should attempt to have a truly Christian college, with Christ at the center of all the courses and at the center of the college life, there are two dangers.

There is the danger of which the Catholic church is the outstanding example,—the curtailment of real liberty in education and life, a binding by false authority that would plunge the world into the same stagnation that every land controlled by Rome has suffered. Protestant institutions are not free from the same danger of false dogmatism.

On the other side, there is the danger of a mushy sentimentalism, an absence of the virility and facing of the rugged facts of life that our secular colleges often have in eminent degree.

But let it be remembered that these and all such dangers are the result, not of putting Christ in the center, but of a false interpretation of Christ. Because he has been misrepresented by his friends is no reason why education should be turned over to those who would interpret it as atheists.

What are we actually doing in America to make education Christian in schools not controlled by the State? There are colleges that are seeking earnestly to give genuinely Christian education. The remarkable series of articles in the Times in April and May, 1928, on Andrew Murray told of the reaching after this ideal in South Africa. And in America we have colleges with the same ideal. In the field of elementary and secondary education there is the movement of the Christian schools running parallel with our public school system, and supported not by the churches but by Christian citizens. Catherine F. Vos, in an article entitled, "Can Education Be Both Sec-

(Continued on page 15)

## Editor's Select Notes on the Sunday School Lesson

### Review: Prophets and Kings of Judah Decline

Devotional Reading—Psalm 130:1-8.

Golden Text—I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee.—Jeremiah 31:3.

#### A Brief Historical Review

We are half-way through a six-months' course on Prophetic Teaching and Leadership of Judah. The aim of the course is as follows: "To lead the students in discovering and appreciating how God, through prophets and other leaders, gave help and guidance to the people of Judah, in order that the students may come to see the hand of God in their own lives and in all human affairs."

In carrying out the above aim we followed the history of the declining years of the kingdom of Judah, from the ministry of Isaiah to the Babylonian captivity. In reviewing this lesson, a chronological sketch of the events in Judah will be desirable.

Hezekiah, a strong king who recognized his responsibility for the intellectual culture and religious loyalty of his people, came to the throne about 719 B. C. and continued in power until about 690. The siege of Samaria and the overthrow of the kingdom of Israel had taken place only a few years before. The Assyrians, who sometimes were called "the foe from the north," were threatening the kingdom of Judah. Merodach-Baladan, of Babylon, attempted to organize a coalition against Assyria and Hezekiah seized the opportunity to rebel against Assyria which now held Judah as a vassal state. Hezekiah allied himself with Egypt, but in 701 B. C. Sennacherib made his famous invasion of Palestine. Isaiah and Micah protested against the rebellion of Hezekiah and by a remarkable deliverance Jerusalem escaped destruction at the hands of Sennacherib. Intrigues with Egypt and other near-by countries continued even to the days of Zedekiah.

Manasseh, Hezekiah's son and successor, came to the throne as a boy. His cooperation was enlisted by the anti-prophetic party and Hezekiah's reformation was arrested. Manasseh reigned from about 690 or 695 to about 641 B. C., when he was succeeded by Amon, his son, who reigned only two years and was assassinated by some of his courtiers.

Amon's son and successor, Josiah, was a king of high character and ability in whose reign a strong reform policy was instituted. During the reign of Josiah and his immediate successors there were several proph-

ets whose work is not considered in these lessons, including Zephaniah, Habakkuk, Nahum, Huldah, and Uriah. Josiah reigned from about 638 or 639 to 609 B. C., when he was slain in battle.

Josiah's reform was too late to arrest the downward progress of the nation. His son, Jehoahaz, who succeeded him, reigned only three months as a vassal of Egypt.

Jehoiakim, a brother of Jehoahaz, was an impetuous king who ruled Judah with a strong hand but failed to see the international dangers indicated by the prophets.

Both Jehoahaz and Jehoiakim reigned as vassals of Egypt until Babylon became the supreme power. The failure of Judah to render tribute to Babylon resulted in the invasion of the country by Nebuchadnezzar.

Jehoiakim reigned from about 609 B. C. to about 587. He was succeeded by his son Jehoiachin, who reigned only three months and was taken captive at the fall of Jerusalem.

When Jerusalem fell and the first deportation of her citizens occurred, Zedekiah was placed on the throne by Nebuchadnezzar. In spite of Jeremiah's warnings, he soon rebelled against Babylon and thus brought on the siege and destruction of Jerusalem. The temple was destroyed and Zedekiah was taken prisoner. His sons were executed and he himself made blind. A large proportion of the population of Jerusalem were taken to Babylon.

The dates given above cannot be made accurate. However, we can judge within a year or two in most cases. There seems little doubt that the fall of Jerusalem and the captivity of Jehoiachin occurred in 597 B. C. and that the destruction of Jerusalem occurred in 586.—E. Leigh Mudge in Church School Journal.

#### Review Methods

A true-false test or a multiple-choice test may be developed by a class committee. The statements should be mimeographed and corrected after the test has been made.

A debate might serve the purpose of a review in an adult class, on the comparative service of Isaiah and Jeremiah to the nation and the world.

If the course has been followed historically the blackboard might be used to list the names and dates of kings and prophets, and the outstanding events and crises described as you come to them.

A topical method would be to discuss the

main teachings of the two great prophets of this period, referring to the national crises out of which these messages came and the implications of their teachings for modern life. Perhaps this might stimulate a wider study of Judah's history and our own, as well.

Since the quarter's lessons center around Isaiah and Jeremiah, and since history largely consists of the work of great personalities, the careers of these two prophets might be studied successively from the points of politics, reforms, and religious teachings. Committees might be appointed in advance to bring in five-minute reports. The six reports would then take up at least half of the hour.—Church School Journal.

This form of review is a memory drill in the form of a brisk contest. The teacher is umpire and keeps the record. Each scholar in turn thinks of some person studied about during the Quarter, and names some fact concerning him. From this fact the class will, if possible, name him; but if they cannot, the scholar scores one point, and gives an additional fact. He will continue to give facts until the character is discovered or he has told all he knows regarding him; and each fact that does not result in discovery counts one point.

It is a rule of this drill that, though the same character may be used more than once, no fact may be repeated.—Illustrated Quarterly.

#### Kings and Prophets

Kings of Judah—Uzziah, died 736 B. C.; Jotham, reigned 736-34; Ahaz, 734-727; Hezekiah, 727-697; Manasseh, 697-642; Amon, 642-640; Josiah, 640-608; Jehoahaz, 608; Jehoiakim, 608-597; Jehoiachin, 597; Zedekiah, 597-86.

Prophets—Isaiah, prophesied 736-697 B. C.; Micah, 736-700; Jeremiah, 626-586; Zephaniah, 620-606; Nahum, 612; Ezekiel, 595ff; Obadiah, 587.

The foregoing dates may vary somewhat with different authorities. They are accurate enough, however, to give a clearer understanding of the relation of kings and prophets. Draw brackets from Isaiah and Jeremiah to cover the period of contemporary kings: Isaiah prophesying from the death of Uzziah through the reigns of Jotham, Ahaz, and Hezekiah; Jeremiah prophesying from the time of Josiah through the reigns of Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah.—C. D. Smith.

E. M. RIDOLE,  
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CHRISTIAN ENDEAVOR AT WORK



Young People's and Junior Topics in THE ANGELUS

GLADYS M. SPICE,  
General Secretary  
and  
Treasurer

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## Reports from Christian Endeavor Fields

### THE CHRISTIAN ENDEAVOR SOCIETY OF ELKHART, INDIANA

The Christian Endeavor Society of Elkhart had no report in the Evangelist for a number of months, but nevertheless the society has been working.

There are, at the present, about 32 members and most of them are active in the Christian Endeavor work.

We have our regular Sunday evening meetings which are led by our most active members. At each meeting nearly everyone has a part in either scripture reading,

questions or discussions, which all helps in creating a lively interest and in developing leadership.

During the past year our society has done some benevolent work, and has tried to make other people happy by our doings, which in the end, is one of the best ways of spreading Christ's word.

Sunday evening, April 21, we had our annual election of officers, the officers to take their office May 1st. Esther Holdeman was elected president.

The social part of our program is not

neglected. We have our "parties," "weiner roasts," etc. These social contacts help to keep up both the interest and spirit of our work.

MISS LENA NICHOLAS,  
Secretary.

### CHRISTIAN ENDEAVOR AT HARRAH, WASHINGTON

Dear Christian Endeavor Workers:

It may be of interest to other societies to know what we are doing in the Brethren Christian Endeavor at Harrah, Washington. We organized a little over a year ago with eighteen active members in the Senior society. Since then there have been sixteen active members and four associate members added. We have a real interesting Junior department with Mrs. Gould as leader. One thing that has been a real help is the Bible reading band. Last September sixteen of the members started to read the Bible through in a year and it has created an interest in Bible reading. At our last business meeting they decided to accept all ten of the Brethren Union Christian Endeavor goals substituting the King's Business for the Christian Endeavor World in goal six.

We have been a little handicapped by not having a regular pastor to help us along in this work but are anxiously awaiting the soon arrival of Brother Kinzie and family.

Yours in the Lord's work,  
MRS. CHARLES FAW,  
Corresponding Secretary.

### MILLEDGEVILLE SOCIETY, ILLINOIS

A Christian Endeavor Society was organized in Milledgeville, Illinois a number of years ago and has been holding regular meetings ever since that time. We consider that the Christian Endeavor work has

been of great service to our church, especially in the part it has played by open discussions, prayers, etc., in training the young people of the congregation for work in the church proper. Under the present leadership of our pastor's wife, Mrs. George E. Cone, the society has progressed in a very commendable manner. The average attendance at our Sunday evening studies is about twenty-two young people. A study hour which is attended only by a group of young people who are anxious to exchange their ideas on the subjects discussed is naturally enjoyable.

Recently, a hearty invitation was extended to the congregation of the church to attend a special program given by members of the Endeavor. There were over forty present. A feature of this program, which included several musical numbers by Endeavor talent, was a pageant entitled, "With One Consent." This program was enjoyed so much that the pastor invited the Endeavorers to present it during the Sunday morning church service a few weeks later.

It is one of our aims to have at least one social meeting a month. Recently, this was in the form of a hike, which was much enjoyed. Our society tries to do its part for the national work, of course, and this year pledged ten dollars to the National Fund.

An attempt has been made to organize a Junior Endeavor, but has not been successful up to the present time. However, a number of Juniors are beginning to attend our Senior Endeavor meetings and it may soon be possible to organize a joint society with the Juniors.

The young people of our church take much interest in Christian Endeavor which has proven itself to be a valuable organization in the church.

WILMA M. SCHELL.

So you see Djen Tung's knowledge of play had to do mostly with petty gambling.

His companion, seeing Djen Tungs' ignorance of a playground, began at once to explain. "This is a swing. See, you get in it and go high, high up in the air. These are rings to swing on." And in a second he was hanging by his knees. Then running to the sliding-board he quickly mounted the steps and zip! he slid down at Djen Tung's feet.

The boy from the cotton mills looked at him, his mouth open from sheer amazement.

"Where did these strange things come from?"

"Oh," answered Tseo Mei, "from our foreign teacher, Brown Sein-sen (Mr. Brown). This is the way American children play." He caught up a basketball and threw it expertly in the basket.

"But come and see our boys' workshop."

They went through a little side gate in the woven bamboo fence. Djen Tung stopped to exclaim over some frisky goldfish swimming in a large water gong, a beehive buzzing with activity, several flowering potted plants, all under the care of the children. Oh, what a wonderful place! The tired droop was gone from his shoulders, his eyes sparkled.

Pushing back a sliding door, Tseo Mei stepped aside so that Djen Tung might have a full view of the long carpenter tables, the tools, and all that went to make the workshop so dear to boy hearts. But what took the lad's attention the most was the cupboard in one corner filled with gaily colored animals.

"What are these? Where did they come from?" asked Djen Tung.

His companion answered proudly: "They are toy animals which we have made ourselves. See, we sawed them out of this kind of wood, then planed and painted them. We sell them to buy more wood."

"Ay-yah!" was all Djen Tung could say. "Ay-yah, look at that lao-er (tiger)." Very gently he picked up the ferocious looking tiger. "If I could only learn to make a beautiful tiger like this."

"Then," said Tseo Mei, eagerly seizing his opportunity, "come to school here. How glad Brown Sein-sen will be to have you." Djen Tung shook his head. "No, there is no time and no money for me to go to school."

"Yes, but our school, it is a mission school and you need but very little money," quickly answered Tseo Mei.

Djen looked at him patiently. The lad was old beyond his fourteen years. "You don't understand. My father is sick. My brothers and sisters are many. Even though I work in the great mill many long hours each day in order to make money to send them, still very often their rice bowls are empty. I must work and send them money. I cannot stop to study or to make beautiful tigers like that."

Tseo Mei understood but was not convinced. He would talk to Brown Sein-sen.

"Come and see our study room." He led Djen Tung into what was once a chapel, now converted into a school for week days, crowded with desks, and a chapel for Sunday. "Here is where we learn to read and write and many other things. See the long red scroll over there, those are my characters. And can you ever learn to read these letters. They hang up the best one."

"foreign words?" asked Djen Tung in awed amazement.

"Oh, yes, surely. I can read some of them now."

Send Foreign Mission Funds to  
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Long Beach, California

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Home Missionary Secretary  
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Dayton, Ohio

## MISSIONS

### Djen Tung

By Florence Boston Decker

Djen Tung was a country lad. It had only been six months ago that he had left his village home, his "native place" and that of his forefathers, and had come to this whirling, rushing, clamorous city of Shanghai. How homesick he had been! How he had longed for the quiet green of the rice fields, the grey-thatched huts and the familiar faces of his childhood. As he walked along the pavement he was jostled by the crowd of millworkers ebbing around him, some hurrying to the night shift, others homeward bound. He did not seem aware of them, for he was many "li" away, walking the narrow paths between the rice and cotton fields. He drew a deep breath. There were no whirling wheels there, no shrieking whistles, no rushing trams and speeding autos. One could stop and talk and sleep or work when one wished to.

Suddenly Djen Tung stopped. He always stopped at this particular place both morning and evening, to and from the great cotton mill. His face brightened. He straightened his drooping shoulders. This was the place he wished to go—to school. He had passed and repassed this same entrance many times before it meant anything to

him. Then one day he looked a long, long time at the large characters on the board by the door and finally read, "Community Center." Just then a boy near his own age came through the gate at the right of the building, and Djen Tung screwing up his courage, asked:

"What is the meaning of this name 'Community Center'?" The boy looked him over, saw his intense interest, his country-looking trousers and jacket of coarsest blue cotton, the white fuzz sticking to his short black hair, indicative of a cotton millworker, and replied:

"Come, come inside and I'll show you better than I can tell you."

They entered a yard, the ground of which was beaten hard from the constant tread of children's feet in play.

"This is the girls' playground."

Djen Tung stared. "A playground? And what thing is a playground?" In his village the boys played but few games and mostly those in which one used dun-dee (copper cents). Sometimes he was happy, for then he had won many dun-dee, but at other times he was sad, for then he had lost the precious few his father had given him.



They turned and went out in the fast approaching twilight.

"See that building," said Tseo Mei, "that is our hospital to care for those who get hurt in the big mills. Both foreign and Chinese doctors look after the sick people and get them well."

"It is all very fine and strange and wonderful," said Djen Tung. Then he added wistfully, "Maybe some day I can come to this community center."

"Well, you stop by and see us, anyhow," and Tseo Mei waved his hand as Djen Tung went back to the crowded streets.

And so it was that Djen Tung felt a thrill of happiness as well as intense longing each time he passed the community center. Each week he sent the greater part of his pitifully small earnings home, saving out just enough to keep body and soul together.

Then one burning, hot day as he sat before the whirling, strange machinery some-

thing happened. A terrible, crushing pain in his right hand. Then the merciful dark came down and blotted out Djen Tung's suffering.

The next he knew he was lying in a cool, strange bed, very clean, with white covers on it. Slowly he opened his eyes. Where was he? How hot and tired he had been bending over the noisy machine! His right hand was throbbing, throbbing. He looked down at his side. His hand was swathed in bandages. He turned his head. Sitting by his bed was Tseo Mei, the kind friend who had showed him the community center.

"Yes, Djen Tung, you have come to the community center hospital. You were hurt in the mill, and a friend brought you quickly here in a rickshaw. Doctor Shen has operated on your hand. Before long you will be well. Now go to sleep." But Tseo Mei did not tell him a part of his forefinger was gone, gone forever!

(Continued on page 15)

## NEWS OF THE COLLEGE

So much has happened around commencement, that I can only record the most important events.

The week of commencement was very enjoyable and the weather was fine. Brother Duker of our Elkhart church preached the Baccalaureate sermon, June 2. It was most acceptable. The other commencement events followed,—class address by Dean Wm. Smyser, of Ohio Wesleyan, farewell chapel, Class breakfast, and finally the Class day, held in the new gymnasium.

At the farewell chapel, the following scholarships were announced. John Lichty junior scholarship, Ralph Richards of Nankin; John C. Myers senior scholarship, divided between Betty Junk, Washington, C. H., and Glenn Workman, Danville; Ira C. Wilcox Seminary Award, Floyd Shiery, Iowa.

Many friends and parents were here for the commencement events. Forty-seven received the bachelor's degree, and in the two year education there were 23. This summer there will be about 50 more of these latter.

## The Summer School

We have often talked about the time when we would have 300 students of Freshman rank or above. That time has arrived. The enrollment now is 324. Our chapel seats about 200. What do we do with the rest? Well, you guess how we get along with the cramped conditions. The enrollment this fall will be large, as it seems now. The program of expansion which we have announced, has been spread far and wide and is having its effect.

## Faculty

Professors Miller, Garber, Mason, Haun, Monroe, DeLozier, and Stuckey are teaching in the Summer School. Professor Black is at the University of Michigan, Mrs. Leslie



## ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

### PORTIS, KANSAS

Eastern people little realize the distance these Western churches are apart. The churches in Western Kansas and Nebraska are a day's journey from each other and only a few of them. The church at Portis I am glad to say is in a fine working condition, intensely interested in the whole church program, sympathetic and willing to give aid in the general interests of our work.

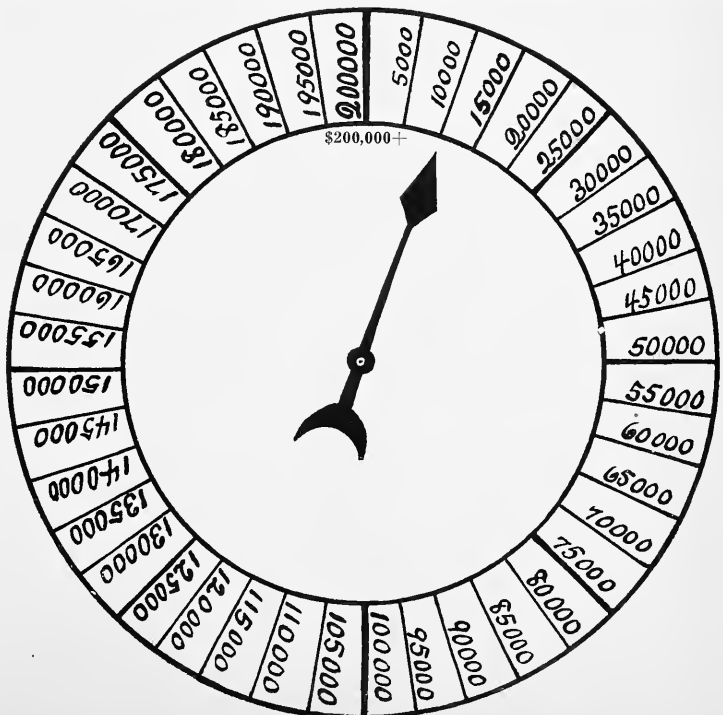
Brother S. A. Lowman is the pastor. It was a pleasure to be with Brother Lowman and his wife, as they were formerly members of the church when I was in Dayton and while there he was called to the ministry.

We have a very comfortable church building and parsonage in Portis, well located and in good condition. Here, like many places I have visited, the Dunkard fraternity is represented by two churches, where there should be only one. What a travesty for people with the same ideals, holding the same tenets of faith occupying a field that is hardly large enough for one, struggling, and often with feeling, trying at the expense of the other to build its own work. There was a time that the difference was so great that two organizations were justifiable, but the only difference today, is, that the Progressive wing has become the conservative, at least in theology.

Let us hope the day is not far distant that the 90% of us that had no part in those things that led to a division, will have enough of the Christ Spirit and love for the eternal Word of God to work together in these days of apostasy and preserve the faith of our fathers and cease to be a stumbling block to many. The Dunkard Fraternity is bound by its literal interpretation of John thirteen and the Great Commission to stand loyal to all the claims and teachings of Christ and the infallibility of God's Word. The most illogical and contradictory thing that could ever happen,

would be for this people to be led into the wiles and errors of modernism.

My stay in Portis was enjoyed and the members responded in a fine way to the College appeal. Their total gift was \$1,566.00  
W. S. BELL.



is in Chicago University, Professor Puterbaugh at Northwestern University, Professor Anspach at Michigan University, Professor Horne at Ohio State University. We have added to our faculty the following: Dr. Raymond Bixler, M. A., Columbia, Ph.D., Ohio State, History; Dr. Roy R. Ullman, M. A., Ohio State, Ph.D., University of Michigan, Education; Dr. Earl Otto, M. A., and Ph. D., University of Cincinnati, Chemistry; Miss Florence Beall, M. A., Columbia; Ph. D. prepared, University of Michigan, Associate in Education. One more to be employed, in Sociology and Economics.

This will bring to our school several new men and it is ardently hoped that they will fall in with our way of life and contribute to our advancement. I am glad to announce that thus far, the men secured are of exemplary habits, they do not use tobacco and that is saying something when one has passed through a great university.

I recently received \$500 for books for the library, from a man not connected with the church. I hope this and other things will serve to stimulate giving by our own people.

The students have scattered to their respective homes. Parents are doubtless glad, but one misses the familiar faces here.

It may be of interest to know that Ashland College has been admitted to the Ohio Athletic Conference, which means that first year men can not play in any intercollegiate athletic contest.

The new catalogues are being mailed. They are quite creditable and represent a great deal of work in revising the course in order to make them conform to North Central Standards. It takes about 500 in order to send one to each college in the United States.

Many other events have transpired but I can not record them all now. If the finances keep up as I expect, we will be able to meet our increased obligations next year. Everyone owing the school, ought to make it a point to pay at the appointed time.

Dr. Bell is in from the West and has gone to the Maryland-Virginia Conference. He will stay for a few weeks and complete his canvass in that district. He and the school richly deserve the cordial treatment which he everywhere receives.

EDWIN E. JACOBS.

#### NEWS FROM LONG BEACH

Since our last report to the Evangelist there have been twenty-six added to our church, twenty-three were baptized and three received by letter.

The new Sunday school building is progressing nicely.

During the month of May we enjoyed three wonderful treats. First, was a fine musical program rendered by our choir and its able leader, Brother Richert. Also the Men's Glee Club of the Bible Institute of Los Angeles gave us a beautiful program of sacred music, which was a great inspiration to all who heard.

Second, Dr. Lewis Chafer of Dallas, Texas, gave us five days of intensive Bible study. In his address on "Heaven" he gave us his own definition of eternal life. "Experiencing everything that ever was or ever will be, all at once."

Third, was the coming of Superintendent and Mrs. Taylor of the Pacific Garden Mission of Chicago and Evangelist Harry Von Bruch. They pictured in song and sermon the wonderful work they are doing in bringing the Bread of Life to a starving world. Our pastor, Brother Bauman, will begin

June 13 a series of Bible studies on "The Sky Scroll and Its Message," a study more in detail of the fact that God has made the very stars to tell the story of the Gospel. —Genesis 1:14.

The summer Daily Vacation Bible School of our Sunday school begins June 17. Each year we have very satisfying results from these schools where the Word is hid in the hearts of many children.

Yours in his Service,  
H. F. LORENZ, Church Reporter.

#### NEW YORK CITY

Dear Evangelist Readers:

Greetings from the Big City. It has been our desire for a couple of months to write you the news but owing to the added cares time indeed was precious.

We want to thank our heavenly Father for his care over us in every way, we surely have gone through the "fiery furnace"

#### JEALOUSY

*Jealousy is an awful thing  
When gnawing at the heart,  
Many a life's been blighted  
By its poisonous dart.*

*It is a green-eyed monster  
With eyes that see awry,  
Human faults are magnified  
When jealousy's in the eye.*

*Friendships are torn asunder,  
This sin man's soul doth blight,  
A jealous eye so magnifies  
That reason's out of sight.*

*Oh, how the heart does suffer  
When jealousy's seated there,  
And how the clouds do gather  
To spoil what once was fair.*

*Oh, how the mind's tormented  
And how it writhes in pain,  
When reason's void of sunshine  
And bears this jealous stain.*

—Harry Troupe Brewer.

but thank God, One like unto the form of the Son of God was with us.

The revival held this spring did not help us as we expected. The field here is a most difficult one. We trust in the near future another meeting might be still more helpful.

Through the services we held at Allentown we received a call to another church at Bethlehem, Pennsylvania, by friends formed almost six years ago.

The pastor of that church was conducting services almost four weeks without a break. God gave us grace with the people and at once people came forward. I believe I was there almost ten days and in that time several were baptized by triune immersion by the writer. Then again we received a second call when the meetings lasted over three weeks, and God again gave much grace in spite of the enemy and his strong forces in the same church. More were baptized by triune immersion, in all about fifty adults and a few children were obedient to the faith. Some were baptized at our Allentown church, others at a colored Baptist church and the rest in the open stream.

At the close of the campaign we had a Love Feast, including the Feet Washing and the Lord's Supper celebration, which was held at another denomination, a split off from the one in which the services were held. God opened the door. This was done because no water was to be had at the other church, not even a drop. I do not know how they sprinkle people. Perhaps not with "water."

The pastor was kindly disposed and amended everything; of course I was a Brethren in all I preached.

There were about fifty people at the table—which was one table only. A former member of our church and Brother and Sister Schaffer of Allentown were with us and added a victory to the never-to-be-forgotten night.

It was storming from early evening till after ten when we were finished. All expressed a real blessing, also some a great desire to continue thus doing. Whereupon a family taking the lead began to do so, as a result many who first expressed this desire backed out as their pastor too went back on his promise to follow if God so lead.

But the family who first spoke of being thus led to follow the Lord have taken their open stand in spite of terrible persecutions and the result is a store or "Hall" has opened at Broadway, Bethlehem, Pennsylvania.

It is open every night. I go there each week for a couple of days and every other Sunday. When I am not there the different members take charge.

Brethren, please pray much for the new work and workers as well as members, also for us here and may God bless all "struggling work and needy places and people."

When any of you are in or near either place please let us see and hear you.

Yours in his service for souls and the Gospel of his dear Son, which is still the power of God unto salvation to every one that believeth.

EMMA M. ABOUD,  
30-95 29th St. Astoria, L. I., N. Y.

#### NEWS FROM SPOKANE

We are rather late in reporting about our Easter program but we feel that it was a program that will never be forgotten.

Our church has never put on anything of its kind before and if it were not for having with us Edgar Broad, we may not have had it this year either. It was a cantata consisting of 22 voices, soprano, alto, tenor and bass. The solo parts were taken by our own members, Edna Grimsurd, Mrs. Roy Ross and Edgar Broad.

It was put on on the evening of March 31 and was presented before a fairly large crowd.

One of the reasons for our Sunday school and church growing as it has in the past year, we believe, is because of the interest our pastor, T. H. Broad, has been taking, especially in the children of the church. One Sunday each month, the morning service is given over to the children, where a program is prepared and talent used from the young children of the church. It has not only brought the children to the services but also the parents of the many taking part and the old enjoy the Children's Day program as well as the young.

We are indeed sorry that our pastor's health will not permit him to be with us much longer and we only hope that the climate where he settles will permit him to go on with his work.

First Brethren Church,  
By MARGARET GRIMSURD.

## OBITUARY A. C. HENDRICKSON

Andrew C. Hendrickson was born in Shelby County, Iowa, April 19, 1878. When he was four years of age his parents moved to Trent, South Dakota where they lived on a farm for a number of years. He was only a lad of about 15 years of age when he took a course in telegraphy and from then on was active in the business world, first as a telegraph operator, later as a merchant and lumberman.

In January, 1902, he united with the Brethren church and worshipped at the Union church at Trent, which was then under the leadership of Rev. Eli Hoover. On June of the same year he was married to Edith E. Hoover and resided at Trent, South Dakota until the fall of 1907 when he felt a desire for a Christian education and decided to attend Ashland College. The family then moved to Ashland, Ohio and he took up his school work there. For fifteen years he was connected with the College at Ashland, first as a student, later as a teacher and Bursar and finally up until the time of his death he served on the Board of Trustees. During all these years he wove himself into the hearts of students and teachers, always working for the interest of his Alma Mater and its Christian activity.

He was ordained to the ministry in the year 1911, and while still a student served the church at Fair Haven, Ohio, also the one at Mansfield, Ohio.

In the fall of 1922 the family came to Long Beach, California, where they lived for a year and a half and in the summer of 1924 moved to Ontario, California where Mr. Hendrickson had been engaged in the contracting and building business. He was taken suddenly ill on January 31 of this year, and after a ten weeks' illness the Lord called him home, April 13, 1929, aged 50 years, 11 months and 24 days.

Brother Hendrickson leaves a wife and four daughters—Mrs. H. C. Smith of Ashland, Ohio; Miss Dorcas, Miriam and Helen at home; a father, H. Hendrickson of Long Beach, his mother having preceded him to the Great Beyond several years ago; three brothers—Henry, Chris and Rene, all living in South Dakota and Iowa; two sisters—Mrs. E. R. Loucks, of Sioux Falls, South Dakota and Miss Lillian of Long Beach.

The church at La Verne and the brotherhood have sustained a great loss in the passing of A. C. Hendrickson.

We shall miss his faithful and efficient teaching in the Sunday school, his wise counsel in our business meetings and his Christlike fellowship which we cherished very much.

Our heartfelt sympathies go out to Sister Hendrickson and family in this their sore bereavement. We commit them to the God of all Consolation.

The funeral service was held in the La Verne Brethren church. The sermon was preached by Pastor, A. L. Lynn, assisted by Brethren L. S. Bauman, A. V. Kimmell, A. B. Cover and John Lienhard.

A. L. LYNN.

## A. C. HENDRICKSON—AN APPRECIATION

In the passing of Andrew C. Hendrickson, the church has lost a faithful servant, the community a loyal citizen and the family a devoted husband and father. The writer knew him through college days as well as in later days. In our acquaintance-



Elder A. C. Hendrickson

ship, we knew him but to love him and to cherish his friendship. During the days we shared in college life, his usual smile encouraged many a weary fellow-student and that he was loved by all students and faculty was evidenced by his popularity. He was a member of the La Verne church at the time of his sudden death where he was teacher of the Women's Bible Class and a member of the official board. He was interested in the best accomplishment of his congregation and loyally supported the work. His interest extended to all the activities of the church in general and thus the church lost a faithful servant. He was keenly alive to the needs and opportunities of the community in which he lived. He did not need to solicit work in his business as work solicited him. The same integrity, loyalty and honesty that characterized him as a student expressed the success of his business career. At the time of his death he was engaged in building the enlarged Second Long Beach church largely as a measure of his love for the Brethren Faith and not for remuneration in dollars and cents. As a father and husband he exemplified an ideal life. His smile radiated the home circle and carried that sunshine of good cheer which makes life happy. During the years that we knew him, he ruled his home with that kindness that characterizes a real man. The world has been made better because he lived and lives have been enriched by contact with him. The impression that shall live on in his memory is, that evenness of temperament that he always portrayed and Christian virtues he exemplified.

A. B. COVER.

## Djen Tung

(Continued from page 13)

As the days passed Djen Tung was able to go around the center. He listened to the droning sound that came from the study hall as the boys read their lessons, their voices rising and falling in the varied intonations dear to Chinese hearts. He never tired watching the boys in the workshop or the ball games at recess, soccer, and basketball. How his fingers itched to try the clay modeling one of the classes was doing. The drills and setting-up exercises, the Boy Scout meetings—surely this was a wonderful school. His father had taught him to write his name and a few other characters. There was no school in his native village,

and only a few of the village fathers could read and write.

Tomorrow he must leave it all and go back to the great cotton mill. His head throbbed at the thought, and he looked down at the vivid red scars and at the stump which was all that was left of the forefinger.

Just then a friendly hand was put on his shoulder. He turned to look up into the kind face of Brown Sein-sen.

"Why, Djen Tung, you do look mournful! What is the trouble?"

Djen Tung swallowed. "Tomorrow I must return and eat more bitterness at the great cotton mill. I—I want to stay here and go to school, but I must leave and make money for my parents."

"How much do you make?" inquired Mr. Brown.

"Some days I get twenty cents (about eight cents in U. S. currency), other days only twelve," replied Djen Tung.

"How would you like to help in the hospital kitchen a part of each day, get your rice and bed and twenty cents a day? Then the rest of the time you are free to go to school."

He looked at the boy. Then suddenly Mr. Brown retired behind his handkerchief for a prolonged nose blowing. The joy that shone in Djen Tung's face seemed too great in proportion to the simple offer.

"Now, I shall make my name come true. Do you know, Brown Sein-sen, what 'Djen Tung' means?"

Mr. Brown shook his head.

"'Djen Tung' means 'Develop the East.' So with education, I, Djen Tung, though only a poor country boy—some day I will help develop our China." He looked down at the stump which had been his forefinger. "I have lost it, but I have found this," and his gesture took in the entire community center.—World Neighbors.

## How Far Can We Make Education Christian?

(Continued from page 11)

ular and Christian?" in the Times for August 2, 1924, told the story of the remarkable system of Christian schools that for forty years have been carried on in fourteen states by Hollanders of the Christian Reformed faith; and the problem of Christian education was discussed by Mark Fak-kema, the General Secretary of the National Union of Christian Schools, Chicago, in the Times for August 6, 1927, under the title, "Our Educational Dilemma." This movement for the establishing of distinctively Christian schools, meeting the educational standards of the State but having no support from taxation, is one great evidence of the protest against the secularizing of the American school system. If this should prove the only solution of the problem (for the present age), it would mean that we hand over the public school system to those who would make it entirely secular and virtually atheistic. But in many sections of the country the Christian citizens are in such large majorities that there is abundant opportunity to influence the public schools along sound Christian lines. The practical methods of doing this will become far clearer to Christian leaders when our Christian colleges see some of these fallacies of "neutral," "secularized" education, and boldly strike out for real Christian education.

May our Christian schools accept the

challenge of putting Christ and his supernatural revival power at the center of education, in the same way that we individual Christians seek to make him the center of our own lives. It will be found that this apparently hardest way, this high and seemingly impossible ideal, is not alone the easiest road to the goal, but the only safe road. For it is the road of him who is the Truth.—S. S. Times.

Columbia, South Carolina.

## OUR LITTLE READERS

### JACK'S GOOD NAME

"And I can't do anything for him—not one single thing," Jack shook his head mournfully as he arrived at this sorrowful conclusion. "I can't go and see him because I haven't got the time. I can't send him fruit and books and things, like well-offs does when their folks has to go to the hospital, because I haven't got the money. I can't earn a cent more'n mother and the young ones need. No help for Billy from me."

Billy was an orphan boy, younger than Jack. He had recently moved in to Jack's neighborhood. Going on an errand, he had fallen from a street car and broken his leg.

Jack was office boy in a place which made large demands on his time, and, indeed, on every other thing which might be said to belong with a growing boy. His studies were many, and his master exacting. But it never occurred to Jack to question the reasonableness or otherwise of anything which was required of him. He was nothing more than a good, plodding boy, having very fixed notions on the subject of his duty, which notions were expressed in few words: "I'm going to do the best I can."

There came a day when Jack stood face to face with a hard question. Taking a moment on his way home to run in and see how Billy was getting along, he found him with a cloud over his usually cheerful face.

"What's the matter, Billy?"

"They've been telling me"—Billy shook his head despairingly—"that I won't get well till no telling when, unless I go away from here."

"Whew, Billy!" said Jack.

"The folks here are telling me of a real nice place where I could go for twenty-five dollars, where I'd get good treatment and stay as long as I needed. They think that's awful cheap, but twenty-five dollars is a lot of money."

"It is that!"

"So I'll be back near you the beginning of the week, and then I'll be with you evenings. And"—hopefully—"I guess I'll get well without any twenty-five dollars."

Jack talked about it with his mother. "I wish the poor boy could go," she said. "It might be the settling of his health for years to come."

"But how can he?" said Jack in a discouraged tone.

"If it could be paid a dollar at a time," she said, half questionably. "You might be able to put by a dollar a week for it."

"I don't see how you will spare it mother."

"We might pinch a little closer."

After a little more talk Jack made his plans. He went next morning to his employer and asked if he could advance the

twenty-five dollars, deducting a dollar each week from his pay until the amount was made up.

Mr. Strong looked keenly at the boy as, with much hesitation, he pressed his request, telling of Billy and his needs. "How do I really know you'll work it out?" asked Mr. Strong. "You can't give me any security, can you?"

"No sir," and Jack dropped his head.

"You might, you know, leave me before the twenty-five weeks were up."

"I'd promise not to," said Jack earnestly; "but I haven't a thing to give you for security."

Mr. Strong's manner changed as he went on: "Your promise will be enough. I'd take your word, Jack, for more than twenty-five dollars. You have worked for me a good while, and I know what you are. Your good name makes your promise all the security I want." As Jack was turning away, his face crimson with gratification at the kind words, Mr. Strong added: "I'll speak more about it tomorrow."

"If—if" Jack strove to stammer out his thanks—"if there's a thing more about the place that I can do that—I don't do, I'd be glad, sir—"

"There isn't," said Mr. Strong kindly. "You are honest and faithful in everything. Such a reputation is a valuable thing to start on in life."

Mr. Strong, on going home that evening, spoke to his grown-up daughter: "Bertha, haven't you something to do with some of these fresh-air businesses?"

"Yes, father; you have given me money for them."

"Where they send poor little lads into the country and feed them up and brace them up and return them as good as new?"

"Exactly," said Bertha, smiling.

"Well, I have a boy for you—one for whom I want a top seat."

So Billy went out to one of the places provided by some of the Master's faithful who strive to follow in his footsteps in showing loving kindness to his little ones. Jack's heart gave a great bound when he learned that Miss Bertha Strong was to see to Billy's outing, for surely it must be something better than could be afforded by anyone else. Looking into his pay envelope at the end of the week, he turned back with it to Mr. Strong. "You have given a dollar too much, sir. There's the expense for Billy, you remember."

"I remember; but that goes on the account of your good name. There's nothing more to pay. And there will be a vacancy in the office next door by the time Billy comes back; if he is your kind of a boy, he can have the place."—Ex.

## THE TIE THAT BINDS

YOKOM-GETTYS—On June the second, at one o'clock, a quiet wedding took place at the Glenford Brethren church. The witnesses to the ceremony were the parents of the bride and a few members of the church. The best wishes of all the friends and pastor go with these estimable young people, Mr. Charles Yokom and Miss Irene Gettys, as they go forth in their new life. Services by her pastor.

BENJ. F. OWEN.

## IN THE SHADOW

BERKHIMER—Hettie S. Otta Berkheimer was born at Osterburg, Bedford County, Pennsylvania, January 18, 1852 and departed this life at her home in Salsmills on the morning of April 29, 1929, aged 77 years, 3 months and eleven days.

Her husband, Daniel Berkheimer, a veteran of the Civil

War, preceded her to the better world about nine years ago. The deceased was a daughter of Barbara and Malinda Otta. Early in life she became a Christian and united with the Brethren church of New Enterprise and remained a loyal worker to the end. Realizing her end was near, she asked to be anointed according to James the 5th chapter. She then was reconciled and ready to meet her Savior.

She was always in attendance at church and Sunday school when health permitted, having received a certificate for regular attendance at Sunday school in the past year. She is survived by one son and four daughters—Park O. Berkheimer and Mrs. Della Brumbaugh of Salsmills, Mrs. Ella Craig, Mrs. Maude Romey and Mrs. Arizona Millinger of McKeesport, Pa.; fifteen grandchildren and six great-grandchildren; also two brothers—Wilson of Altoona and Harry of Osterburg, Pa.

Mrs. Berkheimer was a kind and sympathizing mother, a devoted Christian and a highly esteemed neighbor and citizen. She lived a greater part of her married life in Salsmills. Funeral services were held in the church of the Brethren near her home in the village, conducted by her pastor, Rev. Elmer Keck, assisted by Rev. D. T. Detweiler, who preached in able funeral sermon and who was acquainted with the deceased for many years. Interment was made in the cemetery near the village.

ELMER KECK.

EPPLEY—Mary Pauline Mauk, daughter of Benjamin and Melinda Mauk, was born in Bedford County, Penna., June 23, 1890. She was married to Howard B. Eppley, June 29, 1918. To this union twin daughters, Irene and Norene were born. On Sunday, April 21, 1929, the spirit of Mrs. Eppley took its flight to be with her mother, leaving a sorrowing husband, the twin daughters, her mother, and two sisters to adjust themselves to a life from which her personal counsel and companionship will be missing. Suffered fever coupled with pneumonia caused her demise, and because of the laws requirement, immediate burial was necessary, and on Monday afternoon, April 22, brief funeral services were conducted at the family home in Johnstown, Penna., by the undersigned.

Mrs. Eppley was a young woman of very likable character, and her going out from her home brought severe grief to the hearts of her loved ones. The work of rearing her motherless daughters will be conscientiously carried on by the husband and the maternal and paternal grandmothers, both of whom make their home with the bereaved husband. Mrs. Eppley was a member of the Lutheran church and a sincere believer. The obsequies were conducted by the undersigned at the old home of the husband's family, and by the husband's request. This notice would have appeared sooner but the nature of the disease causing the death made it inconvenient to secure the facts for earlier insertion in the paper. Her husband and family go to the sorrowing loved ones. God's grace will suffice for this and all trials of life.

DYVOLL BELOTE.

LEATHERMAN—Maria C. Tressel Leatherman, daughter of David and Marguerite Tressel, was born August 13, 1858 and died October 6, 1928, aged 72 years, 1 month and 23 days. She was married to Luther Leatherman in 1879, and to this union 10 children were born—Rev. N. Victor Leatherman of South Bend, Ind., being one of the sons. Funeral services were held in the Diamond Mill Old Order Dunkard church near Troutwood, Ohio. Funeral sermon delivered by Rev. N. Kinsey, of Clayton, O., assisted by W. R. Dieter, then of West Alexandria, O.

W. R. DIETER.

TEDROW—Samantha Harriet Tedrow was born in 1854 in Rockwood, Pa., and passed away December 11, 1928, at the home of her daughter, in Manchester, in Lincoln, Nehr., aged 74 years, 1 month and 15 days.

Funeral services were in charge of the writer at the Brethren church in Carleton, Nehr.

W. R. DIETER.

BEAVERS—Ralph Beavers, son of J. W. and Ellen Beavers, was born in Decatur County, Iowa, February 11, 1889, and departed this life at his home near Carleton, Nehr., May 23, 1929, at the age of 40 years, 3 months and 10 days.

He was married to Cora Hughes on June 22, 1904, and to this union 11 children were born, all of whom are living. He and his wife became members of the Brethren church during the revival campaign held by Rev. F. G. Coleman some 25 years ago.

Funeral services held at the home May 23, 1929, and burial at Davenport Cemetery, the undersigned officiating.

W. R. DIETER.

FRANK—John H. Frank, son of Samuel and Harriett Frank, was born in Somerset, Pa., June 7, 1852, and departed this life, February 23, 1929, at the age of 76 years, 8 months and 16 days. His were husband years, in that he were well spent. Honesty, uprightness and kindness formed a good mixture in all he did or said, thus his life counted for much, and he could rightly be called "fennec John."

He was a pioneer in the state, and was a charter member of the Beaver city, Nebraska, Brethren church, later transferring his membership to Carleton, where he kept it for over a quarter of a century.

Funeral services were conducted by the writer.

W. R. DIETER.

## ANNOUNCEMENTS

### PASTORS PLEASE ANNOUNCE

Shipshewana Lake is 19 miles Northeast of Goshen, a pleasant place, with many changes and new features and accommodations added since last year. Spend the day July 4th, with Brethren folks at this beautiful spot. Principal address of the day will be delivered by Dr. C. A. Bame, pastor of the Brethren church at Ashland, Ohio. Other events and features of the day will be worth while.

E. M. RIDDLE,

Secretary of Activities Committee.

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1929

# THE BRETHREN EVANGELIST

## *Heart Throbs of Our Church Leaders*

### XIV. SOME PROBLEMS FOR GENERAL CONFERENCE

By Dr. J. Allen Miller, Dean of Ashland Seminary

With the General Conference only two months distant it will be worth our while to consider some urgent and practical problems of our church life that demand attention. We have been too slow to learn the great and imperative need of wise and consistent planning of our work. Too many times we have gone on without any definite plans at all and the end was disappointment and loss. There is no need in this brief article to cite specific instances. Let me rather direct the attention of the thoughtful reader to some of the present insistent problems that will if squarely faced and solved tremendously further our interests as a Church and add strength for all future years.



Dr. J. Allen Miller

#### Conservation

It was my privilege a few years ago to call the attention of the Conference to the need of conserving our numbers. It was passed over with scarce a thought. With centers of Brethren activity, large and strong as well as weak and struggling, numbering scarcely two hundred, we are necessarily tremendously handicapped in the matter of conserving our own membership. For men will change places of residence for many reasons. When members move into communities where we have no congregation, all too frequently we lose them. We have been adding over two thousand members by baptism per year for forty years. Where are they? Making the fullest possible allowance for natural losses our membership ought to be far larger than it is. We have certainly thousands of members who have been lost and whom we might have saved had we planned wisely to care for them. At this very writing we have other hundreds, I believe, perhaps thousands, who are isolated from the Church and whom we shall lose if we do not care for them. **WE MUST CERTAINLY MAKE SOME PROVISION TO SAVE OUR OWN EVERYWHERE.**

#### Supervision

Many of the churches we now have are too weak to live long and pay the price unless they are given help. We may as well face this problem first as last. If we face it and make possible the conservation of groups we have we shall be wholly the gainers. I mean that congregations needing leadership where there is none locally must be given that leadership by the brotherhood as a whole. It is not so much supervision or money that is needed as wise counsel and leadership which many of our smaller congregations call for and must have. We should have a man who could act as a sort of general superintendent, who would go to all the needy congregations of the brotherhood and render every assistance possible.

#### The Big Brother Church

This is the matter of caring for the weaker congregations pastorally through the ministry of the nearby or nearest strong church. About two months ago I came into direct contact with a church that is thus cared for. The fact is the plan to which I here call attention is called here in Ohio the Mansfield plan. The city of Mansfield, Ohio has two strong Congregational churches. The pastors and officials of these two congregations have undertaken to save at least five struggling Congregational churches that are located in country or small town communities within reach of the center—Mansfield—by supplying pastoral leadership and services on a week day evening or Sunday afternoon. The small congregations maintain their separate organizations, meet their own local expenses, conduct their own Sunday schools and, in short, are fully functioning as churches in their respective communities. They are living streams of power to the great central churches. **CAN WE BE WISE ENOUGH AND BIG ENOUGH TO PLAN AS EFFECTIVELY?**

## Signs of the Times

by  
Alva J. McClain

### HOW can a Murderer Die Three Times?

A California judge, not long ago, faced a very peculiar problem. A young man, under trial in his court, was charged with abusing and killing three young boys. The jury found him guilty on each of the three charges. Now the law requires that the death penalty be inflicted for each murder. Therefore, the judge solemnly imposed upon the prisoner the following sentence:

"You are to be hanged by the neck until you are dead, in execution of the judgment on the first count; you are to be hanged by the neck until dead, in execution of the second count; and you are to be hanged by the neck until dead, in execution of the third account."

No better example than this could be given to demonstrate the inadequacy of human justice. The murderer deserves to pay the death penalty three times. But he has only one life to give. When he has been hanged once, he is beyond the power of all human courts. This very inadequacy of human justice should compel us to believe in judgment and punishment beyond the grave. Divine justice, over there, will not be cheated. It will be meted out by a Judge who is infallible, and from whose judgments there will be no escape.

"All have sinned." Let us not forget that. But thanks be to God, the soul which takes refuge in Jesus Christ shall never be brought into judgment for sin. The infinite Son of God paid the penalty for our sins, a penalty which we never could have satisfied by an eternity of suffering.

### THE Progress of "Peace"

Senator Borah, staunch advocate of peace, is pessimistic about the present outlook. He finds that "for the last ten years, while talking of disarmament and peace, while professing to want peace, there have been fastened upon the world the heaviest military establishments in all history."

He says further that "there are more men under arms at the present time than at the beginning of the World War. ... The Versailles Treaty was a continuation of the war. It has been waged just as it was waged prior to November 11, 1918, but waged in a way scarcely less deadly in its effects upon millions of human beings."

Senator Borah should know. He is Chairman of the Senate Foreign Relations Committee.

### A Growing Disease

Morbus Sabbaticus attacks the patient suddenly every Sunday; no symptoms are felt on Saturday night; the patient sleeps well, wakes feeling well; eats a hearty breakfast; but about church time the attack comes on and continues until services are over for the morning. Then the patient feels easy and eats a hearty dinner. In the afternoon he feels much better and is able to take a walk, talk about politics and read the Sunday papers; he eats a hearty supper, but about church time he has another

attack and stays at home. He retires early, sleeps well and wakes up Monday morning refreshed and able to go to work, and does not have any symptoms of the disease until the following Sunday. The peculiar features are as follows:

1. It always attacks members of the church.
2. It never makes its appearance except on Sunday and prayer meeting night.
3. The symptoms vary, but it never interferes with the sleep or appetite.
4. It never lasts more than twenty-four hours.
5. It generally attacks the head of the family.
6. It is contagious.
7. No physician is ever called.
8. It always proves fatal in the end to the soul.
9. No remedy is known for it except prayer.
10. Christ is the only antidote.
11. It is becoming fearfully prevalent and is sweeping thousands every year prematurely to destruction.

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." Galatians 6:7.—Rev. George E. Muran, in Schuyler Co. Herald, Iowa.

### IN THE SHADOW OF THE ROCK

*O shadow in a sultry land!  
We gather to thy breast,  
Whose love, enfolding like the night,  
Brings quietude and rest;  
Glimpse of the fairer life to be,  
In foretaste here possessed.*

*That which the garish day has lost,  
The twilight vigil brings;  
While softer the vesper bell  
Its silver cadence rings—  
The sense of an immortal trust,  
The brush of angel wings.*

—C. M. Packard.

## Questions & Answers

Conducted by  
J. Allen Miller

Readers are invited to send in suitable questions, which will receive consideration as space permits.

40. Is it proper and right for a minister to say things about his members from the pulpit which he would not say to them personally?

This question in almost the same form has been answered before. No. It is never right and a fair minded, spirit-filled minister will never do so. I call it cowardly in addition. It puts self-respecting men and women who sit in the congregation in most embarrassing situations and gives those accused no fair opportunity to set themselves right even if they are in the wrong. MINISTERS HAVE A HIGHER CALLING, AND TO DO OR SAY ANYTHING WHICH THE HOLY SPIRIT WOULD NOT INSPIRE IS BENEATH THEIR DIGNITY.

41. What is meant by the term "righteousness of God" as found in Romans 3:21?

"But now apart from the law a righteousness of God hath been manifested, being

witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe. ..." So reads the above verse.

To fully understand the passage we must have in mind the argument of St. Paul. He states his great thesis, or proposition to be proved, in chapter 1:17. The righteous shall live by faith. Then he proceeds to show that the righteousness of God is revealed in the Gospel.

The argument then takes on a sustained and progressive course supported by experience and the Word of God, that is the Old Testament Natural religion has failed in its purposes, that is, to bring men to God and give them peace and reconciliation. They found no justification but instead went progressively into sin and wickedness until given up by God. Should the Jew boast of his superior spiritual attainments over his Gentile brother? How can he? He too has failed to attain to the standing of approval before God. He rested in works of the law. And so, to be very brief, Paul concludes all under the condemnation of sin. Is there then no way of escape? Is there no help from God? Can no man find justification and live? To these questions Paul boldly replies that God has made known his righteousness. This new type of righteousness is independent of any legal system, is made possible by the propitiatory sacrifices of Christ, and is appropriated by faith in Christ. It wholly encompasses man's need and it stands attested by both the law and the prophets. I quote from Brother McClain in his Outline of the Epistle, "The question in this section (3:21-8:29) will be 'How does God save sinners?' And the answer will be 'in Christ Jesus.' He will deal first with Justification—how the believer is declared righteous in Christ (3:21-5:21); second, with Sanctification—how the believer is kept securely in Christ (8:1-39). The foundation of all is the 'righteousness of God,' and the principle by which this righteousness may be received is 'faith.'"

"The righteousness of God" accordingly means essentially God's righteousness. Then as the direct outcome of the manifestation of that righteousness in the death of Christ and by virtue of the believer's faith in that death God's righteousness is bestowed upon him, the believer, and God is declared to be just or righteous, as well as the justifier of all who come to him through faith."

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## Obedience to Law, or Loyalty Sunday

Obedience to law is the present outstanding issue before the American people, according to a recent statement by President Hoover, and leaders in every walk of life have been saying the same thing. We are in the midst of a period of lawlessness that is disturbing the minds of even the most hopeful and optimistic. It seems to be contagious, and is spreading at an alarming rate among youths and adults, men and women, high and low, rich and poor, learned and unlearned. This lawless spirit shows itself especially virulent in regard to Prohibition, but it is by no means confined to that phase of law. It has affected the attitude of many people toward all law. Mr. Hoover says: "A surprising number of our people, otherwise of responsibility to the community, have drifted into the extraordinary notion that laws are made for those who choose to obey them." Therefore he considers "the enforcement and obedience to the laws of the United States, . . . the dominant issue" before us, and has taken occasion to urge the duty upon the American public in one of the soundest statements that has come from a President in many years. The Baptist is absolutely right when it says this appeal is "unanswerable on any established ground of sound morals or of political science," and the vast majority of the people will recognize the reasonableness of it.

"I would not see our freedom less," says Mr. Hoover, "but self-government implies that those who govern themselves shall not only make their own laws, but shall also obey them. We have repudiated the rights of others to rule us; then we must rule ourselves. The alternative is anarchy." There is no logic that can refute that argument, and by implication at least, those who ignore or refuse to obey the laws which the majority of the people have enacted are declaring themselves in favor of anarchy. It is utter folly to talk about liberty apart from obedience to law; it is law and its observance that makes liberty possible. Law must not be ignored either by private citizen or by public official. Says the President, "Law should be observed and must be enforced until it is repealed by the proper processes of our democracy. The duty to enforce the law rests upon every public official, and the duty to obey it rests upon every citizen." The duty of enforcement and the duty of obedience stand side by side; they are inseparable and both are essential to liberty.

But the duty of obedience to law for the Christian citizen is founded not merely on civil considerations, but upon religious as well. It is a divine injunction authorized by the inspired Word of God. "Be subject to every ordinance of man for the Lord's sake. . . . For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men; as free, and not using your freedom for a cloak of wickedness, but as bondservants of God" (1 Peter 2:13, 15, 16). The Christian man or woman least of all citizens has any excuse for ignoring or disobeying the law. He may not feel the force of the civil law, in fact, he may have a sense of freedom from it. If so, it is not because he is at liberty to disobey or disregard it, but because he is subject to a higher law that by its very nature involves the right conduct that the lesser law seeks to compel. The professed Christian who would claim freedom from the law on the ground of having a higher citizenship and at the same time would violate or fail to live in conformity to the law, would be merely using his freedom as a cloak of wickedness, as the Apostle Peter suggests.

President Hoover continues: "No individual has the right to determine what law shall be obeyed and what shall not be enforced. If a law is wrong, its rigid enforcement is the surest guarantee of its repeal. If it is right, its enforcement is the quickest method of compelling respect for it. I have seen statements published within a few days encouraging citizens to defy a law because that particular journal did not approve of the law itself. I leave comment on such an attitude to any citizen with a sense of public re-

sponsibility." Such an attitude is unpatriotic, and unChristian, and yet there are many people who are giving themselves to it. It needs to be told to such persons plainly that they are working against orderly government. To quote the statement of a certain metropolitan daily, "They are stabbing civilization in the back." And to use the words of the immortal Lincoln, every such violator of law "tramples upon the blood of his father."

That cannot be the attitude of Christian people, and especially not of those who are members of the Dunker fraternity whose outstanding plea is that of obedience. We have stood through the years for obedience to the whole Word of God and against the right of any individual or group to decide what part or parts of that Word shall be obeyed. And consistency requires that the laws of man shall be obeyed with that same spirit and thoroughness.

Let us preach and teach obedience in Sunday school and in church. Let us join the President in calling for a new pledge and emphasis of loyalty. Sunday, June 30th is suggested as Loyalty Sunday. Let us join in the effort to "uphold the laws and to outlaw the lawbreakers."

## EDITORIAL REVIEW

The Christian Endeavor society of the First church of Philadelphia reports its work this week. A most commendable characteristic of this society is its interest in mission work, both locally and beyond its city borders. Let us hear from other societies. The space is yours if you will use it.

Dr. Bell's report this week comes from Beaver City, Nebraska, where Brother E. S. Flora is pastor. The gift from this church to the Permanent Endowment Fund of Ashland College was \$335.00, which makes the total of the Fund to stand at \$212,071.20. Brother Bell remarks that this church has suffered much loss in recent years, but if they continue to battle bravely there is much hope that we shall have here again a "good, strong, aggressive church."

The National Statistician, Brother George E. Cone, says the statistical reports are over-due, and he is anxious to have them forthcoming, so that the records may be complete. And what he points out is true, the advantage is to the local church as well as to the brotherhood to have the very best report possible. It makes us somewhat ashamed of ourselves when we must give to the world a smaller representation of our numbers than we really deserve. Let's report; every one!

Dr. C. F. Yoder writes of the progress of the mission work in the Argentine. During a brief meeting at Huinca Renanco, where Brother Sickel and Brother Zeche are in charge, there were ten conversions registered. At the Christian Alliance mission at Pico he held a meeting which resulted in twenty-five conversions. The testimony which a Christian grocer at this place made in the face of a destructive speech by an anarchist is refreshing for the courage it reveals and the faith it demonstrates.

Brother Freeman Ankrum, pastor of the church at Oak Hill, West Virginia, reports good progress in his field, and tells of the largely attended and enthusiastic district conference recently held in his church and the splendid impression made by the conference on the local church and community. Dr. Bell's visit was appreciated and the congregation did its bit for the cause he represents. Brother Ankrum looks forward to his seventh year with these people with high hopes and believes the prospect of the field is big.

Prof. and Mrs. Alva J. McClain are "on the road," as Brother McClain writes in the news department. The immediate objective was Bellingham, Washington, where he was scheduled to give a

series of lectures before the State Christian Endeavor convention, and later he is to address the Northwest Brethren conference at Spokane. But there seems to be play as well as work on the schedule, for he admits of taking along the "old fishin' pole." We wish them a pleasant vacation ere they return to Long Beach for the Southern California Conference.

Dr. Florence Gribble tells of a conference of the missionaries that was held early in April. These conferences are a source of mutual inspiration as well as a clearing house of ideas and methods and a time of counselling on the business connected with the mission work. The story of the poor, half-crazed woman who escaped from the Yaloke mission hospital and the sad fate that befell her constitutes a challenge to easy-going, indifferent American Christians to bestir themselves with zeal and consecration to save such as she. It is not the will of God that one of these should perish, "but men are slow and late."

Dean J. Allen Miller calls our attention to the fact that Ashland Seminary is publishing a new catalogue which will soon be ready for mailing. It is planned that more attention shall be given to seminary work at Ashland and it is urged that the churches shall send their young men of finest qualifications to be trained for the work of the ministry of the Brethren church. Next year three teachers will give practically their entire time to the Seminary. The only exception is that Dean Miller will share his classes in philosophy with students in the college, but every seminary student also must take these courses, and the work of Professors Monroe and Stuckey will be wholly confined to the seminary.

Dr. Charles A. Bame spent a few days in attendance at the Church of the Brethren conference held at North Manchester, Indiana, June 12 to 19, and informs us that he found a very fine and fraternal spirit prevailing among the delegates, and that there was a new and decided interest being manifested among our larger Dunker group in the reunion of our forces. He said they had a very strong program and the attendance was very large. His attendance at this convention was something like an attendance at a huge family reunion, inasmuch as he spent a goodly portion of his public ministry in this church and was well acquainted with many of their leaders.

President E. E. Jacobs gives us an installment of College news, in which the total enrollment of the Summer School is given at 335, which is above capacity. The increasing standing of the college is doubtless having the effect of making Ashland more and more attractive as a teacher's college. An important observation made by Dr. Jacobs is that Educational Day offerings are coming in slowly. Surely this cannot be an indication that our people have treated this appeal lightly. We can scarcely think of anything that would be more hurtful to the future of our denomination than that our churches should fail to give their best possible support at this time. If any have not taken an offering that represents their best, it is not too late to make it so. And when taken, send it in promptly to Ashland College, Ashland, Ohio.

A most interesting and happy romance was recently culminated in Ashland College faculty circles. We had intended to announce it in last week's paper, but in some way we inadvertently omitted it from our notes. On the eighth of June Professor Melvin A. Stuckey, head of the Religious Department of Ashland Seminary, and Miss Anna Barbara Brauer, head of the Music department of Ashland College, were united in marriage and they are now at home on College Hill. Brother Stuckey is well known throughout the brotherhood, he having spent two years as traveling secretary of the National Sunday School Association, during which time he visited practically every school in the brotherhood. For two years he has been proving himself a successful teacher in the Seminary. Miss Brauer is an accomplished musician, having studied under some of the best musicians of America and also having done work abroad. She has proven herself a popular teacher of music and has built up a strong piano department in Ashland College. We congratulate these talented young people and bespeak for them the good wishes of the Evangelist family.

Shipshewana is commanding a growing interest not only among Indiana churches but among churches of neighboring districts. Fourth of July is to be their first big day. Among the speakers for that day is Dr. Charles A. Bame. The young people's training camp program continues from July 7th to 14th and the Bible Conference program from July 14th to the 21st. Dr. J. Allen

Miller is scheduled to appear from day to day on the Bible Conference program and his work is worth going a long distance to enjoy. Shipshewana Lake is certainly a growing concern and one of which Brethren people can be proud, and one to which they may well give their hearty support. The enthusiasm of the young people for the camp activities is especially noteworthy. We have heard of several young people from Ohio who are planning to go, and many churches outside of Indiana may well back this institution by sending their young people. Aside from the personal benefits to be derived from training and social contacts, attendance at this camp will help to build in the young people a spirit of denominational pride because of the fact that they are being provided with what the young people of other churches have.

#### The Conference at North Manchester

The Evangelist office has been receiving the Conference Daily published to carry the messages, transactions and other news of the large annual conference Church of the Brethren recently convened at North Manchester, Indiana, back to the home membership of that church. Elder John R. Snyder, pastor of the Church of the Brethren at Tyrone, Pennsylvania, is the experienced and efficient editor, and to him we are doubtless indebted for this complimentary copy. It is a splendid way of enlarging and popularizing the influence of their Annual Meeting and of bringing the blessings of such a great gathering to the vast numbers who were unable to attend.

Perusing the reports and messages that were sent out from day to day we were impressed with the high spiritual tone and strong character of the conference. The thinking and leadership of the church seems to be in constructive ways, and commendable effort is being made to stir the rank and file of their membership with the tremendous task and opportunity that this day offers to a people with such a whole Gospel and vital message as the Dunker people champion. We noticed that one of our own men, Prof. J. Raymond Schutz, pastor of our church at North Manchester and member of the faculty of Manchester College, gave the address of welcome at the opening of the conference. The daily records that Brother Schutz "abounded in good humor as he dilated on the meaning of conference in North Manchester" and displayed a "mastery of the background of the Brethren." An outstanding visiting speaker at the conference was Frederick J. Libby, a prominent Quaker and executive secretary of the National Council for the Prevention of War. Scanning the program, we were impressed with the prominent place given to college men and to educational leaders in the church. In the last two decades this church has gone forward in a remarkable way in matters of education and have produced a leadership that reflects credit upon the church.

Sunday, June 16th, was a big day, both in attendance and in the quality of the program. The throng of people on the grounds was variously estimated at from 15,000 to 35,000, but it is likely that a fairer estimate is from 20,000 to 22,000. There were at least three separate preaching services conducted in the morning to accommodate the crowds, one of which was the tabernacle tent, where 7,000 worshippers were assembled, and were addressed by Dr. C. C. Ellis, vice-president of Juniata College. In addition to the other features of the day, the Sunday evening program closed with an address by Mr. Libby, outstanding leader in the work for world peace.

Dr. H. K. Ober was elected moderator, and the 1930 conference will go to the eastern section. We congratulate our sister church on the success and the forward look of their annual gathering and wish for them the utmost of courage, and faithfulness and aggressiveness in carrying forward the great work that they have envisioned.

#### PRAYER REQUESTS THIS WEEK—

Pray for the mission work in French Equatorial Africa.

Brother Freeman Ankrum of Oak Hill, West Virginia, wishes "to be remembered as we continue to sow and reap in this corner of the vineyard."

Dr. C. F. Yoder of Argentina says: "Pray for us," which request he prefaced with the statement: "If it were not that the Lord is great we would be but a ripple struggling against the waves of sin."

## Was Jesus a Pacifist?

By Miles Taber

Was Jesus a pacifist? To answer this question, we must know who a pacifist is. And to know who a pacifist is, we must understand the nature of war. Dr. Sherwood Eddy has well defined war as "a means of attempting to settle international or civil disputes, by armed military forces through the organized destruction of life and property, in which each side seeks to impose its will upon the other by force." The significant fact which is recognized in this definition is that war is a means or method of accomplishing certain ends. Consequently, war as a means is not to be confused with any holy ends or high ideals which it is proposed to gain by war. Democracy, liberty, civilization and Christianity and all ideals worth fighting for, but the question is, What method shall we use? What weapons shall we wield?

With this definition of war before us, it is easy to define a pacifist. He is one who refuses to sanction war as a method. He believes that war is fundamentally wrong and that it should never be engaged in, regardless of the causes of the conflict. Was Jesus, then, a pacifist? Jesus' answer to this question should be our answer. He is still our final authority. With Peter we must say, "We must obey God rather than men."

Jesus did not specifically denounce war. He preached against many sins, but war is not among them. But this is merely negative evidence. There were other practices existing in Jesus' day, which we regard as wrong today, which he did not denounce. But one can hardly say that he approved of everything which he did not preach against. Apply the same test to your pastor and see the absurdity of such a belief. Jesus did not preach against polygamy, and a group of his pretended followers have thereby justified the practice. He did not specifically denounce slavery, and Southern preachers waxed eloquent in civil war days justifying the traffic. So Jesus did not specifically denounce war, and many Christians have seized the fact to justify that means of settling international and civil disputes. But the argument is as fallacious in one case as in the others.

Although Jesus did not specifically denounce war, he did lay down certain general principles which are incompatible with war. These principles are parallel to those which finally led the enlightened Christian conscience to condemn polygamy and slavery. The first of them is love, love which includes our enemies in its scope. And Jesus was not

speaking of fantastic, hypothetical enemies when he said, "Love your enemies", but he referred to real flesh and blood enemies. He meant those who hate us and persecute us. He meant the English of '76, the southerners of '61 and the Germans and Austrians of '17. This love should be manifested in prayer on their behalf.

This love is to be patterned after God's love for men, and is the basis and sign of sonship. "Love your enemies, and pray for them that persecute you; that ye may be the sons of your Father who is in heaven" is the way Jesus puts it. A son resembles his father. God, the Father, is love. That love embraces the whole world which was in rebellion against him—his enemies. Sons of God will manifest the same love. It is the distinguishing mark of Christians.

That this God-given spirit of love is incompatible with the spirit of war hardly needs proof. Imagine a soldier before the battle with his heart filled with love for the men who will face him in the trenches! Imagine him praying to his heavenly Father that their lives may be spared so that they may return to their families! Imagine him rising from his knees at the sound of the bugle

to enter the battle! What kind of a soldier would he be? The answer is, he would not be a soldier at all in any real sense of the word. Hatred of the enemy is essential to successful warfare. If it is lacking, it is manufactured by the War Department. It must be there. Hate is essential to war. Love is essential to Christianity. Hate and love are mutually exclusive. Love, then, is the first principle of Jesus which is incompatible with war.

Non-resistance is a second principle taught by Jesus which cannot be harmonized with war. He said "Resist not him that is evil." But did not James say, "Resist the devil"? Yes, and there is no contradiction. James is speaking of spiritual resistance of a spiritual enemy. Jesus is speaking of carnal resistance of a carnal enemy. James recommends using the armor of God of which Paul speaks, in the struggle of the soul. Jesus condemns using the armor of men in physical struggle. Our weapons are spiritual, our enemy is spiritual and our warfare is spiritual. But Jesus said to Pilate, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." If Jesus' kingdom is of this world his servants will fight: if it is not

### AND THOU, AMERICA

By Paul J. Hoh, in *The Lutheran*

*On Calvary a cross.*

*And crucified*

*A man!*

*To right,*

*To left,*

*Mocker*

*And penitent.*

*Between,*

*The Sacrifice!*

*Complete.*

*For both—complete.*

*Yet*

*Hell and Paradise.*

*A Cross! A Cross!*

*A Nation crucified.*

*To right,*

*To left,*

*Mockers*

*And penitents.*

*Between,*

*The Sacrifice!*

*Complete.*

*For both—complete.*

*Yet*

*Hell and Paradise.*

*But which—the Nation?*

*And the place—where?*

*And when?*

*Oh, when?*

*And which the Nations*

*To right?*

*To left?*

*And thou, America . . . .*

*Oh, where?*

*Oh, where?*

of this world they will not fight; he said "My kingdom is not of this world."

The failure of the disciples to fight for Jesus is not due to any lack of willingness on their part. Peter was starting a revolution when he struck off the ear of Malchus with his sword. But Jesus quickly put a stop to the affair by rebuking Peter and healing Malchus. If ever there was a righteous cause in which a sword might be lifted, it was the cause of Peter. He was defending the Son of Man from death at the hands of sinful, jealous, hypocritical Jews. But Jesus on that night forever renounced that method of accomplishing worthy and righteous ends. Not only was Peter's a righteous cause, it was a war of defense. His was not a policy of aggression. He was defending the Person of Jesus. But Jesus condemned military defense. Non-resistance was always his policy and his doctrine, and non-resistance is incompatible with war, even war for defense.

The third principle laid down by Jesus which is contrary to war is justice. The Golden Rule is justice. It simply teaches us to do to others what we think it would be right and just for them to do to us. And justice is incompatible with war. How wide of the mark are those who attempt to justify war on the ground of justice! War never decides right; it always decides might. Might does not make right; might makes victory, and victory ignores right. No student of history could maintain that victory has always belonged to the side in the right. To do so would be to justify the ruthless aggressions of Alexander, Caesar and Napoleon, to say nothing of the partitions of Poland and European conquests in Africa. War has failed as a method of getting justice. It may determine military strength, but it cannot settle questions of right and wrong.

Right here let us dispel the notion that the functions of the soldier and policeman are similar. The soldier has been called the international policeman. Nothing could be more untrue. In the first place, military men have a profound dislike for police duty. If the entire army and navy were put to work enforcing prohibition it might help solve that problem, but they resent every effort to force the task upon them. Then in the second place, the policeman deals with those who are guilty; the soldier destroys the innocent, often freeing the guilty. The ten million men who lost their lives in the war cannot be blamed for causing the war or the evils which lead to it. Neither can the twenty million wounded men be charged with responsibility. Those who were responsible are either still living in comfort, or were allowed to finish their lives in peace. Then again, the policeman acts under certain definite laws, while war is the acme of lawlessness. Can anyone claim that war is successful in bringing justice? Jesus believed in justice; could he sanction this harbinger of injustice? Love, non-resistance, justice—these three ideals of Jesus make war impossible for those who accept them.

We are told by some that war is wrong, but necessary. But Jesus did not teach us to do wrong no matter how much good might result from it. Judas did wrong in betraying his Lord, yet that betrayal led to the crucifixion which was necessary to the redemption of mankind. But that worthy result does not justify the heinous crime of Iscariot. So if war is wrong, it is wrong to take any part in it, regardless of the benefits which may come from it.

In some quarters we are told that a man is not a man if he will not protect his home and family from violence. Yet a man may give his life in war for such protection and still leave the home unprotected. In other words, war is an uncertain means of protection. But the Christian has a certain protection which never fails, in the

Person of his Savior. No, that does not mean that the pacifist who trusts God for protection will never see his home destroyed. Neither is it true that the Christian who trusts God to protect his home from cyclones, earthquakes and disease will never suffer under these afflictions. But it does mean that no harm of any kind can come to the man who trusts in God, using only Christian weapons, except that affliction is the will of God. In the garden Jesus said to Peter, "Put up the sword into the sheath: the cup which the Father hath given me, shall I not drink it?" He refused to accept military defense, and accepted the cross which followed as the will of the Father for him. At another time he said to his disciples, "Be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell." Let there be less fear of those soldiers who can kill only the body, and more fear of that enemy who inspires us to disobey the teachings of our Lord.

Leon, Iowa.

## A View from the Distant Hills

By S. C. Henderson

Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things that God hath prepared for them that love him.—1 Corinthians 2:9.

Human eyes and ears are eager to see and to hear. Like children, we are all eyes and ears. It is the old delusion; the new pastime, sights and sounds, scenes and music. From the crush on Broadway to the bright scenes on Main Street there are nightly crowds of folks wanting to see and to hear. Seeing and hearing is the lure of the globe trotter and the gypsy automobilist. The wise old preacher in Ecclesiastes observed, "The eyes are never tired of seeing nor the ears of hearing."

Man is not satisfied to use merely his eyes and ears with which nature has endowed him. He has put an extension to his eye and brought down the heavens through the telescope and made himself a neighbor to the distant stars. He uses another instrument called the microscope by which he can focus his vision on a new world, smaller and more fairy-like than Gulliver ever dreamed of. There he finds his most deadly enemies and friendly allies. With a new ear, he holds conversation with friends across continents and even across the sea. His radio picks music from the air and with the phonograph, he treasures up the speaker's voice for future generations. The other day television became a reality.

But in spite of all these, Paul says, "ye hath not seen, nor ear heard, neither hath it entered into the heart of man the things that God hath prepared for them that love him." There are sights and sounds yet ahead upon the distant hills. There are sweeter melodies than the masters have ever dreamed, and beauty more glorious than any artist-eye has ever perceived.

It is impossible for us to forecast the wonders yet to be. Away back in the thirteenth century, almost seven hundred years ago, there lived Roger Bacon, a wise man for his day. His words seem prophetic when he said:

"The time will come when machines for navigation will be made without rowers—great ships can be guided with one pilot on river or sea more swiftly than if they were full of oarsmen. Likewise vehicles are possible which without draught animals can be propelled with incredible speed. Likewise flying-machines are possible in the middle of which a man may sit using some ingenious device by which artificial wings will beat the air like those of a flying bird. Also machines although small, can lift

moreover unlimited weights, than which in emergency nothing is more useful."

The poet muses the things that men have done is the earnest of what they still may do. What Einstein's latest theory may have in store for the future remains unseen to us, but the world need not be surprised at any stupendous undreamed development.

And yet there are natural things far beyond our ken. I will not say that we will never be able to see with artificial eyes "The flowers grow, or hear with artificial ears, the music of the spheres." Man has a great unheard and unseen realm ahead. The poet said truly:

"There's music in the sighing reed;  
There's music in the gushing rill;  
There's music in all things, if man had ears to hear."

We have our limitations in sight and sound. Knowing what the telescope, the microscope, the X-rays, television, the radio have revealed to us, we can expect only more mysteries beyond.

Yet Paul says, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things that God hath prepared for them that love him." Great as are all those things that man has done, yet man has only used the powers at hand—God's laws—God's materials, God's co-workers. Man never works alone. And what more can we expect? An old veteran, who had fought in many wars in far away India was telling of his hairbreadth escapes. His hearers all gasped, "How wonderful!" Then the old man said, "All that is nothing compared with what I still expect to see." His auditors were surprised. He was an old infirm man. The vigor of youth was gone. Out of curiosity someone ventured to ask the old man what he meant. They expected to hear some whim of an aged man. Then the old man arose with fire in his eye and replied, "What I mean is the first five minutes after death." What it may be we cannot know. Eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things that God hath prepared for those that love him." Human language is inadequate to express it. Paul said that in his vision of the seventh heaven he caught sight of things that were unlawful to utter. The best we humans can do is to describe the glories of heaven in terms of the beggary language of man. There are no earthly terms to adequately portray it. The poet's language fails. Jesus simply said, "In my Father's house are many mansions. John speaks in human terms about the New Jerusalem. Yet as mortal men we speak of that we do know and bear witness of that we have seen. The Lord said to Nicodemus, "If I tell you of earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?"

What is more beautiful than the springtime? The unfolding life on a certain day fills our hearts with rapture. I have in memory just such a day, when I strolled out on one of the hills overlooking the Missouri. Just as far as eye could reach over the hills were the trees laden with apple blossoms. Scenes like this the poet said "Flash on the inward eye." Yet in spite of all the inspiring scenes of life and melodies of music, heaven will contain infinitely more. Paul says, "It has not entered the heart of man." We may let imagination run riot. We may fancy day dreams, build air-castles to the highest altitude, and adorn them with all possible gilt and splendor, and yet the Apostle Paul says, "It has not entered into the heart of man the things that God hath prepared for them that love him."

"It doth not yet appear what we shall be." That does not place a barrier of limitation upon us. It suggests the possibility of far greater and finer attainment. The or-

ganist may lose the Lost Chord yet in heaven's grand Amen it shall be recovered. Old Thomas Gray mused in the Village Church Yard on the latent talents prematurely buried there with no hope of fruition on earth. But our text suggests the possibilities for "the mute and inglorious Miltons" to complete their unfinished tasks.

I read somewhere the statement: "This present age is blinded by the excess of light. We cannot adjust our eyes in a moment to new conditions." That may account for much of our human disturbances. Jesus told his disciples he had many things for them but they could not bear them now. But the eyes of faith cannot be blinded. Hope can find music on a harp with a single string. Hope reconstructs desolation into beauty. Hope takes the blasted, blighted ambitions and brings forth fruit. Tennyson in "In Memoriam" begins with those beautiful, immortal lines:

"Strong Son of God, Immortal Love,  
By faith and faith alone, embrace.  
Believing where we cannot prove."

It was from that faith the poet found consolation in his grief. The look from the distant hills may be inadequate. Christina G. Rossetti puts her dreams of heaven into verse:

"I saw the gate called beautiful,  
And looked, but scarce could look within.  
I saw the golden streets begin,  
And outskirts of the grassy pool.  
O harps, O crown of plenteous stars,  
O green palm branches, many-leaved—  
Eye hath not seen, nor ear hath heard,  
Nor heart conceived."—

Oakville, Indiana.

## Law-abiding Vision

By Dr. Charles F. Yoder

(Dedicated to President Hoover)

Where there is no vision  
There the people perish,  
But blessed they who ever  
God's law obey and cherish.  
Since the fall of Adam  
Who sought the present pleasure  
And lost divine communion,  
Sin robs our precious treasure.

In the days of Noah  
The people had no vision.  
Their long and loving warning  
They scouted in derision,  
But in the flood of waters  
They learned that God in Heaven  
Will deal with those who trample  
The laws that he has given.

The beastly men of Sodom  
Insisted on their freedom,  
But learned in fire and brimstone  
The end of sensual Edom.  
The Israelites full often,  
Because they lost their vision,  
Were given up to bondage  
And slaughter and oppression.

The empire of the Caesars,  
Like all before and after,  
Went swiftly down to ruin

When law was theme for laughter.  
And shall our precious freedom  
To build a sober nation  
Be changed to godless license  
By men of baser station?

Shall we forget the vision  
Of him who died to save us?  
Forget the righteous kingdom  
The Lord of glory gave us?  
Shall we forget our fathers  
Who crossed the stormy waters  
To gain a Christian freedom  
For us their sons and daughters?

Shall alien foes and traitors,  
Who lack all sense of duty,  
Drag down our flag of freedom  
And raise their flag of booty?  
No! while the blood of martyrs  
Runs hot in veins of heroes  
There shall be faithful Christians  
To conquer brutish Neroes.

Who sees the holy city  
Descending out of Heaven  
Must build into his conduct  
The vision God has given.  
For where there is no vision  
There the people perish,  
But blessed they who ever  
God's law obey and cherish.

Rio Cuarto, Argentina.

## America for Me

By Henry Van Dyke

'Tis fine to see the Old World, and travel up and down  
Among the famous palaces and cities of renown,  
To admire the crumbly castles and the statues of the  
kings,—  
But now I think I've had enough of antiquated things.

So it's home again, and home again, America for me!  
My heart is turning home again, and there I long to be,  
In the land of youth and freedom beyond the ocean bars,  
Where the air is full of sunlight and the flag is full of  
stars.

Oh, London is a man's town, there's power in the air;  
And Paris is a woman's town, with flowers in her hair;  
And it's sweet to dream in Venice and it's great to study  
Rome;  
But when it comes to living there is no place like home.

I like the German firwoods, in green battalions drilled;  
I like the gardens of Versailles with flashing fountains  
filled;  
But, oh, to take your hand, my dear, and ramble for a day  
In the friendly western woodland where Nature has her  
way!

I know that Europe's wonderful, yet something seems to  
lack:  
The Past is too much with her, and the people looking  
back.

But the glory of the Present is to make the Future free,—  
We love our land for what she is and what she is to be.

Oh, it's home again, and home again, America for me!

I want a ship that's westward bound to plough the rolling  
sea,  
To the blessed Land of Rdom Enough beyond the ocean  
bars,  
Where the air is full of sunlight and the flag is full of  
stars.

## The Paradox

Prepare for war! and still desire peace!  
Vile hypocrites, we stand before the bar  
And trick ourselves with slothful mockery.  
By stooping low we hope to reach a star.

Sunk deep in muck of weapons, newly made,  
We strive to hide the semblance of our shame,  
And in high-sounding phrases e'er repeat,  
"We would have peace—eternal peace our claim."

Unless within our hearts is born a faith  
That casts aside our doubts forevermore,  
Unless we take each nation at its word;  
The future must be cursed by endless war!

—Juanita Bitter in The Baptist.

## SIGNIFICANT NEWS AND VIEWS

### TRYING TO STRANGLE THE CHURCH

It is rather enlightening to follow the efforts of the soviet government as it seeks to strangle the church in Russia. A new law has been passed of which much is expected. But first, let us see how past efforts have worked out. The authority that we are following says that from 1921 to 1925 the soviet sought to weaken the church, which was the orthodox church, by two methods. First, it sought to divide the orthodox church by encouraging the so-called "living church." Certainly it seemed it would weaken the orthodox church to promote its division. And second, to make sure that the dividing up process would go as far as possible, various sects were given considerable freedom. That is, Baptists, Methodists and Lutherans were allowed a rather free hand. Humanly speaking, it would seem that dividing the orthodox church and allowing the growth of sects would about end the usefulness of the Christian church in Russia. But what are the facts? First, the various sects, especially the Baptists, have grown to an alarming extent—that is, from the soviet viewpoint. The sects that were to weaken the orthodox church have themselves become so strong that the soviet leaders are frightened. Secondly, to make matters worse, the orthodox church has learned much as to improved methods from the growing sects and has consequently begun to revive by the renewal of powers from within! Thus, in place of a moribund state church to deal with, the soviet government now has not only succeeded in reviving this institution, but stimulated the growth of a number of vigorous sects. With the last state much worse for the soviets than at first, the new move contemplates forcing the churches to limit their activities to spiritual ministry. Thus, if the church had any tendency to stray from its fundamental task, the soviet government proposes to wreck the church by making it do what it is really expected to do! It looks like it was going to take wiser heads than the soviets have yet produced to harm the church, for soviet leaders have not yet learned, that under normal conditions, the more they persecute the church the more it will revive and grow.—The Gospel Messenger.



## INDIA

A measure of self-government was given India in 1919. Certain reforms followed. There is much political unrest, and probably will be until given full autonomy. Is India capable of self-government? Existing conditions seem to indicate that she is not. Her social conditions which are not dependent on political status are a serious burden even more so than her political. Note the following taken from the editorial page of the Christian Herald:

"Sixty million of the nation's population are said to be among the untouchable classes. A report just published reveals that there are now 8,500,000 wives and 3,000,000 husbands under fifteen years of age; 110,000 husbands and 218,000 wives under five years of age; 575,000 husbands and 2,016,000 wives between five and ten years of age. There are, also, 400,000 Indian girl widows below fifteen, and of these 15,000 are baby widows under five years and 102,000 between five and ten years."

A reform in this field is imperative if India is ever to attain a place among the leading nations of the world.—The Free Methodist.

## BAPTISTS' SELF-CRITICISM

British Baptist ministers have recently gone through an interesting process of self-analysis and self-criticism. In order to show their appreciation of the completion of the ministerial superannuation fund of £300,000, the rank and file set about inquiring in a spirit of delightful open-mindedness and frankness what was their shortcoming and how they could best increase their efficiency. For this purpose they appointed a Commission, and its report has just been presented at the annual assembly of the Baptist Union of Great Britain and Ireland. It specified the main causes of ministerial inefficiency as tactlessness, want of pugnacity; defective self-discipline, evidenced, among other things, by a disregard of personal appearance; the nursing of grievances; lack of mental honesty, tending to bring the pulpit into contempt; sheer laziness and restlessness. The secretary of the Union, the Rev. M. E. Aubrey, explains that the report in no way reflects on the good work of Baptist ministers generally. "I believe," he says, "I am justified in saying that the efficiency of the Baptist ministers has never, in the whole history of the church, stood so high as it stands today. But that is no reason why we should be content to stay where we are. The ministers themselves are anxious to improve, and this plan of appointing a commission to report to them on their own shortcomings seems to me a healthy sign, and a plan which other denominations might adopt with advantage."—Albert Dawson in Reformed Church Messenger.

## RESTRICTIONS ON RELIGION REMOVED BY RUSSIA

Removal of constitutional restrictions on religious practices is soon to be proposed to the Soviet congress; Alexei I. Rykoff, president of the Council of People's Commissioners, told delegates to the congress they would soon be invited to vote on such amendment to the constitution.

The decrees fighting religion had proved to bring harm as well as benefit, he said. The amendment to the constitution would provide for the separation of church and state, church and schools, and granting all citizens the right to religious practice as well as anti-religious propaganda. It appeared from the speech of the president that the Soviet was not to abandon its attempt to discredit religions, but simply to proceed along different lines by, in effect, removing the stimulus of persecution. "The fight on religion," he said, "can succeed only if linked with mass progress and with deep penetration into the masses of scientific knowledge and culture." The Soviet

Congress is fighting a losing battle. Persecution will purify the religion of Russia, awaken heroism in the people, and what is the real power, God will help his people. All the nations of earth combined could not suppress the religion of the Lord Jesus Christ.—The Christian-Evangelist.

## Our Worship Program

## Daily Readings and Comments

(Keep with your Bible)

"Which is the earnest of our inheritance unto the redemption of the purchased possession, unto the praise of his glory. Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, Cease not to give thanks for you, making mention of you in my prayers; That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him." Eph. 1:14-17.

## MONDAY

**The Earnest.**—"Something given in advance as an assurance of good faith." The Spirit has been given us according to the promise. It is thus, in itself, an earnest, or proof, that other promises will also be fulfilled. But more than this, the "Spirit beareth witness with our spirit," giving additional assurance. If the foretaste is so sweet and blessed, how gracious must be the thing foreshadowed! Let us praise him for this earnest of our inheritance. 2 Cor. 5:1-10.

## TUESDAY

**The Redemption.**—To redeem is to buy back: exactly what Christ did for us when he bought us back with his own blood. Having bought us, he has constantly watched over his possessions, to see that no man takes them out of his hand, but the time is not yet ready for him to take physical possession of that which he has purchased. When he does, at his coming, then will the entire plan of redemption be completed, and we will receive our inheritance. Little wonder that the whole creation groaneth together, longing for that day! 1 Thes. 4.

## WEDNESDAY

**The Purchased Possession.**—Read 1 Cor. 6:14-20. Help us, O Father, to realize anew that we are not our own, but have been bought with a costly price; that we no longer have a right to live as pleasing ourselves, except as we are pleased when we please thee. As thou didst gladly offer thy life that we might live (it is written in the Book of the Law, "Lo, I come to do thy will"), so may we with gladness yield unto thee our all—truly, but a reasonable service.

## THURSDAY

**Love unto All.**—The one external proof that we have passed from death unto life is that we love all the brethren. We cannot lay down our lives for him, as he did for us; he neither needs nor wants it. But we can lay down our lives in loving service for our brethren, his other children. "More love to thee, O Christ, More love to thee!" 1 John 3.

## FRIDAY

**In My Prayers.**—His prayers were unceasing on behalf of these Christians! We hardly think these were idle words, and we find the same statement in Paul's letters to other churches and individuals. Little wonder that Paul counted his prayers as one of the labors of his life. God grant that thy children today may be as concerned about the spiritual welfare of others, and may cry unto thee for them without ceasing! 1 Tim. 2:1-8.

## SATURDAY

**Spirit of Wisdom.**—How we need wisdom each moment, in these days of perplexing problems! We would not disparage the efforts of men to understand and solve these problems, but we do know that true wisdom is from God, and that without his aid we may not hope for right solutions. May we have the spirit of the young King Solomon, in this respect! 1 Kings 3:5-15.

## SUNDAY

**Revelation.**—Revelation is the knowledge of him!—this was Paul's prayer for the Ephesian Christians. Through the many services held throughout the week this day, may men obtain a greater revelation in the knowledge of thee! John 16:1-13.—T. C. L.

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President  
Gothen, Indiana

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## Teaching Bible Truth Through Chemistry

By Ruby Almond

### FOREWORD

These talks are deliberately sketchy. Material cut, fitted, and decorated, awaiting only a mechanic to serve it is an insult to any intelligent Christian worker,—and that despite the fact that “we haven’t time to be intelligent.” One of our paramount obligations is creative effort. The faculty of originality comes only to those who practice it.

The germ thought in these messages should be allowed to grow in the fertile soil of a consecrated life. One should digest the ideas, expand them, change them, add or subtract whole paragraphs; in a word, construct a talk that is part and parcel of oneself. What follows is prepared for no particular age, for age is not the determining factor in addressing an audience. What fascinates the child will rarely fail to interest his elders. The author has found these messages by actual experiment to do both, and to hold attention when nothing else could do so.

The chemical illustrations have been chosen not because they are convenient or because they are cheap. They are neither; but they are striking. The actual chemistry involved has no significance whatever. We shall assign to ordinary chemical changes meanings they never possessed; for there is no inherent connection between the experimental display and the spiritual lesson. The only object is to catch the eye and to focus the attention so sharply that truths may be indelibly impressed upon the mind. What is learned with great interest and attention is not lost, but will reappear in later days to determine conduct.

Part of the heritage of childhood should be a goodly foundation in sound Scripture. Our little ones can absorb doctrine when it is wisely presented. We lean too much to story telling and run the no uncertain risk of having our adolescent youth classify our moral lessons with fairy tales and nursery rhymes. Speak up to the child, not down, for he may be nearer God than you. The child may not get all you say; no more does the adult, probably less. Apportion your time accordingly,—hours of preparation for the young, minutes for the old.

The teaching of our little ones is a sacred opportunity. If we mutilate our teaching, we rob them of the Bible. We do even more; we rob the Bible of them. Mere knowledge about the Bible may damn them. Our purpose is to lead the little ones so that the winsome sweetness and the utmost fairness of the Word of God may capture their souls, and bring them to a saving knowledge of the Lord Jesus Christ.

### Chemical Notes

The purchase of chemicals for these tests would come rather high, because much more than is needed would have to be bought. There are, however, few churches who do not boast, among their members, doctors, nurses, pharmacists, laboratory technicians, or teachers of chemistry. All such are

themselves, or have associates who are, closely allied with some laboratory, and every one who has ever worked in a chemical laboratory knows that quantities of material must be thrown away each year. Standard reagents deteriorate so that they cannot be used for the purpose they were intended. Yet those chemicals are perfectly good for any experiment described in these articles unless specific mention is made to the contrary. Again, once a bottle of some substances is opened, slight changes occur, rendering the material unfit for exact chemical work. Laboratories are only too glad to give away chemicals that otherwise would be thrown down the sink. In the event that the particular substance you seek cannot be supplied by these laboratories, they will be able to advise you of the nearest and cheapest chemical house from which you may purchase small quantities.

The following notes will undoubtedly be found useful:

1. A precipitate is a solid formed in solution when two clear solutions are mixed.
2. Sodium hydroxide is also called sodium hydrate, caustic soda, or soda lye. Where sodium hydroxide is to be used, potassium hydroxide may be substituted. The latter is also known as potassium hydrate, caustic potash, and potash lye.
3. The common name for hydrochloric acid is muriatic acid.
4. Sulphuric acid is also known as oil of vitriol.
5. It is well-nigh impossible to obtain bichloride of mercury from a druggist without prescription. A dealer in photographic supplies will usually sell it without question. In all cases the solution must be colorless, not tinted blue.
6. Solutions are neutral, acid, or alkaline. By neutral we mean neither acid nor alkaline. Pure water is such. Tap water is frequently alkaline and distilled water very slightly acid, but this varies with the source of the water. An indicator is a substance that shows one color with an acid and another color with an alkali. The indicators mentioned in these articles are: alizarin, congo red, phenol red, phenolphthalein, thymol blue, and Topfer's. Most indicators are expensive. Substances found around the house that are alkaline include, lye, Washing soda, baking soda, ammonia water, and borax. If you desire to use these in place of sodium hydroxide, try them out. No definite statement as to whether they will work or not can be made, since they often contain impurities that would interfere with some of the desired changes. They will, however, work just as well in many cases, but the writer does not include them in the directions because the experiment as outlined is bound to work with the chemicals listed, whereas it might fail to do so with some brands of household chemicals and not with others.
7. Silver nitrate stains the skin a brown-black, which does not appear for some hours or even days. These stains can be

removed by painting them with tincture of iodine and then washing with strong ammonia water and warm tap water. Repeat if necessary.

### INSIDE OUT

Required: Three tumblers: (1) containing water colored orange with red; (2) containing a few drops of any acid (colorless vinegar will be satisfactory), this glass must appear to be clean and empty; (3) perfectly clean and empty.

Alternative: Tumbler one contains a weak acid and a few drops of phenolphthalein solution; this is colorless. Tumbler two contains a few drops of strong sodium hydroxide solution. The acid is neutralized by this and the phenolphthalein turns a red-pink. Tumbler three is clean.

Gist of the Message: “There were gathered together an innumerable multitude of people, inasmuch that they trode one upon another” in their attempt to see and hear the Lord Jesus. The Master was speaking to his disciples, and had you been in the crowd that day you might have been close enough to hear him say, “There is nothing covered, that shall not be revealed; neither hid, that shall not be known.” (Luke 12: 1, 2). He was emphasizing the fact that you cannot very long be one thing inside and another outside. Your private and secret habits become natural. If you always entertain sweet, kind thoughts, you can never say nasty words. If you swear under your breath, you will some day swear out loud. You will be sorry that you were heard. You will say, “I didn’t mean it.” But you certainly did because you don’t say those things until you think them. If you do not think such words yourself, do not stand around where other people are thinking them out loud or you will find yourself using them when you do not want to. Boys and girls, watch the little things you do when you are by yourself or at home—things you would not do if your friends were there. We should have no “company manners” if we always behaved our best. “Company manners” are not natural. What is unnatural is never pleasing. If you should invite me to have dinner with you and I found you very careful to behave just right, I should know that you were “putting it on” for me. If you want people to think that you can speak correctly, then you must watch your words when you are “off duty” as it were. If you use a great deal of slang and silly phrases every day, your words will get all jumbled up when you try to talk decently. If you want the folks to think that you are good, you must be good (pour some of the solution one into tumbler three; no change will occur), good inside, good outside. If you are crooked in the heart and mind, you will give yourself away sooner or later. (Pour some of the orange solution from tumbler one into tumbler two; it will turn a navy blue.) Boys and girls, remember this, whatever you do secretly time and again becomes a habit. Habits become natural to you so that you do the thing without thinking and without meaning to.

### PLUS LOVE

Required: A tumbler containing a solution of sodium hydroxide (any strength except very weak), a medicine dropper, and a very little of a ten percent solution of copper sulphate.

Gist of the Message: There are some folks who do not read the Bible because they say it is hard to understand. There are hard places in the Bible but there are

many more that are perfectly clear. If you read those first and obey their teachings, you will be surprised how plain the difficult places become. In 1 John 4:20 we find one of the plainest verses in the whole Bible, "If any man say, I love God, and hateth his brother, he is a liar." There is no need for any explanation; this verse is so clear.

God weighs everything you do. His scales are different from any we have. A little thing that we do well, a little thing plus love is magnified and used by God. Just a little drop, as it were (hold up the medicine dropper with a little of the copper sulphate in it), becomes something great. (Add one or two drops, more if desirable, of the sulphate solution to the glass of hydroxide. A dense, sky blue precipitate results.) Boys and girls, you can only do little things, but if they are done with love, they will be great in God's sight.

(To be continued)

## Editor's Select Notes on the Sunday School Lesson

### The Story of Ezekiel

Scripture Lesson—Ezek. 1:1-3; 2:1 to 3:27; 8:1-4; 11:22-25; 24:15-24; 33:30-33.

Printed Text—Ezek. 3:4-11; 24:15-18.

Devotional Reading—Psalm 121.

Golden Text—As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live.—Ezek. 33:11.

#### Introductory Note

Ezekiel's name means "God strengthens." He was a priest, the son of Buzi, probably a family name. He was also one of the greatest of the prophets. He was probably 30 years old when he began to prophesy (Ezek. 1:1), for the priests entered upon their ministry in that year (Num. 4:3). That would make the date of his birth in Josiah's reign, about the time Jeremiah began to prophesy. He was born in Palestine, and taken away to Babylon by Nebuchadnezzar in the second deportation, about B. C. 597. His home in exile was "by the river Chebar" which may have been one of the great irrigating ditches upon which many of the exiles were set to work. In the fifth year of his exile he saw the "visions of God, which constituted his call to the work of a prophet. The rest of the chapter describes the form of these visions.

There were three separate deportations of captives from Judea to Babylon.

In the first, B. C. 605, Daniel and his companions were captives.

In the second, B. C. 597, Ezekiel and many princes, officers, elders, and leading citizens were taken captive to Babylon.

In the third deportation, B. C. 586, eleven years later, the city and the temple were destroyed and burned, and the principal citizens carried to Babylon.

#### Ezekiel Pleads Repentance

It was during these eleven years that the first half of Ezekiel's prophecies, chapters 1 to 24, was written, in the four years just before the final siege of Jerusalem, while there was still opportunity for the nation to repent and be saved from destruction. During this period Ezekiel used every possible means of influencing the Jews to turn to God and be saved. He urged, he pleaded, he set forth their danger in alarming terms, he showed the love of God for them, how

he pleaded with them. "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." Then he held up before them, in the most terrible words that language could express, by pictured symbols of the siege, by the vision of God, by acted parables, their fate if they refused to repent: "The soul that sinneth it shall die." "The whole remnant of thee will I scatter into all the winds," "neither shall mine eye spare, neither will I have any pity." "Evil arrows of famine," "pestilence," "evil beasts," "the sword," "furious rebukes," "cities laid waste," "melted as silver is melted in the furnace," "destruction cometh; and they shall seek peace, and there shall be none,"—all these and more, repeated over and over again, were placed in their downward path, crying with all their might, Turn back, Turn back, Turn ye for why will ye die! The people did not take warning. Nebuchadnezzar had begun his great siege. It was now too late. The warning bell ceased to ring. Ezekiel 24 was written on the 10th day of the 10th month, 583, the date given in 2 Kings 25:1, for the commencement of the siege of Jerusalem in Zedekiah's reign.

#### The Vision of God

The Vision of God. "Now and then a great experience comes, unexpected and unsought. It touches the greater chords of the soul, and lifts it above the common level of emotion, outruns all former knowledge. . . . But what other experience is like that of the personal disclosure of God in the soul? . . . There comes an hour to some, to many, of transfiguration. It may be in grief; it may be in joy; it may be in the opening of the door of sickness; it may be in active duty; it may be under the roof or under the sky, where God draws near with such reality, glory, and power that the soul is filled, amazed, transported. All before was nothing; all afterwards will be but a souvenir. That single vision, that one hour, is worth the whole of life, and throws back a light on all that went before. It . . . gives to the soul some such certainty of invisible, spiritual truths as one has of his own personal identity. When one has had this hour of divine disclosure of full and entrancing vision, it never can be retraced, or effaced,

or reasoned against, or forgotten."—Beecher.


But the vision is not all. "God's plans, even in the call of a prophet, never come to effectiveness until they find their lodging place in human endeavor; or, to put it from the other side, man never attains to intelligent contact with God or proper understanding of God's will until through his heart and through his effort he is found where God's call can be heard and where the hand of God may be felt when it is laid upon him."

And where the call has come there must be no holding back. Whether they regard what is said by thee or not; whether they even listen to thy words; whether, even, thou must suffer for thy labor for them; when the word of God is in thy heart and soul it must come forth, for God himself does not cease to plead with men, however they treat his pleadings.

#### Modern Applications

God never lets his children go headlong to destruction without ample warning of where they are going, and urging into the right paths. These warnings are given because he loves us. God shows his goodness—never hate—when he warns men against their evil courses; when sin is followed by punishment. Punishment is never so great an evil as sin. A man who had committed crime after crime, and for them had suffered many terms of imprisonment, and other punishments, told one with whom he was talking that no punishment he had ever endured, or could imagine, was so great as the evil of being what he was.

God gives his warnings in our bodies, by sickness, pains and weakness, against courses which will ruin the body. He gives warnings to the soul by the pangs of conscience, by troubles and afflictions. He warns our country, by discontent, internal commotion, by strikes, outbreaks, anarchies, war, against the oppressions, inequalities, luxury, irreligion, injustice, which will bring final ruin unless we turn from them. It is not that God actually and directly causes so many of these things. But "he maketh the wrath of man to praise him"; he overrules what was meant by the evil men to the good of those who love and obey him he uses the evil results of sin, coming in the natural course of things, to show the evil of sin, and to urge to a change of life. —From Illustrated Quarterly.

<b>E. M. RIDDLE,</b> President Warsaw, Indiana	<b>CHRISTIAN ENDEAVOR AT WORK</b> 	<b>GLADYS M. SPICE,</b> General Secretary and Treasurer
<b>F. C. VANATOR,</b> Associate Peru, Indiana	Young People's and Junior Topics in <b>THE ANGELUS</b>	2301 13th St., N. E., Canton, Ohio

## Reports from Christian Endeavor Fields

### CHRISTIAN ENDEAVOR AT PHILADELPHIA FIRST CHURCH

Dear fellow Christian Endeavorers:

Although the First church in Philadelphia has not been heard from, we are still endeavoring for Christ and the church. Our most important work, outside of our Sunday night meetings is the Brotherhood Mission of this city. Once every month our Senior Society takes charge of the services there. We supply the speaker and the music. It is our great joy to see those men

give their lives to Christ, who changes them completely.

At Christmas time we contributed \$10.00 to the Kentucky Mission and wish it could have been more.

As the hot weather comes on, our Junior and Intermediate Societies close for the summer. However, that doesn't stop our Intermediates, as we expect to see them come out to our Senior Society meetings. We have a live and busy Intermediate Society, carrying away the Banner from the

Intermediate Philadelphia Society of Christian Endeavor several months ago, by their attendance (assisted by the members of the church) and their percentage.

Our Juniors also are very active under the leadership of Miss Ruth Blue. Each one is willing to take part and give their best to the work.

With interest we read of the successful reports from our fellow Brethren, and trust we might all remain faithful to Christ and the church.

In his service,

MISS LAURA BALDERSTON,  
Secretary Senior Society.

### OUR DAILY BIBLE-READING

In our pledge we promise to make daily Bible-reading the rule of our lives. How shall we go about it? First, by setting aside a regular time and place for the read-

ing; if we do not do this, our work and play will certainly crowd it out. Then we must form a plan for the reading, so that we can have a sense of progress and be interested in what we are doing. If you have not read the Bible through, that is the way to begin. If you have done so, then take some one book of the Bible and read it through until you feel thoroughly at home in it, at the same time using a good commentary to explain whatever you come across that you do not understand. Bible-marking is an efficient aid to Bible-reading; whenever a verse or a passage strikes you as especially helpful, indicate it on the margin of the book, and often go back to it. Commit to memory many of these verses and passages. The time you spend in reading the Bible thus carefully and thoroughly will become before long the happiest time of the entire day.

EARL W. L. MOSS.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
WILLIAM A. GEARHART  
Home Missionary Secretary  
1101 American Savings Bldg.,  
Dayton, Ohio

### Argentina, South America

During the month of May I have been preaching in the southern part of our district. First I went to Huinca Renanco where I found Brother Sichel and family and Brother Zeche well and the work growing. The hall was filled every night and ten made confession of conversion. It would be expedient to enlarge the hall at this place if funds permit. Brother Sichel has been making some improvements to the property and it has become a valuable property as it is in the center of a large and growing town. The provincial bank has been located just across the street.

From Huinca Renanco I went to Pico, sixty miles further south in the great Pampa. This is another place which twenty years ago did not exist and is now a town of over fifteen thousand, and in a few years will have double that number. I was glad to accept the invitation to visit this place because here is one of the most flourishing missions in the country. These new pampa towns have a larger European element and the people have gotten away from their fanatical grandmothers and other relatives who in the older towns hinder the conversion of the young people. But Pico is fortunate in having a very able pastor, both consecrated and active; a good preacher, a good singer, a good organizer and an untiring personal worker. We had from 150 to 200 in the congregations here and more than twenty-five conversions. This work is under the direction of the Christian Alliance with which we are cooperating. The snobbish aristocratic class is only beginning to be assertive here and it has been easier to reach the middle class on that account. Eighty percent of the people own their own homes and they are learning to give to the work. They are paying for their own property by monthly installments, but the pastor thinks it will be a long time before the Argentine missions can be self supporting. Those who have their homes generally have them on the long time payment system and there is not the prosperity here that there is in the homeland. There is a great deal of atheism, anarchism and spiritualism. There are cases of plain demon possession.

One Sunday an anarchist, ignorant and immoral as they generally are, was making

a speech in the plaza in which he attacked the mission, saying that only women attended, and that the pastor and I were making fanatics out of them. One of the members, a vegetable grocer, called him down saying, "All that this man has been saying are pure lies. When he came to the mission he saw just as many men as women there. I have been attending for six years and when I began to quit drinking and smoking and the rest of my vices and that represents a saving of eight dollars a week for my family." Here the anarchists

tried to make him hush but he called out, "I make you this challenge and I defy you to take it up. Bring me all the bad debts of the mission members and I will pay them if you will pay me all that the atheists and anarchists owe me." That was a good testimony and no one accepted his challenge.

On account of few trains and bad connections I could not remain more than several days in Laboulaye on this trip, but I was impressed more than ever with the need of a building on our property there. Satan has provided so many attractions for the children elsewhere that if the mission does not provide a social center for them it is very difficult to reach them. There are a number of new people interested here, but Brother Iztueta complains that the priests are very astute and very active and are making his work hard.

On returning to Rio Cuarto I was called at once to Deheza to assist in the funeral of one of our leading members there. Brother Sotola is in poor health. He says that in Cabrera he has succeeded in getting four new families to attend.

I am now helping in Rio Cuarto again while Brother Romanenghi has gone to Rosario to preach for a week or more. We have a group of twenty-five members from Rio Cuarto there and they are trying to sustain a mission in a district where there is no other. Here in Rio Cuarto as elsewhere the cold weather is telling on the attendance. The poor people are not prepared for cold weather. The streets have been torn up for a year putting in sewers, and the work will not be finished for another year or more. We are planning for more personal work, but we are so few. If it were not that the Lord is great we would be but a ripple struggling against the waves of sin. Pray for us.

C. F. YODER.

### News from Our African Missions

Yalohe, par Boali, par Bangui,  
Afrique Equatoriale Francaise,

April 21st, 1929.

Dear Evangelist Readers:

It has been a long time since I have had the privilege of writing you and in that time much has happened. No mail has arrived in the interval, the last news from the outside world having been received on March 13th. Our Bassai friends, who were here for our conference of which I will write later, were also hungering and thirsting for news, likewise the Bellevue missionaries. We have however been better able to endure the prolonged wait because of the fact that conference intervened. On Saturday evening, April 6th, the automobile arrived, bringing with their necessities for travel, the conference delegates, Mr. and Mrs. Jobson, accompanied of course by Joseph Roger, and Mr. Kennedy. Bassai station was temporarily closed in order that the delegates might attend the conference. It being thought unwise on account of local conditions to close Bellevue Station for the conference, Miss Myers went to Bellevue to stay with Mrs. Kennedy in order that Mr. Kennedy might be released to represent Bellevue at the conference and field council meetings.

Mr. and Mrs. Jobson, and Joseph Roger, now a sprightly child of eleven months, were housed with Mr. and Mrs. Foster. Mr. Kennedy occupied one of the rooms in the

still unfinished new house. Conference opened on Sunday afternoon by an able sermon by Mr. O. D. Jobson. The evening was spent in social intercourse and arrangements were made for the following week's services:

Three meetings for prayer were held daily. One at 6:30 A. M., one at 9:30 A. M., one at 3:30 P. M. The evening was reserved for the presentation of various subjects,—"Tithing in the Native Church," "The Subject of the Native Workers by the Native Church," and other subjects were ably presented by various conference members. By tacit agreement the usual ten days was reduced to eight, inasmuch as it was necessary for the delegates to hasten their return toward the depleted or vacant stations. On Friday morning the business sessions of the conference commenced, the conference now resolving itself into a field council in which all the delegates except Joseph Roger took an active part. Many important questions were considered and some important decisions rendered. Most of the questions considered tend toward the establishment of our native churches on a self-supporting, self-governing, self-propagating basis, leaving the sources of foreign money to the larger fields of supporting foreign missionaries, opening new stations, etc.

Mr. Kennedy preached the closing sermon of the conference on the subject, "The Fullness of Christ," and the evening was again

spent in that fellowship so precious to missionaries who meet but occasionally.

Early Monday morning the delegates departed to their respective stations and the Yaloke missionaries settled down to the regular routine of their station work.

The dispensary and hospital at Yaloke are having perhaps the largest number of patients in our history. Patients come from a distance in groups, besides the regular miscellaneous daily demands which are made upon us by patients living nearby. Yesterday morning a group of Yaws patients came, this morning a large group of lepers, etc. Everyone of these patients hears the gospel, comfort and help are administered to all, and healing to some. The detailed annual report of the field medical work will doubtless be published in due time, but we would like to recount here the sad fate of one of our patients not therein mentioned.

She was a woman of past middle age who

had borne eleven children. As one of the incidents of the war which still continues, her son was shot down beside her, and another son wounded. She herself was shot through the hand, taken prisoner, and finally delivered to us for treatment. She was cared for some time in the hospital, then escaped. One of her "sons," that is the son of her husband by another wife, is one of our Christian schoolboys, Paul. He brought her back after her first escape, but her mind seemed distracted or crazed by her grief. She escaped again in the middle of the night. Not being able to find her it was necessary for us to report the escape of this prisoner to the sergeant by whom she had been delivered to us for treatment. The sergeant regretted her escape, as he had intended to release her immediately upon her recovery. We next heard of her pitiful death. Returning to some of her

(Continued on page 15)

ing rather slowly. I hope this is not an indication that the total results will be small. We are so anxious here to make next year the best thus far and I know we shall be cramped for money unless everyone does his duty.

Professor Melvin Stuckey, professor of Religious Education and Miss Anne Brauer, teacher of Piano, were married recently in Chicago. They will reside in Ashland. Mrs. Stuckey will continue next year as teacher of Piano.

EDWIN E. JACOBS.

#### ON THE ROAD

This is being written en route to Bellingham, Washington. Mrs. McClain and I left Los Angeles day before yesterday by automobile and we are now in Marysville, which is a prosperous looking little city north of Sacramento. Just finished lunch. Mrs. McClain is enjoying a siesta on the lawn of the city park, and I am wielding my pen. (I hope the editor can read this. Using a typewriter constantly does not improve one's penmanship. We have a tendency to lose that which we do not use. Stenographers and dictaphones bid fair to make penmanship a lost art, unless we do something about it.)

At Bellingham I am scheduled to deliver a series of addresses to the Washington State Christian Endeavor Convention which convenes June 20-23. From Bellingham we go to Spokane where I shall speak for our own Brethren conference. Then I return to Long Beach to speak at the Southern California Conference, July 17-20. We expect to spend some days in the Olympic Forest, at Crater Lake and other places. Of course, we carry the "old fishin' pole."

Some Brethren Students

On the evening before we left Los Angeles, the Bible Institute held the annual Com-

### NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



## ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

BEAVER CITY, NEBRASKA

This church is far removed from the centers of our work and is somewhat isolated from other churches. At one time we had a good strong congregation here, but it has suffered from deaths, removals and local difficulties, and has been greatly weakened.

We have a good building and parsonage at this place and there is no reason why this work should not be built up in time and made a good strong aggressive church again.

Brother Flora is the pastor and they are slowly gaining ground and the future looks better than it did. They feel keenly the loss of the men who formerly bore the burdens and led the work. The Lord always raises up men to fill the ranks, if we do our part and are loyal to his cause.

I was well received and Brother Flora did all he could to make my stay pleasant and assist in the canvass.

The total gift from here was \$335.00.

W. S. BELL.

#### NEWS OF THE COLLEGE

The summer school is larger than at last writing; there are now 335 enrolled. This is somewhat more than our capacity. Miss Jaderquist, teacher of Voice, has resigned, and we have filled her place, Miss Hurdle of the Chicago Musical College having been employed.

A recent letter from Dr. Bell describes some of his work in the Maryland-Virginia district, where he expects to finish soon.

The seniors of this present year who were seeking places are now mostly placed, only a few remaining who are still seeking employment.

Two of the new men employed for next year have been here looking for a house. There is still one place to fill. It has not been an easy matter to get just the kind of men we desire here.

The Summer school will close one week before Conference, so that we will not be

so crowded here this year. However, we began a week too soon and it looks as if next year we would have to begin a week later. If so, those who set the date for Conference should keep this in mind.

The Educational Day offerings are com-





ment. In spite of the efforts of those who did their best to disrupt the school during the past year, we graduated a fine class of ninety-three students. Ten of these are members of the Brethren church. For the first time, diplomas were given to three members of the same family. These were three Brethren from Lost Creek, Kentucky—Lucinda, Clyde and Sewell Landrum. Another Brethren girl, Verna Remple, is the youngest student who ever received a diploma from the Bible Institute. I am sure she will not mind if I tell her age—seventeen—which is one year beneath the required age for entrance! Her sister, Edna Remple, acted as my secretary during the past year. Two of these Bible Institute graduates are planning to take up work at Ashland this fall. They are Lucinda Landrum and Ruby Bowman. And there may be others. Pray for these young people, that God may guide them into places of usefulness.

#### Strange Ideas of Christianity

Last evening we stopped in Stockton to get some road information at a service station. The man in charge was very indignant concerning half a dozen young boys and girls who were piled in a one-seated Ford in the indiscriminate fashion of the present day. They had stopped for gasoline and were swearing and smoking cigarettes while being served. The attendant remarked to us that he had three children of his own and that if he ever caught them with such a gang someone would get hurt! He added that, in his opinion, the greatest curse these modern youngsters have is their parents! He was not far wrong at that.

During our conversation I asked him if he was a Christian. He answered that he thought he was, but didn't suppose I would agree with his view of the matter.

"Well," I said, "suppose you tell me what a Christian is, and we shall see how far apart our ideas are." His definition was interesting. "If you come into this service station," he said to me, "and ask for two quarts of good oil and five gallons of gasoline, I would give you exactly what you asked for; that is why I believe I am a Christian." "Now," he added, "I can tell by your face that you think I am wrong."

"Yes, you are wrong," I answered; "Even a pagan who has never heard of Christ might be an honest man. A Christian is a man who knows he has sinned, realizes he needs a life and power he doesn't have, accepts Jesus Christ as Savior and Lord." But he was inclined to argue the matter. So I gave him the words spoken by Christ himself, and asked him whether he didn't think that the Founder of Christianity ought to know more about the matter than any of the rest of us. He guessed that was right, and we parted after I had urged him to accept the gift our Lord offers to men.

I mention this incident because this man's ideas of Christianity are typical of the man of the street (And also of some men in the churches.) Until we have learned that salvation is the free gift of God to those who believe, that man can do nothing for salvation except to take the gift from God's hand, we know nothing at all about Christianity.

ALVA J. McCLAIN.

#### OAK HILL, WEST VIRGINIA The Switzerland of America

Quite a time has elapsed since we have sent in a report from here. Had there been nothing to report there would have been

some excuse for not writing, but that has not been the case. We have just permitted the reports to be neglected because of much activity. A special Easter pageant was presented by the folks here, which was well received by a house filled to capacity. This was well presented and gave an indication as to the talent here for a musical production. Two have been baptized and received into the church, others are waiting baptism. The mention of our call for the seventh year as reported in the local county paper appeared in the Evangelist. Naturally we appreciated the confidence manifested by the call as it came with such strength for the seventh year. The work here has not grown beyond the field as there is a field here really limited only by the one who is on the job.

The one outstanding event of the month was the entertaining of the Conference. This was especially well attended and as far as we know the best attended of any we have witnessed during the six years we have been in this district. Eighty-seven

---

#### DEDICATION

*Father, let me dedicate  
All this year to thee,  
In whatever worldly state  
Thou wilt have me be!  
Not from sorrow, pain, or care  
Freedom dare I claim;  
This alone shall be my prayer,  
Glorify thy name!*

—Lawrence Tuttielt.

---

people from outside of the state wended their way to Oak Hill for the enjoyment of the trip, the conference and the hospitality of its citizens. People of various churches threw open their homes and did everything possible for the visiting delegates. If there were no other results or benefits the value of the conference to the Oak Hill church and the community would be difficult to estimate. The best spirit prevailed and as far as we know each one who came had a pleasant as well as a profitable time. From a viewpoint of the city at large they had a splendid impression of those who constitute the workers of the Brethren church in the Southeastern District. The interest of the conference kept up until the closing of the session on Thursday night, with a full house. Some said that this was the best of the conference. Like a certain advertised commodity, "it was good to the last drop."

Dr. W. S. Bell remained over from the conference and spent several days in the congregation, preaching the next Sunday morning and showing the College pictures on Sunday night to a large and appreciative audience. Dr. Bell's visit was very much appreciated though at the present we were not able to do as much as we desired for the work he represented, the people having obligated themselves to the limit on the financing of the church building.

The work and interest of the church is very good. The future has not yet lost its golden glow after a number of years service. Tomorrow looks better than today. Plans have been made for the meeting this coming October when Brother Charles Ashman will be with us. There is no reason that we can see for not having a splendid ingathering.

Quite a number of the folks here are already planning for National Conference. So we presume that Oak Hill will be well represented as usual.

We read with interest the progress made over the brotherhood and wish to be remembered as we continue to sow and reap in this corner of the vineyard.

FREEMAN ANKRUM, Pastor.

#### THE DEMANDS OF RELIGION

Every once in a while the follower of Jesus Christ needs to remind himself that his religion makes certain very positive demands of him. It is true that it comes to him with offers of comfort and joy and deep satisfaction such as he can attain unto through no other medium, but not only does it give to him rich and full and abiding treasures of hope and gladness and strength, but it makes as well certain rather imperious demands of him. The religion that tries to take more than it seeks to give would have difficulty in proving itself a religion worthy of the Christian name.

This human life of ours has its evils and its ills, and the man who would claim to be a follower of Jesus Christ cannot by any possibility justify himself in anything like indifference to all these. Jesus himself was mightily concerned about them, even about such things as disease and ill health, and gave of his time and strength and infinite patience throughout much of his ministry to the healing and bodily restoration of the people. Sometimes we find it easy to think that other people's diseases and discomforts and disappointments may work out to their spiritual good and therefore that we may be somewhat indifferent toward them, but we didn't learn that habit from our Master. Apparently he was never indifferent to anything that affected the well-being of the people even in a physical way.

And if he teaches us that we as his followers have a duty to perform in relation to these more physical ills of life, surely he would teach us that our duty is equally plain in regard to ills and evils of a still more positive character. There are diseases that ruin the bodies of men, but there are as well ill things in the world that ruin the minds of men, too, that destroy their liberty and opportunity and corrupt their souls. And against all these things the whole spirit and teaching of Jesus tell us we as his followers must wage a relentless warfare. There is, therefore, a place for militant Christianity, and so long as sin and wrong and injustice are in the world there will continue to be a place and great need for it. And the man who insists on basking himself in the comforts and satisfactions of his religion and refuses to listen to its call to service and sacrifice and broadening human fellowship and love is denying something that must always be very fundamental in that religion. Genuine religion does bring its great comforts to a man's soul, but it brings its great dissatisfactions as well, so long as we are living in a world in which there are so many things that hurt and spoil and mar and make ugly the lives of men.—The New Outlook.

#### OF INDESCRIBABLE VALUE

Under the title, "America's Greatest Steamship Operator's View on Prohibition," the "Manufacturers Record" publishes the following interview with Capt. Robert Dollar:

"When I took over a fleet of 20 ships, five



years ago, any number of persons, all kinds of people, told me I could not run them successfully unless I served liquor on board. Not a drop of liquor ever has been served on one of those ships—and they are running still, and the passenger list always is filled. If ever I have to turn bootlegger or serve liquor on my ship, I'll give up or go broke—I don't do it. And what kind of a man would I be if I carried liquor on my ships and at the same time said to my officers and men, 'Any one of you who takes a drink of liquor will be fired instantly?' No, sir; my ships never have carried liquor and never will.

"I was banished from my home—from Scotland, my native land—at the age of 13, by liquor. Our family had a sad experience with liquor and at 13 I left home, and I vowed then and there that never would I touch a drop of liquor, and I never have. In my long life in the lumber business and the shipping business, I have seen hundreds of young men—fine young fellows, with every prospect for fine, useful lives—absolutely destroyed by liquor. Young fellows who started with me, but took to liquor, went into the gutter. All my life, from boyhood, I have seen closely the wretchedness that liquor causes.

"Prohibition has been a Godsend to this country, and above all to the poorer people. And, most of all, it has been of indescribable value to the women and children of the country. It is the women and children who suffer most, in the end, from the effects of liquor on the men, and prohibition has spared the women and children an indescribable amount of suffering. Under prohibition, money which went to the saloon and the liquor seller goes to the stores for clothing for the women and children; it goes into the savings banks by hundreds of millions of dollars each year; it is invested in automobiles and other recreations. Prohibition is a Godsend to this country."

## PLENTY OF DRUNKARDS

Boston Post Editorial

With so many explorers of experience available here in the United States it might be a good idea to arrange an expedition to solve one of the greatest mysteries of modern times—to find the one drunken Frenchman no American traveler has been able to discover.

A long procession of tourists returns from Europe each year to solemnly inform the ship news reporters in Boston or New York that, having spent many weeks in close contact with the liberty-loving French people, they "never saw one drunken Frenchman." They contrast this experience with the ease with which drunkards may be discovered in American cities.

But the police of Paris have no difficulty in discovering drunken Frenchmen. And one has to be good and drunk in Paris to attract the attention of the police. Arrests for drunkenness in Paris per 10,000 population are three times that of New York, the wettest city in America.

In Paris, the arrests per 10,000 of population have averaged about 50, in the past few years. In New York the average is about 15 per 10,000.

And, whereas, in Paris the police are inclined to leniency in enforcement, the New York police have been much more strict since prohibition.

In Greater London the convictions (not arrests) for drunkenness have ranged from

48 to 50 per 10,000 in the past few years. In Edinburgh, Scotland, the ratio is startling as compared to New York. Edinburgh, arrests for drunkenness have gone as high as 153 per 10,000 in the last ten years. New York's high mark since prohibition was 18.34 arrests per 10,000 in 1924.

The figures show glibly repeated statements that European countries, with their wholesome beer and wine available to the citizens at reasonable prices, are not troubled by the problem of the drunkard, to be entirely untrue.

Drunkenness is a grave problem in practically all European countries. It is particularly so in England and France.

Those American travelers who have been unable to spot a drunkard in France ought to team up with some of our rabid drys here in America who are blind to the number of our local inebriates.

## DRY SENTIMENT GROWS

"The growing strength of the anti-alcohol movement in Great Britain may be estimated from the fact that the total abstainers in that island are now reckoned at no less than 10,000,000 out of 43,000,000 inhabitants, while another 10,000,000 expended only negligible sums for alcoholic beverages, according to outstanding statistics like Professor Bowly and Sir Josiah Stamp," says Ernest H. Cherrington, General Secretary of the World League Against Alcoholism. "This growing sentiment against the use of intoxicants has caused the beer consumption in England to decrease about 21 per cent in 1927 from the last complete year before the war, 1913 while the consumption of spirits in the same period has decreased 52 per cent. The natural consequence has been that convictions for drunkenness have fallen to about one-third of what they were in 1913. Full licenses to sell liquor have been reduced 11 per cent and licensed premises are now allowed to be open less than one-half the time permitted in 1913. These straws indicate the direction in which the wind is blowing in Great Britain.

"That the liquor group recognize that a crisis is approaching, is suggested by the contemplated joint advertising campaign of the brewers 'to make the people drink beer. The increasing use of automobiles has been a significant factor in the promotion of total abstinence, while temperance teaching and specialized educational work treating of the evils of beverage alcohol has greatly encouraged the growth of anti-alcohol sentiment throughout Great Britain.

"The fact that Great Britain's drink bill for 1926 was £31,300,000, indicates a per capita expenditure of approximately \$65 for every man, woman and child in the country, deducting the total abstainers and the 10,000,000 whose drink bill is negligible. Although this is a reduction of £15,000,000 from the drink bill of 1925, it nevertheless represents a dangerous drain upon the income of the nation.

"Many of the industrial leaders of England and Scotland recognize the fact that the economic welfare of their country depends upon the elimination of the drink evil. As former Premier Lloyd George warned his countrymen some years ago, a drinking England can not hope successfully to compete with the sober workers of the United States."

Get the listening ear before you get the speaking mouth.

## FAMILY RELIGION IN DEMAND

One of the discussions that awakens genuine interest in thousands of hearts today is the problem of home religion as it relates itself to morals and devotion. The programme of modern life is most demanding and threatens the exclusion of the higher things of the soul. There seems no clear moment when a break with the routine is possible, where one may stop, and look and listen, to that world of infinite interests within, which we call the realm of the spirit. We are told that family prayers, as our forefathers conducted them, are no longer possible. That may or may not be true, but it does not determine our relations to family prayers as a sacred habit, with centuries of blessing behind it. Any way, there are no rules for family worship, which bind us to one form only. Some of us remember the wholesome practice in an old-time custom of having a long Bible chapter, a hymn or psalm and then the formal prayer as the family knelt in a semi-circle about the hearth-stone. The influence of that unbroken habit is too sacred for words. The holiest things of life linger with those memories; but the practice need not be abandoned because that custom is forbidden in many homes by the imperative train schedule, the incessant telephone interruptions, the changed social life for our young people, and long working hours for the household.

In many hurried homes this following simple custom is found a helpful and uplifting influence and is possible in every household. Following either the morning or the evening meal, while the family is still seated about the table, the copy of the Bible kept at hand for this special purpose is brought into service. Some families follow the daily readings of the International Sabbath school lessons; some take a Gospel, or Epistle, or one of the Prophets, chapter by chapter; some read an entire chapter, others a section, and others still a few special verses, after which all bow their heads while the leader offers direct, earnest prayers. Young people going out for an evening's social life, just away from such an influence would not find it easy to go into sin. Where the more formal habit known to our forefathers has seemed impracticable, this simple service has proved a most precious and helpful moment in the life of the family.—The Presbyterian.

Youth cannot begin too soon to recognize the truth that the world is temporary and therefore that worldliness is worthless.

## NEWS FROM OUR AFRICAN MISSIONS

(Continued from page 13)

sons still hiding in the jungle, she was accused of having through demon possession caused the death and injury of the two brothers. Therefore the accusing son buried her alive. But while the grave was being dug the younger son, in whom a spark of filial love still existed, cried, "Oh, don't kill mother. Only give her poison!" The child referred to the well-known poison ordeal in which the victim if innocent, is supposed to vomit the poison. The child's intent was to save his mother's life as with true childish faith, he believed his mother to be innocent. Skilled in all the arts of devilry, though only a heathen child, he ran quickly procured and prepared the poison, and returned with it in a gourd to his

mother's side, the grave not yet being completed. Here stories differ. One says that she was permitted to drink the poison, another that the elder brother denied her even this doubtful heathen mercy. However this may be, she was now thrown alive into the grave, which was quickly filled, the sons and their friends stamping upon it in diabolical frenzy. They justified themselves by the thought that they had disposed of one more evil spirit. Could anything be sadder? How deep are the depths of darkness when the loftiest appeal a child can make for mercy is, "Oh, don't kill mother. Only give her poison." It reminds one of the cry of the Uganda boy martyr before he was mutilated and burned, "Don't cut off my hand. Only throw me into the fire." How we praise God not only that he is merciful, but that his mercy endureth forever." This woman had heard the gospel but recently. She had made no open confession. Our hearts are wrung with anguish as we think of her fate. But she is gone. We must turn our attention to those who remain. May the heathen cry, "Don't kill mother, only give poison." It reminds one of the cry of the ing desire for the evangelization of these tribes to their uttermost borders, that among them the Son of God may be manifested, and being manifested may destroy the works of the devil."

Mr. and Mrs. Foster made a visit to the chapels in March. During their absence numbers were converted and one hundred and five were baptized.

An itinerating trip is planned for the near future by the Misses Tyson and Emmert.

Church activities on the station are also multiplying. Busy indeed are the Sundays at Yaloke now, with Sunday school at 7:30, inquirers at 9:00, Christian Endeavor at 2:00, Old Peoples' class at 3:00 and Women's Class also at 3:00. With a morning service every day in the week followed by dealing with seekers of the Lord Jesus, with an evening service daily except Saturday which is reserved for examination of candidates for baptism, with communion service monthly, preceded by an examination of candidates as to their spiritual fitness, Yaloke's church activities consume a large proportion of the missionaries' time.

School continues with not only day but evening classes. Many of the school children are earnest Christians.

In spite of shortage of workmen, Yaloke's first brick house is now nearing completion. Workmen have not yet come in since the war, but we are continuing in prayer that a more rapid building up of the station may be made possible by an increased quota of workmen.

We now have four full time evangelists, Yolo, stationed at Bozoum, and three who are assisting in the pastoral work of the Yaloke church.

The eight student evangelists are employed in manual labor, but have daily and weekly appointments, as well as six classes weekly. The evening classes for teaching to church members are also open to them, when their preaching appointments do not conflict. There are two grades as to advancement, each being equal in number. The four most advanced will doubtless be the first ones eligible to promotion as full-time evangelists.

Praying God's blessing upon you, and especially that you may labor and pray as is consistent in us who love his appearing.

Faithfully yours,  
FLORENCE N. GRIBBLE.

## OUR LITTLE READERS

### BLOW, WIND BLOW!

Blow, wind, blow, and go, mill go!  
That the miller may grind his corn;  
That the baker may take it,  
And into rolls make it;  
That the baker may take it,  
And into rolls make it,  
And send us some hot in the morn.  
And send us some hot in the morn.

—The Posie-Poetry Book.

### THE STORY OF SEKE

By Lois Johnson McNeill

My name is Seke, and I don't know how old I am. But my mother tells me that I was born during the days of the war, so maybe you can count how many years ago that was. My father died ten moons ago. A big tree fell on him while he was walking through the forest and killed him. My brothers are both married. One has three wives, the other, six.

When I began to creep a man came one day with a dog and some chickens and bought me. I didn't want to go. I was afraid and cried bitterly when they carried me from my mother, but nobody would listen. There were thirty wives in this man's town. His name was Amang, and his hair was gray and his skin wrinkled. He gave me to one of his wives as a slave till I should be old enough to be his wife.

I learned to grind the hard, dry corn between stones, and to make it into cakes. I shelled peanuts and roasted them. I learned to blow the slow fire into a blaze and to endure the smoke in my eyes. When the rice began to ripen in the fields I used to go and sit all day and frighten the birds away. It was hot sitting in the sun, but I never dared leave the fields, lest I should get a beating from my master.

Often I was sick, but nobody cared. There were jiggers in my toes, itch all over my body and in my hair, and on my leg was a big ulcer that hurt terribly. Around my neck there hung a tiny horn to keep the evil spirits away. This was all I had to wear except a bit of grass tucked into the string around my waist.

One day I came home from the rice fields, hobbling on my heels, because my feet were so sore. And under the eaves of the round mud hut which was my home sat a white woman. I had seen her once before when she had passed me on the big road, riding so fast in the noisy, red motor. She was talking with some of the wives of the town and was showing some pictures while she talked. She was wearing a dress, oh, so clean and white! I was ashamed of my dirtiness and tried to hide behind some banana trees, but she saw me and called to me. I came, and she didn't seem to see my dirt at all—only my itch and the sore ulcer. She said I could be made well and clean if I would come to her house. She asked me if I knew how to read and had ever read the Word of God. Of course, I had to say no.

And then a wonderful thing happened! She said, "Come on home with me and let me take care of you and teach you. Don't you want to?"

"Oh, ye—" I started to say, but just then I spied my old husband coming home from the forest with his spear and cutlass and with a monkey slung over his shoulders. I was too frightened to speak, but the white woman wasn't. She wasn't afraid even when he got angry and talked very loud and fierce. And in the end I went.

Now I have been in the mission school for two years. My ulcer is all gone. So is the itch. And I can walk straight, for there are no jiggers in my feet. And, oh, the beautiful things I have learned! How to keep the body clean and well; how to cook food and not let it get dirty; how to eat and how to sleep with plenty of fresh air in the house at night. And some day soon I'll know how to read the beautiful Bible. Best of all, I have learned to pray, and to love Jesus who loves me. And do you know—I asked him to save my mother, too, and he did. She has given back the dog and chickens and I'll never have to go back to that old man. Won't you children of across the sea pray now for the hundreds of other children who have not yet had anyone to help them and to teach them, and who are as unhappy as I used to be?—The Presbyterian Advance.

## ANNOUNCEMENTS

### OAK HILL, WEST VIRGINIA

The Oak Hill Brethren church will hold its communion service Sunday evening, of June thirteenth, commencing at seven-thirty. The usual invitation is extended.

FREEMAN ANKRUM, Pastor.

### CALL FOR STATISTICAL REPORTS

To the Brethren of the Brotherhood:

The National Statistician is becoming a bit anxious about this year's Statistical report. Have you made out and sent in the report for your church? Church officers, the reports should have been in my hands by June 15. At the present I have very few.

If you did not get the blanks write to the District Statistician of your District. The following are the men I am depending upon: South East District—John Locke, Woodstock, Va.; Pennsylvania—Herman Koontz, Masontown, Pa.; Ohio—L. V. King, New Lebanon, Ohio; Indiana—J. W. Clark, North Liberty, Indiana; Mid-West—W. H. Schaffer, Hamlin, Kansas; Northern California—W. A. Ogden, Fillmore, California; Southern California—John Lienhard, 1501 E. 59th St., Long Beach, California; North-West—C. C. Grisso, Sunnyside, Washington. These men are District Statisticians and are supposed to gather the statistics of the District and have kindly consented to work with the National Statistician. If the church Secretary or some church officer of each local church will cooperate in this matter of statistics we will be able to have a fuller report than in the past. The National Statistician compiled a report last autumn and it is given on pages 65, 66 and 67 of "The Brethren Annual." I am sure every one in the brotherhood would like to have each church reported at the National Conference and in the 1929 Annual. There is still time if you act immediately. This is a greater advantage to the local church than to the balance of the brotherhood, and we want you to have your just credit in the report. DO IT NOW, please, if you have not already.

GEO. E. CONE,  
National Statistician

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# THE BRETHREN EVANGELIST

## *Heart Throbs of Our Church Leaders*

### XV. IMPORTANCE OF AN EDUCATED MINISTRY

By Prof. Kenneth M. Monroe

A prime requisite of a growing denomination is an educated ministry. Three factors may tend to build one. First, an adequately equipped seminary building; second, competent instructors; and third, consecrated young men.

A great need of our Seminary is a separate building, properly equipped, where students may live, study and recite. Our prayer is that some Christian financier may make such a structure possible in the very near future. The teaching of the Seminary faculty intends to confirm and strengthen the student's faith in the Word of God, as an infallible guide for faith and practice and



especially accentuates Brethren doctrine and practices. A building and a faculty do not constitute a seminary. There must be young men, separated by the Holy Spirit, who desire knowledge, mental discipline and culture, as well as spirituality and a passion for souls, and are willing to give themselves

over to an abundance of hard work that they might be better able to preach "the unsearchable riches of Christ."

Young men, with the ministry in mind, we invite you to consider our Church Seminary as the place for your training. Come! Be with us in the fall!

Ashland Seminary, Ashland, O.

## Signs of the Times

by  
Alva J. McClain

(EXPLANATION—We discovered after last week's paper was published that Professor McClain's article entitled, "On the Road," which was run in the News Department, was intended for his regular department on this page of this week. But fortunately his sequel installment came to hand in time to go to press this week. This explanation is due Brother McClain, and we are sorry for the misplacement of his copy.—EDITOR.)

### FROM Hollywood to Bellingham

This is being written in Bellingham, Washington, an interesting city of 40,000 population, situated on Puget Sound only a few miles from the Canadian border. We arrived here yesterday afternoon after a very pleasant motor trip from Los Angeles.

Everyone ought some time to drive the Pacific Highway from Mexico to Canada. The entire journey—across desert, over mountains, along ocean and streams, through mighty forests and rich valleys—may be taken without leaving pavement except upon side trips, and even here the road is always well kept graveled.

Motorists are learning gradually that there is more to the West than California. Oregon, Washington and Idaho are filled with interest and beauty. It used to be "heresy" for a Californian to find any "good thing" outside of California. But today you may find even "Native sons" spending their summers in the cool, brisk climate of the Puget Sound country. Last night, at the close of my first address to the Washington State Convention of Christian Endeavorers, we found some friends of ours from Long Beach, Mr. and Mrs. Carpenter, members of the Brethren church there. They leave California every spring and head for this northern country. I have often remarked that for an ideal climate one should spend the winter in Southern California and the summer on Puget Sound.

### PLENTY of Room up here

One can scarcely realize how vast a territory is penetrated by the waters of Puget Sound. There is enough shore line here for summer homes for almost every inhabitant of the United States. And with an ordinary motor boat, one could probably spend a life time exploring the various coves, bays and islands. But it is not necessary to have a boat. There are ferries almost everywhere for the motorist who wishes to reach the islands and cross from one side to the other.

### A FLAT Tire

Yesterday we were waiting on the wharf at Port Townsend for the ferry to carry us to the famous Whidby Island. Just as the ferry docked, I heard the slow hiss of escaping air, an ominous sound to the motorist. I knew that if the tire went down before the gates were opened I could never change it in time to get on the ferry. And my engagement in Bellingham made it necessary to catch that ferry. The next few moments were anxious ones as I watched

the tire slowly collapse. But at last the gateman yelled, "Come on," and we drove on just as the tire gave up the ghost. (It was good California air, too.)

I then spent an interesting half hour jacking up a heavily loaded car and changing tires instead of watching the scenery. Everyone was very sympathetic. The engineer even provided a basin of warm water and Ivory soap for my hands. A deck-hand insisted upon helping, and before I could interfere nearly twisted a bolt off, trying to turn it the wrong way. He meant well.

### BELLINGHAM Hospitality

These Bellingham folks know how to make one feel at home. Upon arriving we found comfortable quarters reserved and waiting for us. We had just gotten settled when the bell-boy brought us a note of greeting from the officers of the Convention. Everyone has been very gracious. Our audiences have been interesting and attentive. The weather has been perfect. Yesterday afternoon, having a few hours of leisure, we drove sixty miles to the end of the road ascending Mt. Baker. We found snow fifteen feet deep and not a cloud in the sky to mar the view. I had heard of the beauty of this drive and had seen photographs of the snow-capped peaks, but the actuality surpassed all the descriptions. Did you know that the Holy Spirit is the great Artist who creates the beauty in Nature? Read Job 26:13. "By His Spirit he hath garnished the heavens."

### AN Alumnus of Ashland College

Yesterday we had the pleasure of again meeting an uncle, Mr. U. D. Gnagey, a leading attorney of this city. I use the word "again" advisedly. During our conversation, I told him that I seemed to remember meeting him once before. He remarked that I must have an excellent memory because at our last meeting I was just one year old. Mr. Gnagey is a brother of our own well-known A. D. Gnagey, and is an alumnus of Ashland College. He graduated in the eighties.

### INSTALLING an Indian Chief

Tonight the Convention closes, and tomorrow, Monday, is reserved for recreation. (Not a bad plan at that, to hold the delegates throughout the entire Convention.) An interesting program is planned. There are to be automobile drives, boat rides, field sports, stunts, a barbecued salmon dinner;

(Continued on page 15)

## Questions Answers

Conducted by  
J. Allen Miller

Readers are invited to send in suitable questions, which will receive consideration as space permits.

42. Please explain Genesis 1:28. W. A. S.

Verse 28 is a continuation of the creation account of Man which begins in verse 27. One must read not only the verse indicated but also the whole section from verse 27

to 29 and chapter 2:7ff. and 18ff. The creation of Man was a climax to God's whole creative work. The dignity, worth and high station assigned Man not alone in these creation accounts but throughout the whole of the Bible is most significant and meaningful. We have no right to be over-exalted in our opinions regarding ourselves as God's supreme creation on earth; but neither have we any right to depreciate and underestimate by a false attitude our high station as children of God by creation. This will be clearly seen when we are reminded that God made us in his own image and after his likeness. Verses 26-27. The Eighth Psalm is a fine Old Testament exposition of the dignity and destiny of Man. The writer of the Epistle to the Hebrews sees this high station of Man realized in Jesus the archetypal Man. What is the destiny of this Man whom God so created and endowed may be further seen from 1 Corinthians 15:45-49. There is a first Adam who was a living soul; a second Adam who was a life-giving spirit. There was a first man of the earth, earthy and a second Man who is the Lord from heaven. But I can not pursue this most interesting subject any farther. I must return to the question.

If now my questioner will read Genesis 1:21-22 he will see that after the creation of the animals there is not alone the customary mark of, divine approval in the words, "And God saw that it was good," but there is added in verse 22 a blessing in the words, "And God blessed them, . . ." The words of the blessing are expanded when we read them as pronounced upon the Man and his Wife as in verse 28. Man is not only to be fruitful and to multiply but he is to subdue the earth and he is to have dominion over all. We have perhaps in our own day just begun to tap the resources of the earth and the sky. The new forces and the uses to which man can put them have been potentially here since the dawn of creation. We are just now discovering them and how to use them in doing our work and making life tolerable and happy. The ancients thought the lightning was the thunderbolt of some deity's destructive wrath. We know it is God's wise provision for man's blessing. So with radium and all radio-activities just found. How infinite in wisdom was our Heavenly Father in his creative plans.

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## "Is the Peace Pact a Joke?"

We are informed by the Ohio Christian News that an article under this title has been prepared for the Prince of Peace Declaration Contest of the Ohio Council of Churches. The point made by the author is that a year after the signing of the peace treaty by which the nations agreed never to go to war again, they are still building bigger navies, recruiting larger armies, training young people in the art of war, and "blacklisting" citizens who dare speak out against war. All this feverish preparation for war makes the average man wonder whether the nations are taking their pledges seriously, or whether indeed they are still looking upon treaties as mere "scraps of paper."

This doubtful attitude of mind has been all the more intensified recently by the bill pending in Congress and sponsored by the War Department, making provision for the registration of all male citizens between 18 and 45, to be subject to call for military purposes when Congress shall declare a national emergency to exist, or conferring on the President the power to declare such a national emergency at his "discretion," and to conscript any individual registrant. It looks as though militarism were attempting to get a throttle hold on our government with the purpose that the peace pact might be allowed to slip quietly into the limbo of forgotten things.

But on the other hand there are evidences that the thoughtful, Christian citizenry of our land does not propose to allow such valuable peace machinery to be thrown into the discard without a protest. Church conferences and educational leaders are discussing the situation. Young people's gatherings are raising the question whether militarism or pacifism is to be our national policy. The religious press is wielding an ever widening and more pronounced influence against preparedness and in favor of peace. And intelligent leaders of churches and communities are becoming awakened to the seriousness of the situation, and to the responsibility of the church to build for peace and to oppose war. The inquiries reaching the Evangelist concerning the meaning of war maneuvers, military training camps and military building programs, are but indicative of the increasing interest being registered in practically all the religious publication headquarters, and point to the slowly rising tide in behalf of peace. Just the other day a prominent layman of our church stepped into the Evangelist office and seeing a display poster of the peace pact, asked where a copy could be gotten, or whether the editor would publish it. We have previously given it publicity in these columns, but we are glad to do so again by request. Here it is. Read it over, and ask yourself whether it is going to be allowed to be a joke, or whether it is destined by the encouragement of every peace-loving Christian to become a blessed reality.

### GENERAL PACT FOR THE RENUNCIATION OF WAR

Signed at Paris, August 27, 1923

The President of the German Reich, the President of the United States of America, His Majesty the King of the Belgians, the President of the French Republic, His Majesty the King of Great Britain, Ireland and the British Dominions beyond the Seas, Emperor of India, His Majesty the King of Italy, His Majesty the Emperor of Japan, the President of the Republic of Poland, the President of the Czechoslovak Republic,

Persuaded that the time has come when a frank renunciation of war as an instrument of national policy should be made ... Convinced that all changes in their relations with one another should be sought only by pacific means ... Hopeful that, encouraged by their example, all the other nations of the world will join in this humane endeavor ... Have decided to conclude a Treaty ...

#### Article 1

The High Contracting Parties solemnly declare in the name of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another.

#### Article 2

The High Contracting Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever

origin they may be, which may arise among them shall never be sought except by pacific means.

This is a most satisfying statement to all lovers of peace. But a mere declaration of this sort will not of itself do away with war. Many good people question whether war can ever be wholly done away, and they may be right. In fact, we are agreed that war can only be really and fully destroyed as the Spirit of Christ grips men's hearts and the teachings of Christ become the measure of the conduct of individuals and of nations. But while working to bring in the universal reign of Christ in the hearts of men, it is the Christian's duty to promote such proper humane measures as may be more or less effective in discouraging or lessening the chances of war. And men who believe more in the nobility of peace and the worth of human life than in militarism and "dollar diplomacy" have a right to expect that the influence of the church and of church members individually shall be on the side of those worthy agencies that are set for the promotion of peace and the destruction of war. And in line with this thought we would point to present signs of growing official sentiment in behalf of a reduction of armaments and a lessening of emphasis on military preparedness as being worthy of the gratitude and support of all peace-minded people. Present indications are that Herbert Hoover and Ramsey Macdonald are about to put a new seriousness and sincerity into diplomatic efforts in behalf of peace and disarmament.

## Making Cross-Bearing Easy

Cross-bearing has become a very common subject of conversation and it is often referred to flippantly. It has little real meaning to the average person, and even to most Christian people who speak of cross-bearing it means simply putting up with some rather insignificant thing that happens to be more or less disagreeable. Real cross-bearing is not common and few people know anything about it. The real significance of it has been almost wholly lost. Cross-bearing to Jesus meant excruciating pain and a horrible death, and he laid the necessity of cross-bearing upon his disciples. The last one of those to whom he talked understood what it meant. They knew that it meant possible death, and the doing of things that would cause great suffering and sacrifice.

Today we not only do not realize the seriousness of the task of cross-bearing, but we do not want to know or to experience it. We do not want to endure hardness as good soldiers of Jesus Christ, as Paul admonishes us. We want to make the Christian way easy. We like the name of cross-bearing, but we do not like the hurt or the hardship or the suffering of it.

We shrink from going against the current of popular opinion, lest we suffer the loss of a certain popularity. We shun the thought of opposing or refraining from that which the crowd sanctions, lest by any chance we heap upon ourselves ridicule. We are unwilling to approach that degree of consecration that would set us apart from worldly indulgences and despiritualizing agencies, lest our non-Christian friends cut us off from some of their ungodly revelries and social functions. We are unwilling to follow Christ too closely because it would mean the denial of self in many respects and the sacrificing of many things that we have set our hearts upon. Sacrifice comes hard and the cross is heavy and we are unwilling.

Not only in the matter of worldly indulgences do we shun the cross, but in the demands of service and the pouring out of life's energy for the cause of Christ. Our services are so ordinary and our contributions to the forces of righteousness are so meagre! We give just the left-over of our time and the fag-ends of our talents and powers! We are so inclined just to potter along with the little, easy things, shunning the hard tasks, and doing only half-heartedly what we cannot escape from. So few are willing

to give God their best, and to fairly pour out their lives in sacrificial service. That is hard; it means real cross-bearing and we are unwilling to endure it.

We like to flatter ourselves that we are bearing our crosses, but we seldom really are. We cannot be said to be bearing our crosses when we persist in shying at all hardship and sacrifice in our Christian lives and service. It is not the spirit of cross-bearing to complain of the hurt of the ordeal, or to insist that our crosses shall be made easy, or that they shall be of our own choosing. Christ has promised that our crosses shall be made easy, and our burdens made light, but not by slighting and avoiding them, but by undertaking them willingly, courageously, in his strength and power. It is to the industrious, the hard workers, the enduring, the heavily laden, that he says, "Come unto me, . . . and I will give you rest." Those who are not unwilling to bear the burden and heat of the day, who do not shrink from the path of duty that is strewn with self-denial and suffering, pain and persecution, he invites to find relief in him who is inexhaustible in strength, unsearchable in wisdom and never tiring in patience. They shall discover thereby, says he, that "my yoke is easy and my burden is light." That is the only way to make cross-bearing easy.

## EDITORIAL REVIEW

There can be no true faith apart from obedience.

God puts every possible hindrance in the way of men who go the downward road of sin and destruction.

If you sometimes become discouraged in the Christian way, be assured that God never leaves any obedience unrewarded.

In this day when leaders of other religions are seeking to enter into a bargain with leaders of Christianity, we need to sound the warning, "Beware of substitutes."

The peace that Christ bestows "passeth all understanding," but we do not need to understand or to analyze it to possess it; we need only to accept and to enjoy it.

"The way of the transgressor is hard," but that is not an evidence of God's severity, but rather of his lovingkindness; he makes the way hard so that men will turn from it and walk in the way that is truth and life.

Brother Miles H. Taber, who recently took charge of the work at Leon, Iowa, has been well received by the people there and is pleased at evidences of their loyal support. He says: "Attendance is good and we are enthusiastic about the outlook."

We do well to work for the destruction of the institution of war and the enthronement of policies of peace in international affairs, however, we must never forget that sin cannot be merely hushed or quieted out of the human heart, but can only be extricated by the power of the cross, and that true peace, the peace that passeth all understanding, is the gift of Christ.

We are in receipt of a copy of an excellent program for the Northwest District conference, held at Spokane, June 26 to 30, when Prof. Alva J. McClain was the special speaker. The pastors are not numerous, but the pastors' wives are capable and add to the number on the program. Mrs. C. C. Grisso and Mrs. Fred V. Kinzie made important contributions. Doubtless we shall have a report of the conference at an early date.

This week Dr. W. S. Bell, Endowment Campaign secretary, reports for Mulvane, Kansas, one of our small western churches, and one that has been hard hit financially, but also one that is persevering in its work with courage and faith. Brother Claude Landis is the pastor and is showing himself a worthy leader of this group. Their gift to the Endowment Fund was \$305.00, putting the total amount at \$212,376.20.

Mrs. Orville D. Jobson writes a letter this week to the little folks in behalf of the little black boys and girls of Africa. In a note accompanying her letter she says, "We are happy and thankful that the people of the Karre tribe were not drawn away by the false teaching. . . . The work is going nicely here (Bassai Station), although our force is somewhat depleted at this time." We are sure the older readers as well as the children will enjoy her

letter. The marker mentioned and placed at our lamented Brother Gribble's grave was the gift of the First church of Philadelphia.

A recent note from Brother A. L. Lynn, pastor of the church at La Verne, California, informs us that at their communion service just held they had "the largest attendance in the history of the church." It is encouraging to learn of the places where the people in large numbers prize this sacred service. All too many are rather indifferent to it. That service with all of its richness of teaching and important implications rests at the center of the Brethren plea. To neglect it is to neglect one of the outstanding reasons for our denominational existence.

Dr. J. Allen Miller writes urging support of Shipshewana. We are glad to call attention to his statement and to add a supporting word. We recently heard Prof. R. R. Haun outline the program and advantages of the Shipshewana camp, Dr. Bame speak of its importance and Prof. M. A. Stuckey tell us privately something of the growth and plans for the future, so that we have become quite enthusiastic about the project. We are inclined to believe that young people who go there will return to their homes greatly benefited. The undertaking deserves a wide support.

Dr. Martin Shively, bursar of Ashland College, makes his first report of receipts from the Educational Day offering. The total amount of this report was \$790.88. It is too early to prophesy what the total amount will be, but we are inclined to suggest that if any church feels that it has not done its best, it ought to be given a second chance, for it is likely that it will require the best efforts of all to make the goal. Remember the College absolutely needs \$5,000. That is really not a big amount when divided among us all, but if some do little or nothing, it will lay a heavy burden on others if the goal is to be met.

The newly established Brethren church at Osceola, Indiana, met on the evening of June 25th to further perfect their organization. Four deacons were elected in the persons of John Humes, Vern Gongwere, Leslie Doll and Delbert Beery. The following were elected as a finance committee: Floyd Essig, Leslie Doll and Delbert Beery. Maybelle Hume was elected church correspondent and Harry Simpson was chosen as Elder. We wish these good people the blessing of God that success attend their efforts to the end that the Kingdom may be advanced through them. We invite them all to join the Evangelist family by subscribing to the Brethren Evangelist.

Brother E. L. Miller is back in the news department again and we appreciate his interesting letter and his many friends will join the editor in hoping that he will come again soon. The church is going forward in all departments and the people have a mind to work. They find inspiration in the energetic example of their pastor. He sets the pace and had splendid cooperation on the part of his parishioners in completing a fine improvement on the church property recently. The pastor pays high tribute to the excellent service and inspiration of the aged brother, Elder Spiggle, of his church. The congregation was well represented at the Oak Hill conference, of which the pastor was the efficient moderator.

A very common fault of the average worshipper is that of receiving all the good and helpful things in the church's worship program as a matter of course, with seldom a thought of obligation or expression of gratitude. "How easy it is to take things as just a matter of regular procedure, without pausing to consider the efforts that are put forward," said Brother Charles Mayes of Whittier, California, recently in his church calendar. Then he called attention to the work done by the choir, the pianist, and others who have regular responsibilities in the worship program of the church, and remarked that "they should know that their efforts and work are appreciated by all of us." But we are so thoughtless or neglectful, or for some other reason fail to show our appreciation. If we were more expressive of our gratitude, it would add wonderfully to the happiness and good will of this old world.

### PRAYER REQUESTS FOR THIS WEEK—

Pray for the complete recovery of Brother W. I. Duker, pastor of the church of Elkhart, Indiana, who recently underwent a rather serious operation for appendicitis. He says he is slowly recovering.

Pray for the recovery of Brother A. T. Wirick, who, we are informed, has undergone a serious goiter operation at Indianapolis. "While not out of danger, his recovery is anticipated."



## Things By the Way. XX

By A. D. Gnagey, D.D.

### The Locked-Open Gate

A gentleman once saw his gardner locking the gate to keep the children out. He at once ordered it opened and locked open, and this sign put up: "Children May Come and Pick Flowers." He who comes in the name of a child will find the gate into the heart of Jesus locked OPEN. And if you come to him in your soul need, in your sorrow, in the great temptation of life, you will find the gate locked open! He has put up the sign: "I will in no wise cast out."

### Feeding on Jesus

Jesus made it very clear that the soul that does not feed on Jesus will starve; he made it equally clear that

HE is the bread of life, nothing else will satisfy. No one ever tasted the bread from heaven who wanted bread more than heaven. The first thing necessary to feeding on Jesus is, as he so pointedly put it to the multitude, to seek him for himself, and not for "the advantages of Christian civilization," being better fed and clothed. Jesus is more than civilization. He is civilization plus a person, and a PERSON is always of greater importance than a mere THING. The biggest thing Jesus has to offer the world is not the church with its privileges, not the gospel, not a doctrine of any kind, it is HIMSELF. He who has HIM has everything else that is worth having. The one outstanding contribution Jesus Christ made to this world is himself. A home missionary's wife in the West received a sewing machine, a washing machine, a victrola, and a number of other extremely useful gifts from a wealthy lady in the East. Finally she got a letter saying that a piano, an encyclopedia, and other welcome gifts had been shipped to the parsonage. At the foot of the letter was a postscript adding that the lady who had given all these things was on the way and would visit the missionary's home. And the missionary's wife was so delighted with the companionship, the inspiration, the soul feast which the advent of such a person promised that she forgot to send to the railroad for the piano and other things. Who can think of the "loaves and the fishes" in the PRESENCE OF JESUS? For the moment, the material gifts which had been shipped to the missionary, precious as they were, were lost sight of in anticipation of the giver's arrival. When one has Christ he has all there is, and if he does not have Christ, then he has nothing, whatever else he may have.

### "And He Showed Me Christ"

"I went to St. Andrews' church, and there saw a little

fair man; and he showed me the loveliness of Christ." That is the description given more than two centuries and a half ago of the preaching of the celebrated Samuel Rutherford, whose "Letters" are among the half-dozen chief classics in religious literature. What a compliment to the preacher! Could any minister of the gospel wish for any higher praise than that in his preaching he showed his auditors "the loveliness of Jesus?" Would it not be well if all ministers would ask themselves when leaving the pulpit, Did I make those people see me or see my Master? Certainly the preacher who can so effectually hide himself behind the cross that his auditors can "see no man save Jesus only," comes up to the true standard of gospel preaching. That king of preachers, the Apostle

Paul, tells us that he "determined to know nothing save Jesus Christ and him crucified." His own conversion had been produced by a revelation of Christ to him, and that not first on the way to Damascus, but rather as he stood by while Stephen was being stoned to death. It was there that Paul got his first glimpse of Jesus, incarnated in a human life. That prepared the mind of Paul for the revelation which appeared to him later "in the way."

### Not the Atonement but the Atoner

The vast majority of all the people who attend our churches believe in Christianity; they admit its excellence and admire its beauty. But that faith in Christianity works no change in the heart or in the daily life. Jesus Christ himself did not formulate a creed and call upon his hearers to accept that; he simply said, "Come unto me!" Any statement of

belief to which one is required to subscribe to maintain his standing in a church is a requirement which Jesus Christ never laid upon any one who would follow him. "Follow ME," was the invitation of the Christ; and in those two words is summed up the whole gospel. "He that believeth on ME hath everlasting life." The only saving faith is that which sees Jesus, accepts Jesus, obeys Jesus, and joins the soul to Jesus. How complicated we have made the otherwise simple gospel! It is not the central, vital doctrine of the Atonement that Christ presses upon the sinning, suffering souls around him; it is HIMSELF AS THE ATONER. How this simplifies the work of the minister, the evangelist, and the teacher! The humble primitive Methodist preacher whose sermon converted Spurgeon when he was a boy, did nothing but repeat over and over again the one truth, "LOOK TO JESUS." No discourse delivered on that Sunday by the most profound theologian or brilliant orator did such ex-

## The Christ of the Simple Life

By Herbert Booth Smith, D.D.

*Long, long ago, he walked abroad  
The quiet ways of Holy Land;  
At every turn of nature's road  
He saw his Father's wondrous hand.*

*No dim cathedral was his shrine,  
No cloistered monks his worship heard;  
But quiet hill and lonely pine  
Reflected oft his gracious word.*

*What homely sermons did he preach!  
What simple things he dared to say!  
What common folk he loved to teach  
His message of the better way!*

*He loved the sheep and birds and flowers,  
The wild beasts, too, enjoyed his care;  
The children, in their play-time hours,  
Received the blessing of his prayer.*

*A simple, natural Man was he—  
So far removed from cant and pride;  
Thus real should his servants be,  
And all the folk who're on his side.*

*Come on, good Christian, back to Christ!  
Be more like him you Master call!  
The world's mad show is too high-priced  
For you who've given him your all.*

*O Church, your systems have their place,  
But these you may not deify,—  
Lest, in your zeal to save the race,  
The Lord himself you crucify!*

—Presbyterian Advance.

ecution as the Methodist's plain, persistent exhortation. It converted the greatest preacher of the century.

### How We Betray Ourselves

In a thousand ways we destroy our lives and our happiness by our own selfishness. We want money, and we cheat others out of their rightful share in order to get it. We want to stand at the head of the class, or to make a passing grade, and we cheat on a test. We love to be praised, and we undercut the reputation of another in order to throw credit upon ourselves. We resort to petty little schemes and tricks in order to get ahead of others, and in all these cunning devices we simply lay the plans for our own failure and shame. We may succeed, but what is success if it costs us that delicate thing we call honor, self-respect, and loyalty to the best we know?

### The Life of the Early Church People

It was very simple. In a few verses in the second chapter of Acts we have a beautiful picture of the life of the disciples during the early days of the church in Jerusalem. It will do us good to turn back to those days when no man-made creeds shackled the simple life of the early pupils of the Spirit. Whether or not the church has gained or lost by lopping off some things and taking on others is, of course, an open question. Three things characterized the church in those days: (1) **They were constantly taught about Christ.** The church was at once a Sunday school, a day school, and a church. The apostles, especially Peter and John, were their first teachers; the people who joined the little circle were the pupils. Thus early in its life the church was regarded, as it should be now, as a training school for service. (2) **Believers in the early church regularly attended public worship and observed the Lord's Supper.** For a time they worshipped with the Jews in the temple. They had daily prayer meetings, and these were more largely attended than our weekly prayer service of today. At home they observed the "breaking of bread," which seems to mean that they daily gathered by families or in larger groups to commemorate the Lord's Supper. In this united service they found mutual strength and inspiration. One helped the other. Such services are just as necessary for the growth of the Christian life now as then. (3) **The spirit of fellowship was very pronounced.** They shared their possessions with those who were in need; as one writer says, "the distinction between mine and thine was lost in an overflowing love." This rare generosity and their spirit of helpfulness impressed their neighbors and day by day many were won to their belief and way of living. The most impressive thing about it all was the **LIFE** these early Christians lived. It was **NOT** the preaching of any particular doctrine that added "daily" to the little family of believers; it was not preaching at all that did it, though preaching and teaching from house to house there was, and much of it. Here was a people differentiated from all the rest; they had a secret the rest did not have, and that secret was **JESUS**. It was the re-incarnation of Christ in the lives of men and women that impressed the community as nothing else had ever done. The writer has noticed in the recent "front page" Evangelist messages by representative ministers of the Brethren church the increased emphases on our "plea," our "distinctive doctrines," our special "mission and message," etc. It is misplaced emphasis. Our only distinction, if it is to impress the world and make our influence felt, is the distinction of **LIFE**, pure, honest, noble life, inspired by the spirit of Jesus Christ,—that is the only unanswerable argument.

Altoona, Pennsylvania.

## "That They May Be One", John 17:21

By Dr. Charles A. Bame

Whether we may delight in it or not; agree or not; help or oppose it, there is a wonderful movement to the unification of the many denominations in our country. Great gatherings like that of Lausanne; accomplished unions like that in Canada and elsewhere are bound to make indelible impressions on the minds of the laity and inevitably create a feeling for more of them, and, as they become enlightened to the lessened expense and the larger good that may be achieved in this day of big things, cause more and more of likeminded peoples to consider and make efforts toward union—"that they may be one," "as we are." It is not my purpose to discuss the means or methods of union but rather to try to show how, though we may at first think the two main divisions of the Brethren Church are still far apart, the most radical are susceptible to good impressions, and react in splendid style to proper advances and real fraternal conduct. I desire to tell of three memorable incidents:

### The Last, First

I was, as has been reported, an interested and delighted visitor at the recent Annual or (International) Meeting of the Church of the Brethren at North Manchester, Indiana. Here, locally, I had many friends in both the churches; here, for the first time in many years, I was again at an Annual Meeting, which for a dozen years in succession I had attended and which I had received my greatest acclaim and also my greatest humiliation. One day of this last meeting, I walked into the presence of two Brethren of our sister church, both of whom I knew well and with whom I had been intimately associated. One knew me well and said to the other, "Do you not know this brother?" He said, "I believe not." "Do you remember a man by the name of Bame?" said the younger one. "Is this Charles A. Bame?" asked the other. "It is," said the one, and I acceded. He reached for my hand again and said, "I want to kiss you," and accompanied the word with the deed. Then the younger said, half in jest, "I am jealous of Brother Bame, for you did not kiss me," and he then saluted him with "the holy kiss" 1 Thess. 5:14. And then he added a most significant remark that gave the whole incident its value. "But Brother . . . ., there were never the differences between us that there were between Brother Bame and myself." There had been differences about the order of dress and how to obtain it and with the power which the Annual Meeting had given him from year to year, he had made it mighty uncomfortable for me in times past; but now, it seemed to me he was glad of the opportunity to show me a spirit of unity he had been unable to do other times. I accepted it as the unmistakable evidence of the different spirit I found among many who had been friends and some who had not. One prominent layman, meeting me with gladdened spirit, could not tell my name. "Oh," said he, "we made programs together and worked the Sunday school work together and you were recognized as one of our . . . . leaders," and then, when I told him my name, he said, "Well, we did a good many things of which I am ashamed, but the best we can do is to try to heal the breach made in the past, and forget those trying times," and I am perfectly willing to do so. May I give another incident that happened many years ago, though all the principals are living to bear witness to the truth of it.

A committee of three from our division and three from theirs had met in accord with our commissions from the two conferences to see what could be done about our separation. The chairman was from their division and he

suggested that we simply open our hearts and say without fear what was on them which we did, each speaking in turn as the next in the circle from the starting point; I am not sure but think, perhaps, the last one was finishing his message when one from their committee rose and impassionately said, "We be Brethren! I never suspected we were so much alike! It has always been the custom that when Brethren meet, they greet each other with the Holy Kiss! I move that we pass the salutation!" Without passing the motion, we passed the salutation in that happy group. Alas, we could not carry the spirit of that meeting to our conferences. But it did not die. It slumbers and again awakens. It dies, but arises from the grave. They desire our name and they have many things to give us for it. May Brethren people of both divisions make it an object of special prayer daily, to pray "that they may be one," so that the Master's prayer may be answered, "All ye, are Brethren."

Ashland, Ohio.

## Christ as Our Example

By Miss Frances Brumbaugh

(Substance of Address at Southeastern District Conference, at Oak Hill, West Virginia, June 11 to 13, 1929).

The text assigned as an explanation of my theme is found in Luke 2:52, and reads: "And Jesus increased in wisdom and stature and in favor with God and man."

In Peter 2:21 we read: "For even here unto were ye called because Christ also suffered for us, leaving us an example that we should follow in his steps."

Jesus, on one occasion, said to Peter: "Follow thou me." Therefore, the biggest thing any one can do is to **bring and keep** his life in accord with the example which Christ set for us in the life he lived. When we think of his life from the standpoint of Matthew, Mark, Luke and John, the great challenge comes to us of "following in his steps."

He is our example in every good thing, but I shall only mention some of the Christian graces in which we should "Follow his steps."

1—It means the walk according to his will, and we are not to determine what his will is by the lives of those who profess to follow him. The one safe standard is the testament which he sealed with his own blood. Even Paul only asked the Corinthians to follow him as he follows Christ. I Corinthians 11:1.

2—Follow him in preparation. Christ prepared himself for his ministry and if we are to do our best for him we too must pay the price in preparation. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

3—Follow Christ's example in doctrine as well as in conduct. Conduct is what identifies one as to what class he belongs. The Bible says, "By their fruits ye shall know them." Faith in Christ and all his teachings, relates one to his family.

4—Follow him in resisting temptation: "Ye have not resisted yet unto blood, striving against sin." Hebrews 12:4. Following the example of Christ is a life of continual conquest; but it is the most glorious conquest in which anyone can engage. The victorious life must have both the positive and negative. Positive toward truth, purity and righteousness, and negative toward all sin and falsehood. The Master gave us an example in resisting temptation when he said: "Get thee behind me, Satan."

5—Follow him in prayer. We may not be able to pray as he did, but we may open our lives to receive of him.

It is possible for us to so conduct our lives that our prayers may avail much. James 5:16.

6—Follow him in worship; without show, unpretentious, without formality. Our worship should be simple, free, heartfelt, deep—therefore: "In spirit and in truth."

7—Follow his example in compassion, in sympathy and love. Jesus shed no tears over his own poverty, persecution and abuse but always looked in pity and sympathy and love on those in need both physically and spiritually.

8—Follow him in purity, as it is only the pure in heart that shall see God. To be pure we must not only abstain from evil but the things that lead to evil.

9—Follow him in obedience. Christ said: "If ye love me keep my commandments." So we must seek to know his commands and do them.

10—Follow his example in unstinted service. In the church with all its activities we may find our place and spend and be spent in his service. We may prepare ourselves for his coming by our constant following of his example in service. The greatest men of earth did not spring into greatness but they paid the price by applying themselves to the principles of greatness. All the principles of greatness are crunched in the one word—"Faithfulness to him who gave us the example."

Roanoke, Virginia.

## Effective Praying

By Mabel Crawford

(Sermon preached by a member of the Ashland College Girls' Gospel Team in the Ashland Church on March 17, 1929)

Text—Watch and pray, that ye enter not into temptation.—Matthew 26:47.

I believe that the greatest need in the Brethren Church, as a denomination today, is the need of a deeper, more consecrated prayer life. We are living in a very skeptical day. Among other things the doctrine of Prayer has been attacked. The skeptics are saying that it is utter folly to think that the Creator of the Universe, if there is such a Being, would stoop to hear the requests of man whom he has created. As a result many questions are being asked, even among Christians. Let us consider together four of the questions being asked: Is prayer necessary to the development of Christian Life? If it is necessary, who can pray effectively? How shall we pray effectively? Does prayer really bring results?

### I. Its Necessity

The only answer that a Christian can have to any question of the necessity of effective prayer must be an emphatic affirmative. All Christian teaching and experience teaches that. Jesus Christ's earthly ministry was one of much prayer. In Luke 6:12 we read that he spent the whole night in prayer before choosing his disciples. If Jesus Christ, omnipotent and omniscient, felt the need of divine sanction before choosing those who should be his companions and successors, how much more do we with our finite minds need divine sanction in making choices! Jesus prayed in all the great Crises of his life, among which were the feeding of the five thousand, the raising of Lazarus, and the prayer in Gethsemane when he submitted his will to the Father's and made the supreme sacrifice for us.

Jesus not only prayed himself but he taught his disciples to pray. Upon one occasion, seeing his great prayer life, they came to him with the request, "Lord, Teach us to Pray." As a result he gave them that prayer which has come down to us as the "Our Father" or model prayer. That the disciples followed the teachings of their Lord is substantiated throughout the New Testament.

Peter was in Prayer on the housetop when he received the Vision which sent him to carry the Gospel for the first time to the Gentiles. The apostle Paul is constantly exhorting us in such phrases as "Be instant in prayer." If the disciples, who had three years in the presence of the Lord, and the early church, led by these disciples, feel the need of prayer, how much more does the Christian Church today, nearly 2,000 years removed from that Magnetic personality, need prayer! Andrew Murray, one of our greatest commentators on prayer has said that "Intercession is the highest attainment of a life of true abiding" and that "it is in prayer that the Christian Church will find and wield its highest power." Do we, as a Brethren Church wish to wield a powerful influence? Then, let us pray!

## II. Effective Prayerers

There are many qualifications of effective prayerers mentioned in our Bible but I wish to mention only a few of the very outstanding.

In the eighteenth chapter of Luke we have the parable of the publican and the Pharisee. Jesus distinctly teaches that the lowly prayer of the publican, "God be merciful to me, a sinner," was heard rather than the proud, vaunting prayer of the Pharisee. On one or two occasions I have been asked this question, "Can a non-Christian pray?" To this I have answered "Yes," upon one condition. "A non-Christian can pray one prayer and only one. 'God be merciful to me a sinner.'" Until he has prayed that prayer he is not entitled to pray any other prayer.

One of the disciples has come down to us as the nearest and most beloved of our Lord's companions, who aside from our Lord himself, could know his desires and will better than the one who was closest to him. The Beloved Disciple John says in 1 John 5:13: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. And this is the confidence that we have in him, that, if we ask anything according to his will he heareth us; and if we know that he hears us, whatsoever we ask, we know that we have the petitions that we desired of him."

The apostle distinctly says that he is speaking to those who "believe in the Name of the Son of God." If we ask ourselves the question—"Do I really believe in the Son of God?" What will be the answer? Probably we all have a "head belief," but has our belief entered the depths of our being, has it changed our actions, thoughts, and desires? If not, we do not truly "believe in the name of the Son of God."

The apostle again says in the third chapter of the same epistle, "And whatsoever we ask, we receive of him because we keep his commandments and do those things which are pleasing in his sight." Here we find a very close relationship between Bible Study and Prayer. How are we to know what his commandments are unless we search the Scriptures to see what is written therein. If we are not willing to obey his commands and listen to him speak, we cannot expect him to obey our wishes and hear our requests.

In John 15 we have the parable of the Vine and the branches. Jesus closes this wonderful story with the promise "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

What does Jesus Christ mean by "abiding." He means just such a relationship as exists between a vine and a branch. Suppose the branch had the ability to say, "I am tired of being dependent upon the vine. I'll sever myself from the Vine and live alone." How long would that branch live? Immediately it would begin to wither and

before many hours be dead. The life of the Vine had to flow through the branch. It is just such a relationship that is meant by our abiding. We are branches abiding in the Vine, receiving our nourishment from him, feeling his life and energy flowing through us, bearing his fruit, and doing his will and purpose. Just in so far as our thoughts, ambitions, desires, purposes, and feelings are his thoughts, ambitions, desires, purposes, and feelings are we assured of answers.

Whittier, California.

(To be continued)

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## SIGNIFICANT NEWS AND VIEWS

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### FELLOWSHIP WITHOUT UNION

The Congregational Union of England and Wales, the oldest community of dissenters, with 4,754 churches and preaching stations in its assembly, adopted a report welcoming the approaches toward reunion made by the Anglican church in recent years, though rejecting the idea that episcopacy is necessary to unity. They expressed the conviction "that unity will best be advanced at the present moment, not by attempts to construct a single corporate institution embracing all existent denominations, but by seeking to realize and make more manifest to ourselves and the world the fellowship of Christ, transcending all differences of order, ritual and creed."—The Evangelical-Messenger.

### WOMEN WIN OUT AT SOUTHERN BAPTIST CONVENTION

The Southern Baptist church has been faced constantly in its convention with the question of women's privileges on the floor. But, at the last one, held in May, in Memphis, Tennessee, the matter was finally settled, when an effort to prevent Mrs. W. J. Cox, of Memphis, president of the Womens' Missionary Union, was defeated by a big vote. She came back at her opponents when she said during the course of her address that, "no woman slept in Gethsemane, no woman denied him, no woman betrayed him."

The convention adopted a new plan of financing its varied activities. At the close of the present fiscal year the executive committee, with headquarters at Nashville, will serve as administrative head of the denomination. Budgets for each board and agency will be made by the committee each year, superseding the present method of allotting each department a problematical percentage of expected contributions.—The Evangelical-Messenger.

### THE NEW ARCHAEOLOGY AND THE BIBLE

One by one the reputed mythological sites of Genesis in the form of strong cities, as well as the cities of the Conquest, are yielding up their buried testimonies to the earnest workers digging for evidences of the great past. Towns like Gath Hepher, which gave Jonah to the world of fact and the world of controversy, speak in no uncertain voice. The site of Hazor, whose king contested with Joshua, is definitely located. Much interest has always gathered about the recitals of the allied kings whose armies captured Lot and whose release was made by Abraham's small force of domestic soldiers. The new discoveries on the east of the Jordan go far to confirm this report, and to repudiate the claim of the radicals, that such cities and kings and armies did not exist in the regions beyond the little Jordan. The town of Ham as a Canaanite city has been most valuable in its discovery, as it helps to blaze the path along which the march of Abraham followed. There are recent finds that have been

made known to the public by the secular press and secured by them from the most reliable sources. Jerusalem itself is one of the most fruitful fields of research. Thus God gives light when light is so demanded, and the faith of so many in God's written Word is severely tested. However, that Word does not need defense, but the open day.—The Presbyterian.

### SEVERAL SIGNIFICANT FEATURES

The successful lessening of tuberculosis is a great lesson to folk interested in the conquest of evil. The church may well take notice of this triumph. The disease is younger than sin, but it is as ancient as any particular "social problem" which involves a disregard of the rules of health—moral as well as physical. The serious fight began when a talented man assumed the leadership of a movement. He might have reasoned that for generations untold, people died from this distemper, and a percentage of deaths due to this cause is natural. Or he might have said to himself, "If humanity does not have tuberculosis, it will have something else and die of it, so why interfere with a kind of affliction to which mankind has grown accustomed?" We have people who seduce themselves into indifference to current evils by one or the other of these ways of thinking. Maybe leaders are born and not made, but we have a fairly fixed opinion that a considerable number could lead successfully if they undertook their task instead of standing on the side lines and complaining.—The Lutheran.

### ROGER BABSON BLAMES MOVIES FOR MUCH CRIME

Of course he does not blame all moving pictures as crime breeding. He has no word of condemnation for the better class of theaters and pictures. But he is convinced that the kind of pictures shown in many theaters can work nothing but harm to those who see them.

To quote him: "Such studies as I have made lead directly to the movies as the basic cause of the crime waves of today. When one considers that ten million people (largely young people) in the United States attend the movies every week, their tremendous influence in all ways must be admitted. . . I sent a questionnaire to the school principals of New England asking which of the following had the greatest influence in molding the character of our young people today—the school, the church, or the home—and 70 per cent scratched off all three and replied: 'The movies!'"

"Do not make the mistake of judging the movies by the pictures which are being shown in the good theaters. Such pictures represent only a small fraction of the pictures shown every day of the year. The greatest percentage of pictures are crime-breeding and plant seeds of vice and deceit. Why we Americans . . . permit a bunch of irresponsible men to exhibit each night crime-breeding pictures is beyond comprehension. Such pictures in one night uproot all the good seed which schools can plant in a month." Sober words from a keen observer!

### CONFORMING TO THE WORLD

Conformity to this world is something we are warned against in Holy Scripture. There are periods when we take heed. At the present hour it is not necessary to make a wide observation to discover that the Christian church in many respects is conforming to the demands of present-day society. We learn of churches here and there which hold their services early on Sunday morning, making it possible for the members who so desire to play golf and at the same time retain some of their religious respectability. They may go to church and then have the

rest of the day for the open field. In many other respects the church finds itself receiving favorably the dictation of the world.—Western Christian Advocate.

## Our Worship Program

### Daily Readings and Comments

(Keep with your Bible)

"In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise." Eph. 1:11-13.

#### MONDAY

**An Inheritance.**—A number of times already we have referred to the riches that are now ours and will yet be ours in Christ Jesus, as joint heirs with him. It is well to praise him as we recall these things, but let us never forget that our richest inheritance lies in HIM himself. "The Lord is the portion of mine inheritance," exclaimed the Psalmist. Let us joy in the Lord of our salvation! Read Psalm 16.

#### TUESDAY

**His Own Will.**—According to the old mythologies, the gods were themselves capricious, ever vacillating, and their plans were constantly modified by the selfish appeals of their favorites. Our God is not so; he hears no sordidly selfish prayers, but only those in accordance with his own perfect will; and since he possesses all wisdom and loving-kindness we may rest assured that there is nothing better than his will for us. Teach us, our Father, to know thy will, and to find pleasure in doing it! Psalm 86.

#### WEDNESDAY

**The Praise of His Glory.**—"The first of the firstfruits of thy land thou shalt bring into the house of the Lord thy God." This was required under the law, as an act of praise for God's bounty, typified by the coming harvest. So with these first Christians: They were the firstfruits, presented to the praise of his glory. But WE praise him for the abundant harvest that has followed, of which we are a part. Today the fields are white unto the harvest, and reapers are needed. Prov. 3:1-10.

#### THURSDAY

**The Word of Truth.**—Many voices have called to men through the centuries, but only the voice of God has called with the word of truth. His words are truly breathed of God, and are not merely words of truth, but truths that shall bless and comfort every hearer. May we give the more earnest heed to the blessed word of truth! 2 Tim. 3.

#### FRIDAY

**Our Salvation.**—Like redemption, salvation is a word much older than Christianity. There are those today who still attach to it its old pagan meaning: Health, Happiness, and Prosperity! I think these items are more than replaced by the one word, Peace, and by contentment regardless of our physical state. Salvation, according to the word of truth, consists primarily in being saved from sin and death through the blood of Jesus Christ. "I will rejoice in thy salvation." Psalm 9:1-14.

#### SATURDAY

**Sealed.**—In days of old the king pressed his signet ring into the fresh wax with which an official document was sealed, and it was henceforth recognized as the property of the king, bearing his approval, and not to be tampered with. So with us: we are as the fresh wax that has received the imprint of the king, and we bear his image. Let us praise him that he hath sealed us, and that wicked one dare not touch us! John 6:16-27.

#### SUNDAY

**The Holy Spirit of Promise.**—This may refer in part to the promises which are ours through the Holy Spirit's witnessing; but primarily it refers to the fact that the Holy Spirit was promised by God and was received according to the promise. As thy children everywhere meet in thy house today, may they truly seek thy face; then we know that thou wilt be present to bless, for thou hast promised! Matt. 18:18-35.—T. C. L.

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## Teaching Bible Truth Through Chemistry

By Ruby Almond

(Continued from last week)

### JESUS SAVES

Required: A glass containing some alkaline solution, such as a one percent solution of sodium hydroxide, another glass or bottle containing a strong acid, such as ten percent hydrochloric acid, a small bottle of an alcoholic solution of phenolphthalein, and a medicine dropper. The best results will be obtained with the above. White wine vinegar may be used as the acid, but a great deal of it will be required and possibly much time to produce the change from red to colorless unless a very weak solution of caustic soda is used. Try this out in private to ascertain the quantities of materials needed.

Gist of the Message: Just suppose for a few minutes that this glass (alkaline solution) is your life. It is clean, honest, and honorable. You want to keep it that way, but every day temptation comes to you, temptation so strong that sometimes you think it is almost right. Here is a little bottle of sin (Phenolphthalein). It looks as harmless and as pure as your own life. Surely, just a little bit of sin can make no difference. No one will ever see it. (Add a drop or two of the phenolphthalein using the dropper. A deep red-pink at once spreads throughout the mixture). Sin, when it gets into your life, soon shows up. You cannot hide from sin that is in you, nor can you get rid of it without outside help. There is nothing in you to take out the stain. As you took sin into your heart, so must you take Jesus Christ in to make it clean again. Listen to Isaiah, the great prophet of God, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). (Add the acid slowly without shaking. Where it strikes the solution, this becomes colorless. Add until all the red disappears leaving the solution clear and colorless as water). The Lord Jesus can make you clean. You must take sin or take the Lord Jesus; you cannot have both. If you say that the Lord Jesus is your Savior, you must think clean thoughts, feel kindly to all, and do good deeds; for, if you say that the Lord Jesus is in your heart and you tell lies, or steal, or cheat, or do mean things, or say unkind words, then you are wrong, because when the Lord Jesus comes into your heart, all these things go away.

### YELLOW STREAK

Required: A test tube about one-third full of potassium iodide solution, a similar test tube one-third full of lead acetate solution, and a blackboard.

Gist of the Message: I am going to start right off today with a big word. It is hypocrite. I can tell you why it seems so big to the little boys and girls: it is really a Greek word. Somebody long ago who could read the funny Greek letters and liked the

sound of the word wrote out the same sounds in English letters like this: H-Y-P-O-C-R-I-T-E. (Print this in large letters near the top of the blackboard.) He borrowed that word from the Greeks, and we have kept it. The actor on the Greek stage was called a hypocrite because he pretended to be somebody else. He put a mask on his face, he wore different clothes and talked differently, so that you never knew what he was like inside. We have kept that word, not as a name for actors on the stage, but as a name for people who pretend to be what they are not.

Hypocrites are those who try to fool other folks. They try to fool God. Perhaps you want everybody to think that you are a nice girl, yet you do secretly things you could not tell your mother. Maybe you are the sort of boy who cheats at games and then thinks he makes up for it by going to Sunday school. Are you polite only when somebody is looking? Would you take the biggest piece of cake if nobody was there to see you? Grown-ups like to think that they are fooling God when they give a lot of money to the church after they have done crookedly in business. They sometimes think a good deed squares a bad one. The hypocrite fools himself, not God. Every hypocrite is two persons: Mr. Really I Am and Mr. Pretend I Am. (Draw two lines diagonally from the center of "hypocrite." At the extremities of the diagonals place these names.)

When the Lord Jesus was talking to his disciples on the mountainside, he said, "Ye cannot serve God and mammon" (Matt. 6:24). I do not want you to stumble over that word "mammon." It means anything without God. Mr. Pretend I Am always serves God. He is a very fine fellow. Mr. Really I Am is not nearly so nice, he serves himself and does what he pleases. Although Mr. Hypocrite is double (hold up the two test tubes), I can only see Mr. Pretend I Am (hold one of the tubes forward). God sees the two mixed together in one person. (Pour the contents of one tube into the other. Immediately a dense, bright yellow precipitate appears.) If you pretend to be somebody you are not, God sees a yellow streak of crookedness in you. You cannot pretend very long before other folks also will see how "yellow" you are. We call a boy or girl "yellow" when he or she is dishonest and mean.

You can try to live double, to be good and to be bad, to be nice and to be nasty (turn your attention to the blackboard), but God says you are not two persons, but only one, and that you must come together again. (Draw lines from the two names so that they meet. This point should be near the bottom of the board and roughly under the middle of "hypocrite.") Where these lines cross, is where you are found out; and you are always found out sometime, somewhere. Boys and girls, it is hard

work being a hypocrite and it is harder being found out. Come, believe on the Lord Jesus and follow him, for it is the happy way, the safe way, and the easy way.—S. S. Times.

New York City.

## SUNDAY SCHOOL WORKERS SUPPORT NEAR EAST

The Deputation of the World's Sunday School Association which attended the first Religious Educational Conference in Bible Lands has just returned to America. In addition to giving addresses at the Conference they also met the boys and girls of the American Near East Relief orphanages and Working Boys' Homes. They issue their official statement as follows:

The whisper of a child in distress is heard around the world. Through Near East Relief America's father-and-mother heart went out to the thousands of children made homeless and helpless.

We have seen with our own eyes the splendid work which Near East Relief has done for these orphans and for the refugees exiled from their homes. Our ears have heard their words of gratitude. Our hearts have been stirred by their fortitude and their fidelity to Christ.

In Cairo, Beirut, Aleppo, Athens and elsewhere we saw thousands of refugees bravely struggling upward. Speedily and adequately these should be rehabilitated and given not charity but a chance.

Throughout Greece, Egypt, Palestine, and Syria we saw many hundreds of Armenian boys and girls, ex-orphans, working their way toward self-support, placed by Near East Relief leaders in homes, markets, on farms, and at trades which they learned in Near East Relief orphanage schools.

America has saved their lives, fed, clothed and sheltered them, taught them more than thirty different useful occupations, and given them religious nurture and training. We must not now desert them. These are the weeks and months when they need us most as they seek to adjust themselves to new masters under distressing economic and social conditions often in cities where communities furnish social centers, their only counsellors for encouragement and the necessary small financial assistance. Unless one final million more is raised by June 30th, these children will be imperilled by these conditions.

Homes for Working Boys, and Homes for Working Girls, and the Near East Leagues furnish social centers, their only opportunities under Christian leadership for the conservation of health, mind and morals. Here they find night study classes, recreational programs, and religious services to re-enforce their wills in their fight for clean Christian character.

We earnestly appeal to American friends, especially in the churches and the Sunday schools, to see these orphans through to places of honor, industry and high grade living. Two years will be needed by some, a longer period for others. We must stand by. Vocational guidance and religious education must continue.

American honor is at stake. We must not withdraw the helping hand. We must keep on lifting, leading, and loving until he is satisfied, who by his earthly life forever made sacred to our minds these Bible lands. In his name and for his sake,

Walter A. Howlett, Director of Religious Education for the Greater New York Federation of Churches.



William H. Main, American Baptist Publication Society.

W. Edward Raffety, Professor of Religious Education, University of Redlands.  
Robert M. Hopkins, General Secretary, World's Sunday School Association.  
John R. Voris, Associate General Secretary, Near East Relief.

## Editor's Select Notes on the Sunday School Lesson

(Lesson for July 14)

### Ezekiel Teaches Personal Responsibility

Scripture Lesson—Ezek. 18:1-32; 33:1-20.

Printed Text—Ezek. 33:7-16.

Devotional Reading—Psalm 125.

Golden Text—Each one of us shall give account of himself to God.—Rom. 14:12.

#### Introductory Note

Before the fall of Jerusalem the Jewish prophets laid the most stress upon national righteousness or sin, with national preservation or destruction as the certain result of their choice. After the fall of their capital city the Jewish nation was non-existent, as a nation, and the times called for a message to the individual of the race. Ezekiel 18 is one of the passages where this is most strongly brought out.

The proverb quoted expresses the fatalism and despair which settled down on the people when they realized the extent of their calamity. Whoever first uttered this proverb "it had come to be used as a witticism at the expense of Providence." Ezekiel in this chapter stresses with great force the responsibility of the individual for his own character. Heredity does count; but men and women have conquered an evil inheritance, while others, with the best of ancestors, have gone far astray.

Ezekiel's dictum is that the one who commits the sin is responsible and will bear the punishment, whatever his father was; and whatever his son may be after him. God has no pleasure in the death of the wicked; all who turn from their sin are more than welcome; but it is necessary that sin shall bear its natural punishment.—Illustrated Quarterly.

#### Responsibility for Others

Ezekiel 33:1-9 gives an example of one sort of individual responsibility—the responsibility of a man who is set to watch for the raiders who so often came in those days against whatever part of the land seemed to be worth attacking. In brief the argument is: If the watchman is negligent; if he sleeps and does not watch, or sees the raiders and does not give the alarm, the blood of his fellow-citizens is on his head. But if the watchman is faithful and seeing the raiders, gives the alarm, and those whose duty it is to man the walls and resist the attack fail in their duty, the watchman is not to blame—he has done his whole duty, whatever the fate of his countrymen, and of himself with them, may be. The chapter is almost a repetition of chapter 3:17-21.—Ibid.

This question of personal responsibility for others is one that men are debating to-day, and many are ignoring it, but God is still pressing it home to the hearts of individuals. Since the days of Cain, the divine voice has insisted that men are their brothers' keepers. God has so fashioned the human family that men are brought together in many and varied relationships that cause

them to influence one another, and they are responsible for the influence they wield. It is not possible for any one to live unto himself, nor to die unto himself. All that we have of wealth, talent, position or strength, is ours not for selfish interests alone, but for the help we may render others. We may be our brother's keeper (1) by showing him a brother's love and sympathy, and not by dictation to him; (2) by helping him in time of need, as did the Samaritan, or as the righteous in Matthew 25:31-46; (3) by being considerate of his welfare in business relations; (4) by using our every rightful influence for their good, even as we would that they should do for us.

#### Individual Responsibility

Having expressed in the terms of a watchman, whose duties were well known to his hearers, his responsibility to God for them, he goes on to show their individual responsibility (vss. 10-20). If he warns them the responsibility becomes entirely theirs.

Until Jerusalem was actually destroyed the people would not believe that such a dire calamity was possible. Now it had fallen many of them felt that their burden of sin against Jehovah had become so great that there was no longer any hope for any of them, whatever his repentance. Ezekiel is told to preach to them the gospel of hope. God tells them I have no pleasure in the death of the wicked. I am not merely a revengeful monster, slaying those who disobey me no matter how much they repent of the sin. If the wicked turn from his way he shall live. Why will ye die? It was all in their own hands; repent and turn to God and the sin will be forgiven and the sinner shall live. God is like an affectionate parent who must not show favor to a disobedient child while he is still disobedient, but who is grieving until the child repents and asks to be forgiven, and who will not delay that forgiveness.

But it is not a question of balancing off of good and evil acts. If a man who has always been righteous slips from that es-

tate and sins, he is as much a sinner, and as sure to receive the punishment for his sins, as if he never had done righteousness. His past righteousness shall not deliver him in the day of his transgression.—Selected.

#### The Lesson Needed Today

If there is one lesson more than another that men need to learn today it is that we must all individually give an account to God. Hermon Eldredge in the Herald of Gospel Liberty stresses this point by saying:

"Daniel Webster was said to have had the greatest brain of any of the great American statesmen. On one occasion when he was asked what was the most important thought that ever entered that massive brain, he replied that the greatest thought which ever came to him was the thought of his personal responsibility to Almighty God.

"That is the lesson which the prophet Ezekiel is bringing to us today. In all the mass and multitudes of people and in all the ways and things to do there is no truth more impressive than that some day each one of us must give an account of himself to Almighty God.

"There is a tendency of our age to shirk this personal responsibility. Too many are apt to think that religion is the preacher's job or that the deacons will take care of it. If there is something to do, we set up an organization or appoint a committee or in some way try to shift the personal responsibility from our shoulders to the crowd. But it can't be done with all things. There are personal obligations which God has laid on the shoulders of each one of us, and if we shirk them, no committee or club or church can answer for us.


We can sing:

"Count your many blessings;  
Name them one by one."

And we also may sing:

"Count your many duties;  
Answer one by one."

For we have obligations as well as privileges and duties as well as blessings to account for."

<p><b>E. M. RIDDLE,</b> President Warsaw, Indiana</p> <p><b>F. C. VANATOR,</b> Associate Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p>  <p><b>Young People's and Junior Topics in THE ANGELUS</b></p>	<p><b>GLADYS M. SPICE,</b> General Secretary and Treasurer</p> <p>2301 13th St., N. E., Canton, Ohio</p>
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## Selected Committee Helps

### JUNIOR STANDBYS

#### For Junior Superintendents

Why not give the letter S to your Juniors that are the standbys of the society? Make handsome badges bearing the letter, and have them worn in the meeting. Perhaps you may get pins carrying the S and let them be worn all the time. Confer the S with a little ceremony that will make it mean still more. Be sure the letter is well earned before it is bestowed. Draw up a definite set of regulations for the S, such as regular attendance for three months, with regular participation in the meetings and good work on committees or as an officer. You may add some special original work for the good of the society which the member will devise all by himself. Of course you will want as many "Standbys" as possible, but make the honor so hard to win that the Standbys will be standbys indeed.

### WHAT IS MY THOUGHT LIKE?

There is an amusing game called "What is My Thought Like?" It is played in this way.

The one who is "it" goes round the room and asks each player the question, "What is my thought like?" Each one must reply instantly. One may say, "Like a stove"; another may reply, "Like a coal-scuttle," or anything that occurs to the mind; the funnier, the better.

As each reply is given it is written down. When all have replied to the question the one who is "it" again goes round the circle and asks each player why his thought is like the thing mentioned. "Why is my thought like a stove?" is asked the first played, for instance. He must give some kind of answer. He may say, for example, "Because it has more than one 'lid.'"

Send Foreign Mission Funds to  
**LOUIS S. BAUMAN**  
 Financial Secretary Foreign Board  
 1925 East 5th St.,  
 Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
**WILLIAM A. GEARHART**  
 Home Missionary Secretary  
 1101 American Savings Bldg.,  
 Dayton, Ohio

### An African Letter for the Children

Bassai Station, French Equatorial  
 Africa, March 25th, 1929.

Dear Little Readers:

I am sure your fathers and mothers have been reading to you something about the war in Africa, and we know you have been praying not only for the missionaries and their children but for your little black brothers and sisters who have never heard of Jesus.

A few weeks ago our Captain at Bozoum with several hundred black soldiers went out in the bush to find the natives who were hiding from the government. Some were hidden in caves, others were on top of the trees, while many were hiding in big rocks or deep grass. In one certain village as the captain with his soldiers entered not one person was to be found, all the houses were empty, and while the captain was resting for a few minutes before they went to battle he saw three little girls coming towards him. As they walked slowly yet bravely, they approached him with these words: "White man, we not afraid of you, we know you won't kill us, will you? But we are afraid of these black soldiers with so many big guns."

The white man assured them that the soldiers would do them no harm. Then one of the three stepped forward and said, "Our mamma is hid up there in a cave and she sent us to ask you if you will kill her if she comes back to the village." The captain said, "No, go tell your mother to come home." With happy and light hearts these three little girls ran quickly to their mother who was anxiously waiting to hear if they were safe to return to the village.

When the good news was conveyed to their mother and many others who were with her, they immediately came out from their hiding places and surrendered, saying they wanted to obey the Government and were willing to pay their taxes and live peacefully with all. So you see how these little girls who were brave enough to venture out saved a village from being burned and thousands of lives were saved. How true it is, that a little child shall lead them.

Won't you remember these little black boys and girls, and ask God to send someone to them to tell of Jesus and his power to save?

MRS. ORVILLE JOBSON.

### Christian Missionary Effort Among the Jews

Questions concerning which were presented to the Home Missions Council by Dr. Israel Goldstein of New York.

"1. Is it morally right, directly or indirectly, to cause the alienation of a child's reverence and affection from the Faith of his Fathers without the written consent and approval of his parents?

"2. Is a conversion brought about under circumstances where benefits are offered, in the form of parties, outings, movies, gymnasium facilities, handicraft and sewing classes, gifts to children, benefits including medical attention and personal relief to adults, which though not stated or even intended as such do, however, serve as intrinsic considerations likely to induce a favorable response to the Christianizing influence, to be regarded as a pure and truly Christian conversion?

"3. Is it in accord with the accepted American principle, as enunciated by the great political and religious leaders of our nation, that Jew and Christian, Judaism and Christianity, side by side, have great spiritual considerations to offer for the ennoblement of American civilization?

"4. Is it respectful toward a neighboring faith to seek the conversion to Christianity of an adult who is a Jew by birth and can presumably find in the religion which is his birthright, the inspiration and guidance which are necessary for the living of the good life? If it be argued that only Jews who are without religious affiliation are ministered to, may it not be questioned whether their status is investigated with care and accuracy by missionary workers who are eager to show results, and whether the nature of the Jewish sentiment is not too complicated for simple formulation?

"5. Is there not a sufficient area for

Christian missionary endeavor, among those who are born into the Christian Faith but have wandered away, to reclaim them who are the lost sheep of Christianity, just as it is a challenge to the Synagogue to reclaim the lost sheep who have wandered from its fold? Is it not fair to expect that in the case of the Church and the Synagogue, respectively, each should first attempt to exhaust the possibilities of reclamation in its own field before seeking to draw recruits from the other's field?

"These questions may seem blunt, but believe me I should not take the liberty of putting it that way if I would not feel that the relationship between the intelligent and well meaning Christians and Jews has reached a stage of mutual confidence, where frankness is warranted, nay necessary. The high-minded Christians with whom I speak want to know how Jews really feel about matters of this kind and insist that if there are grievances they should be honestly expressed. The questions which I have proposed are questions which express not only my personal reaction, but that of many, many representatives of my people.

"I hope you will pardon one personal note. As a former President of the Board of Jewish Ministers in the greatest American metropolis, I had the opportunity to observe how Jew and Christian, maintaining the utmost respect for one another's faith, could work together for the realization of civic and humanitarian ideals which they cherished in common.

"As the Rabbi of one of the oldest Jewish Congregations in America, I know from a study of its history and the history of the Jewish community generally during the 103

years of my Congregation's existence, that the Jews who rendered the most valuable services to their city and country were generally those who were most loyal to Judaism.

"As the President of Young Judea, which is the largest organization of the Jewish Youth in this country, I know that loyalty to the Jewish Race and Religion is motivating Jewish boys and girls to a high caliber of ethical conduct and American patriotism, such as the motivation of another religion might conceivably equal but never surpass.

"And as a member of the National Conference of Jews and Christians, which is interested in cementing inter-religious relations of goodwill and understanding, and has at a meeting of its Executive Committee on June 4, 1928, adopted unanimously a resolution disapproving of Christian propaganda among Jewish children, I can assure you that no single act on the part of our Christian brothers would so surely tend to cement mutual goodwill and understanding between them and the Jews of this country, as their decision to stop the unsolicited proselytizing of the Jews.

"That this matter will receive the attention of your meeting is my hope and plea.

"To my knowledge this is the first time that a Jew has appeared before a Christian body of this kind to make such a plea. For this privilege, I am deeply grateful."

#### The Final Reply of the Home Missions Council

"We desire to assure Dr. Goldstein of our hearty co-operation in the cultivating and propagating of goodwill, civic righteousness, social service and national loyalty between Jews and Christians everywhere.

"We wish also to say to him that when little children from Jewish families come to our churches, Sunday schools and our neighboring houses, we believe it is desirable that they should come with the consent and approval of their parents. And furthermore, we do not believe in the conversion of men and women to Christianity by bribes or by bait.

"We are grateful for the spiritual contributions to the ennoblement of our American civilization by every faith and are in perfect sympathy with the American principle of giving the largest possible liberty to all faiths in contributing to our American life.

"In accordance with this American principle, therefore, we insist that every group of people has the right to propagate their faith. In accordance with this principle we affirm that the gospel of Jesus Christ is a gospel for the whole world. At the very heart of it is the missionary command of Christ—"Go ye into all the world and preach the gospel to every creature." This gospel is a way to salvation and a way of life for the individual and for the nation. Not to go, therefore, to all people would be a direct violation of this central command of our religion. Not to go to any group of people would be a discrimination against that group from the Christian point of view.

"The Home Missions Council representing 38 boards of Home Missions of the United States and Canada must insist on not only the right but the duty to present the gospel of Christ in all of its fullness and the service of Christ in all of its implications to every man and woman within the bounds of this Continent, without regard to color, creed or condition. To do less than this would be false to our faith and unfair to our fellowmen."

(Dr. G. W. Hadaway, Executive of the

Methodist Protestant Missionary Society, after publishing the above Questions and Reply in his department of their church paper, remarked, "We say so too." And so do we! Christ gave his followers no authority to make any agreement with any other religious system. Our Lord shares honors with no one, not even Moses. He is imperialistic absolutely. "There is none other name given under heaven whereby men must be saved.")

### THE INDIAN ON THE NICKEL

Few people know that the representation of an Indian on the "buffalo nickel" is a likeness of a real person, living now. Still fewer know that he is an active member of the Methodist-Episcopal church. He is fifty-

five years old, John Two-Guns White-Calf by name, whose father, White-Calf, was a recognized chief and a leader in the Black-foot tribe, ruling the whole northern part of Montana. Chief White-Calf once captured two guns from another tribe, and "Two Guns" was thereafter prefixed to his title, which he, in turn gave to his son. Since White-Calf's time the Blackfeet have had no wars, and John Two-Guns has never engaged in warfare. Like most Indians, John Two Guns worshipped the Great Spirit manifested by the sun. Not until he was fifty did the Christian church succeed in gaining him as a member. On Easter Sunday, 1923, he was baptized and received into the church.—The Missionary Review of the World.

communion is the better attended and we are wondering how to accommodate the crowd next October. Our Rally Day, Children's Day and Christmas services more than fill the house and folks appreciate the efforts put forth. The pastor has held the revival meetings here each year and quite a few additions have been had each time. It is also our custom to hold services during Easter week. These were very well attended the past Easter week. We use the stereopticon during part of the Passion week services giving the story of the Life of Christ along with the meditational service of the evening. The people of the community seem to enjoy this arrangement very much.

Just recently we completed some work of improvement around the church premises. We placed a concrete wall around the lot, some six hundred feet of wall, and a nice lawn fence on top of the wall. Along with this we gave the whole place a real cleaning and straightening up. The pastor lost several gallons of ministerial perspiration on the job, but it was worth it. The men and women responded nicely in this work. The men did the work and the ladies saw that they were fed. And when the job was finished, we had an improvement worth at the least estimate \$1,000, and there was not one cent owing on it. A mind to give and a mind to work is what put it across. And now we are looking for other worlds to conquer, that is, we are facing other improvements that we must make. In this work I dare not forget giving special mention to our good Brother, Elder Wm. Spiggle. Brother Spiggle is an inspiration to the pastor for better service, and in the improvements mentioned he was the inspiration for all of us. He and his good wife and son, with their time and substance, encouraged us so that we just couldn't help making the thing go. Brother Spiggle is



## ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

### MULVANE, KANSAS

This is a church that many of our people know very little about. It is located about twenty miles south of Wichita and not far from the Oklahoma line. The church is about four miles in the country from Mulvane and its membership is made up of rural people. I was surprised to find such a fine group. The membership is not large, but are interested in the church and are maintaining a creditable work. They have a fine parsonage and about five acres of land, so that the pastor can raise a good garden and do much to cut down expense.

Brother Claude Landis is the pastor and has done good work. I found him busy raising chickens and farming the ground on the side and a mighty willing helper in my work.

The people were pleasant to work with, but the old story of the West in BANK FAILURES had hit some of the strongest financial helpers hard and cleaned up their life savings. The church here has a future and there is no reason why the work should not grow.

The total gift was \$305.00.

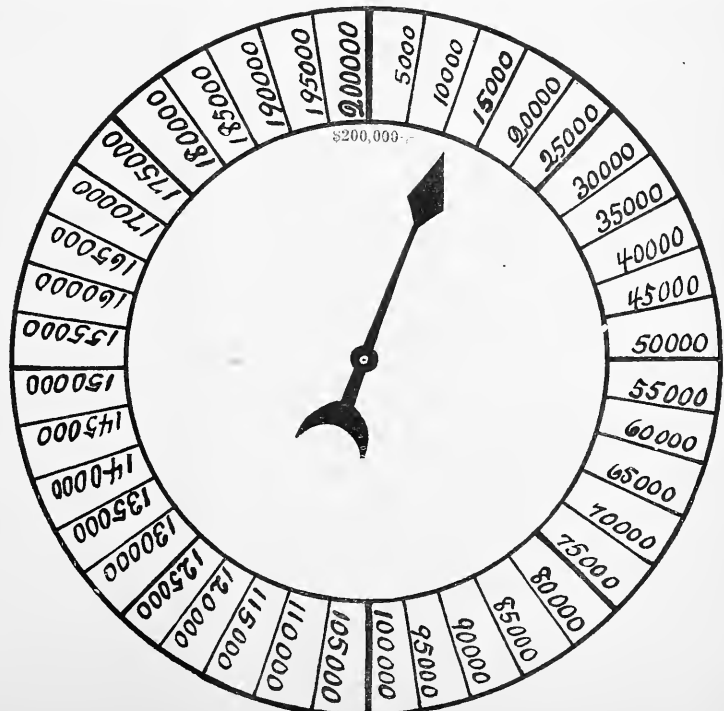
W. S. BELL.

### MAURERTOWN, VIRGINIA

For many months we have been exceedingly quiet so far as any word to the brotherhood by way of the Evangelist is concerned. It is not for lack of news that we have been quiet but simply because we have been on the everlasting move and have simply neglected to make any reports. The work at Maurertown is going along smoothly and we believe to the glory of his name. The preacher is doing what he can by way of preaching and teaching the whole Gospel. And the people have a mind to hear and also work. The auxiliaries show the mind of the folks to work also. The Sunday school, W. M. S. and S. M. M. are all alive and moving along. The attendance at preaching services and prayer meetings is real good all the time. Of course there are occasional Sundays when special events nearby pull down the attendance, but in the

main the folks are loyal to church and pastor.

We have had some mountain top experiences during the months of our silence. The Easter offerings, and we have had two of them since last I wrote, have been most excellent. The communion attendance is the best I have ever observed anywhere. At our last communion service well over two hundred assembled around the tables. The fall



up in years and does no more preaching, but the older folks of the brotherhood remember him and the days of his more active service in the ministry. May we preachers all grow old as gracefully as dear Brother Spiggle, and also with the desire to see the church go and grow.

Mauertown was represented by nineteen of her people at the recent conference held at Oak Hill, West Virginia. This is a haul of nearly 300 miles from here and yet the folks went. And what a conference we had! It was "good to the last drop." Folks remained for the whole conference this time as I have never seen them do before. It was encouraging to the speakers and the entertaining church. The folks at Oak Hill did themselves grand. The conference showed that progress is being made in the district and steps for more of it were taken. Here's hoping that all our churches and districts keep step with the Lord and his program. Brother Ed., E. L. MILLER.

#### THE 1929 OFFERING TO THE EDUCATIONAL BOARD

When the General Conference of the Brethren Church asked that the cause of Christian Education, as it finds expression in the work done at Ashland College, should be presented to all our people, in all the pulpits of the brotherhood, on or about the second Sunday in June, it was assumed that that was among the most worthy causes claiming the attention of Brethren. It was known, of course, that the church must train its own leaders, for both its pulpits and the mission fields. And in addition, it was seen that if the young people of our church who seek advanced training in institutions of learning, are to be kept, either faithful to Jesus Christ or the church, they must receive that training in an atmosphere in which the Christian religion is emphasized, —an atmosphere made so by the active participation of all faculty members in the daily religious services of the institution. Knowing that Ashland College alone, meets all these standards, the General Conference asked not only the prayers of its entire constituency in its behalf, but asked also that its work and its financial needs should be presented annually to our people, and that they should be given an opportunity to make such an offering as their Spirit-led conscience should suggest. This is the month set aside for such presentation, and for the bringing of such offerings. Thus far, gifts have been received as follows:

Appreciation gifts—former students	\$104.00
J. J. Wolfe	5.00
W. H. Miller	1.00
Mary A. Snyder	5.00
Etta Studebaker	1.00
Pauline Culbertson	5.90
Mrs. C. A. Wills	5.00
Corinth, Ind.	7.50
Mrs. C. G. Goode	5.00
Vernal Mann	6.15
Middlebranch, Ohio	24.34
Washington C. H.	5.00
South Bend, Ind.	17.50
Berne, Ind.	20.00
Aaron Showalter	5.00
Beaver City, Neb.	21.33
New Lebanon, Ohio	23.05
Omer Fisher, Denver, Ind.	3.12
Roanoke, Ind.	5.00
Hagerstown, Md.	56.35
Hamlin, Kansas	42.50
Fairhaven, Ohio	30.00
Columbus, Ohio	1.50
Fort Scott, Kansas	6.00
Milledgeville, Ill.	25.35

Sergeantsville, N. J.	30.00
Canton, Ohio	42.95
Alvin Byers, Canton	6.00
Mulvane, Kansas	9.00
Flora, Ind.	10.26
Roann, Ind.	5.00
Mr. and Mrs. L. W. Baker	5.00
Uniontown, Pa.	40.00
Masontown, Pa.	50.00
Ardmore, Ind.	10.40
J. J. Tucker, Lincoln, Neb.	1.00
Ashland, Ohio	91.10
Highland, Pa.	18.00
Johnstown—Third Church	36.95
Portis, Kansas	8.75

Total to date, June 26 .....\$790.88  
If your offering is not reported above, see to it that it is sent in at once.

Faithfully your brother,  
MARTIN SHIVELY,  
Bursar Ashland College.

#### The Day and the Work

*To each man is given a day and his work for the day;  
And once, and no more, he is given to travel this way.  
And woe if he flies from the task, whatever the odds;  
For the task is appointed to him on the scroll of the gods.  
And so, if he falters, a chord in the music will fail.  
There is waiting a work where only his hands can avail;  
He may laugh to the sky, he may lie for an hour in the sun;  
But he dare not go home 'til the labor appointed is done.*

*To each man is given a marble to carve for the wall;  
A stone that is needed to heighten the beauty of all;  
And only his soul has the magic to give it a grace;  
And only his hands have the cunning to put it in place.  
We are given an hour to parley and struggle with Fate,*

*Our wild hearts filled with the dream,  
our brains with the high debate.  
It is given to look on life once, and once only to die;  
One testing, and then at a sign we go out of the sky.  
Yes, the task that is given to each man, no other can do;  
So the errand is waiting; it has waited through ages for you.*  
—Edwain Markham.

#### IT WAS FOR LOVE HE CAME

By Rev. Robert Hill, D. D.

There is a legend from the ancient times of an infidel knight who determined to test the reality of God. Going out into the field armed for combat, he cast his glove upon the ground, and looking up into the heavens cried out: "God, if there be a God, I defy thee here and now to mortal combat. If thou indeed art, put forth thy power, of which thy pretended priests make such boast." While waiting for answer to his challenge he saw a little piece of paper flutter in the air above him. It fell at his feet. He picked it up, and found written upon it, "God is love." Overcome by this response, he broke his sword, and keeling upon

the fragments dedicated himself to the service of the God he had just defied. This may be only a story, but it contains a truth far more wonderful than the story itself.

1. His coming to earth was such a revelation of God's love as overwhelms the reverent heart with wonder. He, from all eternity God, supreme in the heavens, served by angel and archangel, doing his will in the army of heaven and amongst the inhabitants of the earth, surrenders the glory he had with the Father from eternity and comes down to a sinful earth, to deal in close relations with wicked and disloyal men, to have eyes and ears offended and heart distressed, and for what? That he might lift them out of their sin, and fill their hearts with love for God and man.

2. His conquests are the greatest man has ever known because they are victories of love. We read in classic story of Alexander sitting down and crying because he had conquered the world and there were no more conquests possible. Napoleon made a continent tremble at the mention of his name. Mohammed, Aquila, Saladin, and others carried war's blazing brands over great territories, and have left behind them names to make men fear. But Jesus moves in more majestic splendor, wields a more merciful sword, and brings his victims to his feet in the surrender of ineffable love. He has subdued, not inflamed, the baser passions of men. He has created a longing to save, not a thirst to destroy. He turns no man's hand against his brother, but causes every hand to be outstretched in loving service. Where man has turned the world into a shamble, he turns it into a paradise. Let us give him entrance into our hearts, and realize the days of heaven upon earth.

Tyler, Texas.

#### WILL RIGHT WIN?

We cannot outwit God. No smoke screen is sufficient to obscure his presence. Evil doing sometimes wins a skirmish, but victory at last is with right. The unseen forces of God will eventually beat down any man or nation that persistently goes bad. The sinner against moral and spiritual forces is insane to that extent and runs amuck. This is a moral universe with a spiritual principle. The persistent violator of the natural laws suffers spiritual deterioration as well.

There is no war between science and religion. The more we know of the laws of God in the physical world the better we ought to be in the spiritual and moral world. Man can snatch the titanic forces from God and use them, but he can never drive or leave God out of them. He is the immanent God. And never forget this—this is his universe and he is running it on schedule time, and he will win.—Floyd Poe, in The Presbyterian Magazine.

#### PUBLIC SENTIMENT DIVIDED ON DEATH PENALTY

It would be folly to argue for or against capital punishment now that the Lennon bill has been vetoed. Public sentiment is irreconcilably divided upon it. There is much to be said on both sides. It is to be assumed that proponents and opponents are equally sincere. Police and law enforcement officers have been generally urgent for the death penalty. In views of the prevalence and wantonness of murder in these days, many have felt the death penalty to be imperatively needed to check crime. Others

are equally convinced that it would not deter murder. But whatever our personal views, the matter is settled for the present by the Governor's veto.

Michigan had capital punishment on its statute books for the first ten years of its history as a state. It is said there was not a single execution during that time. The death penalty was abolished eighty-two years ago. Numerous attempts have been made to restore it, but they have always failed.—Michigan Christian Advocate.

## INDIAN CRISES AND FRIENDS

By Lucy Meacham Thruston

Now that a Friend has been appointed Commissioner of Indian Affairs and another Friend Assistant Commissioner, the particular points of Friends' work among Indians are attracting attention.

It is impossible in so short a space to touch upon even the points which should be especially emphasized, but from the time Friends began preaching in England, soon after the first settlements were made in the New World, Friends manifested a definite sympathy with those people who had roamed over the lands being taken up and claimed by others. Their conditions, their spiritual and physical needs received the greatest interest.

George Fox wrote Friends in America to "go and discourse with some of the Heathen kings, desiring them to gather their Councils and People together that you may declare God's everlasting truth and his everlasting Way of Life and Salvation to them" and when Fox himself was in America he held meetings with the Indians at Shelter Island, on the eastern shore of Maryland, and in North Carolina. One of his last messages to America shortly before his death was, "Let your light shine among the Indians."

William Penn's dealings with the Indians are too well known to need mention, but Friends basic policy of friendliness and peace in their dealings with the natives was, and is, the outstanding feature of every contact.

And certainly before this in at least two great crises of Indian Affairs Friends have taken an effectual part: in the early days of the republic, when the pacification of the western Indians was one of the gravest questions Washington had to face; after the Civil War;—and now comes the crisis of 1929.

When in the early days of the new republic the capital was at Philadelphia Friends had opportunity to confer with deputations of Indians who came to the President and Congress with their grievances. They often served as intermediaries, explaining to them the justice of certain measures, helping them also to gain others. It was then that seeing the need of the Indian for spiritual and physical help the various Yearly Meetings established stations among them, "for instructing them in husbandry and useful trades; and teaching their children necessary learning that they may become acquainted with the Scriptures of truth—and become qualified to manage temporal concerns." This plan of blending religious and practical instruction was typical of Friends' endeavors among them.

Baltimore Friends in 1803 sent out to the then far west of Iowa a gift of plows and axes, "implements of industry," and then at request of the chiefs, Little Turtle and Five Medals, sent out in 1804 vis-

iting Friends to explain the use of the gifts. Gerard Hopkins, George Ellicott and Philip Dennis starting in February made the long journey by horseback over unknown ways, and when at last they held council with the chieftains and their people told them, "it is out of the earth that food and clothing come. We are sure, brothers, that with little labor and attention you may raise much more corn and other grain than will be necessary for yourselves, your women and your children—we are fully convinced that if you will adopt our mode of cultivating the earth and of raising useful animals that you will find it to be a mode of living."

Again when Grant was president Friends helped to unravel the tangle of Indian affairs. It had become clear that war policy was not successful in dealing with them, the Peace Policy of Penn and of Friends generally was known, Grant determined to try it. In 1869 Friends were approached, "appreciating fully the friendship and interest your Society has ever maintained in their behalf the president directs me to request you will send him a list of names, members of your Society, who your Society

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*"There's a ship floats past with a swaying lurch,*

*No sails, no crew, no spar;  
And she drifts from the paths of her sister ships*

*To a place where the dead ships are.  
The song of her crew is hushed for aye,  
Her name no man can say;*

*She is ruled by the tide and whatever wind blows—  
And no man knows where the derelict goes.*

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*"There's a man slinks past with lurching gait,*

*No joy, no hope, no star;  
And he drifts from the paths of his brother men,*

*To wherever the other wrecks are.  
The song of his youth is hushed for aye,  
His name but he can say;*

*He is ruled by the tide and whatever wind blows—  
And no man knows where the derelict goes."*

—H. L. D., in *Arnold's Notes*.

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will endorse as suitable persons for Indian agents." Also friends were promised aid and upholding by the government in all they should do "for the education, improvement and Christianizing of the Indians."

This open door was taken advantage of, valuable work was done, but the Hays' administration was not so friendly; Friends work concentrated mostly in Oklahoma and Alaska.

"In the picturesque imagery of Indian oratory," comments a writer on the subject, "repeated around many a council fire, the long line of Quaker apostles to the Indians have been bright links in the covenant chain of friendship that has bound Friends and the Indians together, a chain that will never rust nor break, but will remain bright and strong as long as the sun shines in heaven."

Now, in these questions of unfair land allotments, unjust handling of timber and oil, zinc and iron Indian properties, of poor schools, bad health conditions, Friends represented by two outstanding Friends and a President of Quaker upbringing, hope to help.—Methodist Protestant.

This is true, whatever else be false—that following Christ is an adventure, and it means that we must take up a cross and bear it. Much as we may admire modern life, with many of the ideals of this indulgent age there can be no compromise, if we are to be followers of the Master. What fills me with deep disquiet about our Christianity today, both liberal and orthodox, is that it is so harmless. It is so tame, so timid, so tepid—a kind of glorified lollipop. Even if we apply it to social questions, as we talk so much of doing, there will be little result unless it has more power in it than it has now.—Joseph Fort Newton.

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Missionaries are heroes of patience, knights of the cross, soldiers of the army of salvation.

## SIGNS OF THE TIMES

(Continued from page 2)

and the big event will be a visit to the Lummi Indian tribe to watch the ceremonies incident to the installation of a new Chief. This will be the first event of the kind here to be witnessed by white men.

## ON to Spokane

Tomorrow afternoon we shall leave for Seattle to visit a sister, and then head for Spokane to attend our own Brethren Conference which will be held in the church pastored by Brother Broad. The new President of the Washington State Union of Christian Endeavor, Mr. Arend, is from Spokane and speaks very highly of Brother Broad and his work.

ALVA J. McCLAIN.

## OUR LITTLE READERS

### "A MILE AND A BITTOCK"

By Frank J. Scribner

Last summer when I was in Scotland I learned a new expression. We did a great deal of walking there, and I wish I could tell you what a beautiful country it is to talk through. The great bare hills are covered with the tiny purple blossoms of the heather. Along the roadsides are foxgloves and forget-me-nots, growing wild. There is a beautiful soft mistiness in the air. You walk on from valley to valley with your mind taking pictures that you will remember always. But that isn't what I started to tell you about.

It sometimes happened that we would meet another traveler and would ask him how far we still had to walk to the next village.

And he would answer, perhaps, "About four miles."

And then we would walk on and on at a pretty good rate, and when it seemed we were almost there we would meet another traveler and ask him the same question.

He would say, "Oh, about two miles."

We knew very well that we had walked more than two miles since last we asked the distance, and before we reached the village we knew very well that we had walked more than four miles. And when we were talking with some people whom we met in the evening we spoke about the distances



and our continual surprise at the miles that were given us. One of our new friends smiled and said, "I guess those must have been Scotch miles."

"Why, what is a Scotch mile?" we asked. And our friend said, "A Scotch mile is a mile and a bittock."

That is quite an expression, "A mile and a bittock." A mile, that is, and a little bit more. That's worth thinking over. That bittock, that little bit more that the Scotchman adds to his mile, fits so well to so many things. There are people who know how to add that bittock.

When I was a boy I lived in a country where blueberries grew, and we boys would sometimes pick berries and sell them to earn a little money. There was one friend of mine who made a special business of it. Every day throughout the season he went off to the hills picking, and then he peddled his berries from house to house. Now this is what I heard one lady say. "So-and-so gives you what you pay for, all right. When you buy a quart, you get a quart. But he is very, very careful not to give you one little bit more."

I suppose that was fair enough. Perhaps it was good business. But somehow you couldn't help feeling a little more friendly toward the boy who gave a quart and a bittock. It wasn't just that you wanted more berries for your money. It was the spirit of the boy you were buying them from.

I've seen a good many different people practice music lessons. Sometimes I've seen a boy practice this way. He knows he must play an hour; and he is going to, just an hour. He has one eye on his music and one eye on the clock. He sighs now and then that the clock seems to be going so slowly. When the hour is up it makes no difference if he is in the very middle of a measure. He drops it quickly and is away from the piano before the clock has struck the second note of the hour. He has done his day's practicing all right, but he has been very careful not to do any more.

Some people work at their jobs as if to say, "You pay me for so much of my time. You will get it, all right, and that is all you will get." Other people are willing to do their work and a bittock. Some people are not worth much all the last hour of the day. They are busy listening for the whistle to blow and they can't give more than half their attention to their work. I saw a funny picture once of two men hauling a third man up the side of a great unfinished building. They had him nearly up to the staging where they were working when the whistle blew. And one of them was saying to the other, "Five o'clock, Bill. Too bad we have to drop him." That is exaggerated, but there are people who seem to have just that feeling about their work. But the man who is willing to do his work and a bittock is the man in line for the better job.

I don't know but that it is just that extra bittock, or at least not being afraid of an extra bittock, which makes the difference between a life that is, oh, well enough; and a life that is full of joy and satisfaction. Yes, full—and a bittock.—The Portion for Children.

## ANNOUNCEMENTS

### ON TO SHIPSEWANA!

The dates for the Summer's activities to begin at Shipshewana draw near. I am keenly interested in this movement to build

up a center of Brethren activities. There are many reasons why we should support such a work. Perhaps it may best be summed up in saying that large and influential denominations have found just such church activities as we are trying to promote at Shipshewana invaluable. Look for a moment at the opportunities afforded this coming month.

First, there is the Young People's Training Camp. Under competent leadership and the wise and skilled instruction which is provided this Camp prepares our future church leaders. Opening date July 7.

Second, there follows the Bible Conference week. I have been asked to announce my work for the week. At the Ministers' Hour in the morning I propose to build up a profitable week's work around the theme: What shall I preach and Why? It will be my aim to build sermons in a practical demonstration and to suggest materials for a year's successful preaching. At the Bible hour I plan a study of the Epistles to the Hebrews. This is one of the most wonderful of the New Testament Books and an intensely interesting one for popular study. Bring your New Testament.

Third, there is always at Shipshewana an evening service of worship and sermon. I have not been authorized to make any announcement here. I have heard indirectly that the evening preacher for the week will be Dr. W. S. Bell. That should be enough to assure a treat for every one who attends. Dr. Bell is a splendid preacher, one who knows the message of the Lord for a dying and lost world, and a loyal and sincere "booster" for all Brethren interests.

The date for the Bible Conference is Sunday, July 14 to Sunday July 21. All who can at all do so should plan to attend part or all of this week's Bible conference. Ministers will be able to render a more acceptable service to their people for having been present and studied and thought for a week together.

I can not close without urging upon our whole church in the east to send representative young people to the Training Camp. Help them financially to come. It will put loyalty and pep into the young people's devotion of your Sunday school.

J. ALLEN MILLER.

No matter how big a scoundrel your enemy may be, revenge drags you down to his level.

## THE TIE THAT BINDS

TALLMAN-WILSON—On June 16, occurred the marriage of two of our finest young people, both teachers in our Sunday school, and faithful members of the Laanark church. The happy event took place at the parsonage, the writer officiating. Nancy Tallman is the second son of Mr. and Mrs. Oscar Tallman, also active members of our church. Miss Geneva Wilson is the daughter of Mr. and Mrs. Will Wilson, and has been from girlhood one of our own. The entire church wishes them joy.

HAROLD D. FRY.

## IN THE SHADOW

MRS. MOLLIE SHAVER

On May first last the people of Mauretown and vicinity were terribly shocked to learn of the sudden death of one of the finest women in all this region. Sister Mollie Shaver, as she was known to all the members of the church here and hosts of others besides, was the daughter of Elder E. B. Shaver and wife. She was a church woman by birth, rearing and choice. She loved the church of her choice and gave of herself unstintingly to its service. The daughter of a minister she became the wife of a physician, a deacon in the church here at Mauretown, our good Brother Dr. D. L. Shaver. So from more than one angle Sister Shaver learned to serve and sacrifice for others. One can hardly imagine the pall of gloom that overshadowed the community here when the sad news of Sister Mollie's departure became known. She was not very strong physically for some time, but complained of her final illness for only one day. And when examination was made an operation was deemed immediately necessary. The good sister never recovered from the effects of the anesthetic.

Sister Shaver leaves to mourn her early departure two sons, Paul of Detroit, and Duke who lives in the old home-stead, and her husband mentioned above. There are also four grandchildren and two brothers of the immediate family. But what a host of friends and other relatives meet and miss the smiling face of one who was always interested in the welfare of all in the church and community! Personally I can say that the pastor of the church has lost a friend who understood the work of the church and problems of a pastor, for she lived in the home of a ministering pastor for over forty years. She sleeps on the hillside overlooking the church to which she in many ways bore the relation of mother. May God help us who remain to profit by her Godly example and life of genuine service. To the loved ones hundreds, yes thousands of folks in the brotherhood extend their deepest sympathy. By her pastor,

E. L. MILLER.

ROWLAND—Dr. Samuel Joy Rowland, son of Brother Chris Rowland of Sunnyside, died at his Yakima home on May 22nd, 1929. Brother Rowland came with his father from Laanark, Illinois about thirty years ago. After graduating from the Illinois Medical School he began his practice in Yakima where he since lived. He was a member of the Sunnyside church, having united here in 1916. He was a veteran of the world war. In his going he leaves his companion and four children. His father, one brother and two sisters, all of Sunnyside, also share with these their great loss. May our God, who knows how to comfort, sustain them in their hours of sorrow. Funeral services conducted in Yakima by Drs. Ferry and Hogan and in Sunnyside by the writer.

C. C. GRISBO.

## ASHLAND COLLEGE

Offers to young men wishing to prepare for the ministry better opportunities than ever for study. The work of the Seminary is planned to prepare you for service in the pastorate, or the mission field. It is open also to young women who may have missionary work in view, or who may wish to do some other form of Christian work in the church.

WRITE FOR ANNOUNCEMENTS, ADMISSION BLANK AND INFORMATION. Address, J. Allen Miller, Dean, Ashland, Ohio.



Volume LI  
Number 27

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1929

# THE BRETHREN EVANGELIST

## *Heart Throbs of Our Church Leaders*

### XVI. A LOST ART

By Dr. R. R. Teeter, Business Manager of our Publishing House



Nearly two generations ago a noted orator, the father of the American Lyceum, became famous with his lecture "The Lost Arts," in which he told of the accomplishments and achievements of the ancient civilizations of Egypt and Babylon which seemed to have been lost to later civilizations. This had to do with material things in which I am not interested particularly at the present time.

But there is one art of a spiritual nature that I fear has become lost to too many Christian people, and that is—

#### The Art of Appreciation

Taking one view of the matter, it might be said with a more or less degree of truthfulness that this art has never been discovered or fully developed, and that one can not lose what one never had. But we believe the early Christians had this art, or grace, if you want to call it that and it was considered one of the virtues of the Christian life.

When some of the disciples of John brought to him the report of the many disciples Jesus was making and baptizing, his reply was, "This my joy therefore is full. He must increase, but

I must decrease." This was genuine appreciation. When the Jerusalem church heard how the Gentiles were receiving the Word and sent Barnabas to Antioch to investigate the matter we are told that "when he had seen the grace of God he was glad." He appreciated the work of another.

In writing to the Philippians Paul admonished them with the words, "In lowliness of mind each counting other better than himself."

The writer has been an active worker in the Brethren church for thirty-nine years and has been a reader of its publications from the days of "The Progressive Christian" to the present, and it is his conviction that altogether too many of us do not appreciate the work of others. We do not appreciate the work of those whose lives are devoted to the College; we do not appreciate the burdens and the work of our missionary boards, our Board of Benevolences, etc.; we do not appreciate the work and hard tasks of our editors, or of our missionaries on the field; we do not appreciate the personal achievements of our brothers in the ministry. Too many of us have drawn a circle around our own feet and can see little good beyond that circle. This is not meant as a complaint, for we will claim no more personal virtue than we are willing to grant to others, but it is a plea for the recovery or the rediscovery of the lost art of appreciation. But if we feel that it has not been lost because we never had it, then let us in deepest humility seek to develop it as a personal grace.

## Signs of the Times

by  
Alva J. McClain

### THE Spokane Conference

This is being written in Spokane, Washington, where the Northwest Conference of Brethren churches is convened. The interest and attendance is remarkable considering that we have only three churches in this district and that the Spokane church is separated by 200 miles from the other two at Sunnyside and Harrah. In spite of this the attendance at times is better than in some of the large Eastern Districts. It has been a genuine pleasure to meet again the three pastors of the Northwest churches, Brethren Broad, Grisso and Kinzie. Brother and Sister Kinzie arrived in Washington very recently to take charge of the Harrah congregation, and already they have fallen in love with the people and the country. Many old friends from Sunnyside, our former home, are here. Also a number of former Bible Institute students are attending the conference sessions.

### CRYING "Peace" when there is No Peace

Senator Borah, foremost among the workers for world peace, and who is also chairman of the Senate Foreign Relations Committee, recently reviewed the peace efforts during the last ten years. His report is not encouraging. He declares that the nations, while talking of disarmament and peace, while professing to desire peace, have during the last ten years fastened upon the world the heaviest military establishments in all of human history!

"There are more men under arms at the present time," the Senator reports, "than at the beginning of the World War . . . The Versailles Treaty was a continuation of the war. It has been waged just as it was waged prior to November 11th, 1918, but waged in a way scarcely less deadly in its effects upon millions of human beings."

Furthermore, "there has not been a conference in Europe during these ten years since the World War but has been rendered practically ineffective by reason of the war spirit."

These are disagreeable facts, but we cannot make them better by closing our eyes to them ostrich-fashion. The trouble with the world is not a lack of proper organization, but rather a lack of the Son of God who alone can bring peace to the world. "There is no peace, saith Jehovah, to the wicked" (Isa. 48:22), and men are "wicked" who reject Jesus Christ.

### THE "spirit" of Human Religion

During the late war, a prominent government official in Constantinople described the situation there as follows:

"The Mohammedans here are praying that as many Christians may be killed as rams are sacrificed at the Feast; and the 'Christians' are praying that as many Mohammedans may be killed as Easter eggs are broken at Easter; while the Jews are praying that both of these prayers may be answered and answered quickly."

Of course, the "Christians" referred to are not Christians at all. The true Chris-

tian has the spirit of the Son of God who came not to destroy human life but to save it.

### FUEL for the Next War

In the memoirs of the late Marshall Foch, he tells the story of his meeting with the German representatives to arrange for an armistice. The Germans came, he says, "weary, tired out, like hunted animals." The leader started to explain the pitiable situation of his country and to plead for some concessions. The French Marshall stopped him abruptly and said harshly, "I refuse everything."

Judged on the principle of an "Eye for an eye," doubtless, Foch was well within his rights in treating severely these representatives of a defeated nation. But his harsh word will only make the next war more terrible, when it comes. Germany will never forget the humiliation of her envoys. Just a little kindness at that bitter meeting would have done more to protect France from future invasions than all her swollen armies and political intrigue.

"A soft answer turneth away wrath; but a grievous word stirreth up strife" (Prov. 15:1).

### Evangelical Preaching

One of the aspects of Popular Christianity is the fading out of Christian speech and usage of such words as "the unsaved," "sinners," "the lost," "the soul." We find that the first teachers and preachers of Christianity constantly employed these words. When awakened sinners called out, "What shall I do to be saved?" they knew how to answer them.

If we are to be faithful witnesses to Jesus Christ and his gospel, there are three great truths which must be taught and witnessed to by preacher and laymen alike.

The first of these is the fact of sin. There is no sense in offering men Christianity without telling them why we offer it, and why we and they need it. Christianity is not a religion of ideals and sentiments and attitudes toward life, and education of our moral nature. It is a religion of redemption from sin and its eternal penalty and its crimson guilt and its deep corruption. The church must declare to men their true condition, that their minds are revolted from God, that sin has invaded their nature, involving both corruption and guilt, from which they can be delivered only through the infinite sacrifice of God in Jesus Christ.

The second fact is the Saviorship of Christ. It is possible, of course, to offer Christ to men upon lesser terms than he is offered in the gospel. And many may accept that deleted offer of a diluted salvation. Much of the Laodicean indifference of the great mass of church members to the salvation of the world is due to the fact that many of them have come into the church without conviction of sin or a real sense of their need of Christ as a Savior. Hence the fading of redemptive witness, and the vast efforts now being made to express the greatness of Christianity in some other way than by the glory of salvation.

Much of the blame for this deplorable condition is to be laid at the door of the ministers, because they have neglected to preach repentance. Repentance is a divine grace, and the preaching and teaching of repentance has ever been the means through which that grace has been bestowed. How the Bible rings with the call for re-

pentance, Old Testament and New Testament! And how feeble the cry for repentance is within the Christian church today!

The third fact which must be emphasized in all true evangelical witness to Christ is the fact of redeeming love. We all like to preach about the love of God, and the Christian minister, above all others, has the liberty to declare God's love at the utmost, love in its noblest expression. But that love must be declared in the terms of the New Testament. There never was a time in the history if Christianity when men talked and wrote so much about the love of God, and never a time when they related it so little to the New Testament expression and illustration of that love. Whenever the New Testament speaks of the love of God, that is what it means: love which redeems from sin. "God commendeth his love toward us, in that while we were yet sinners Christ died for us." "Herein is love, that God sent his Son to be the propitiation for our sins." We have no right to preach God's love on any other terms.—Clarence E. McCartney, in Herald and Presbyter.

### LIGHT WINES AND HEAVY DRUNKENNESS

Although many returning travellers tell the newspapers that "they travelled all over France and never saw a drunken Frenchman," the Paris police have no difficulty in locating public drunks, according to latest official statistics.

One has to be thoroughly drunk to be arrested in Paris, yet arrests for drunkenness there are three times as great per ten thousand of population as in New York, the wettest of American cities. In Paris the arrests for drunkenness are fifty per ten thousand, while in New York they are fifteen per ten thousand. In Paris the police are inclined to leniency in making such arrests, whereas in New York they are inclined to arrest any one seen drunk.

In London the convictions for drunkenness, not arrests, have ranged from forty-eight to fifty per ten thousand in the past few years. In Edinburgh the arrests for drunkenness are startling. They have recently gone as high as one hundred and fifty-three per ten thousand, while the highest mark in New York's arrests for drunkenness since prohibition has been a fraction more than eighteen per ten thousand in 1924.

These figures, we trust, will put an end to the declaration that there is no drunkenness in wine-drinking, whiskey-guzzling Europe.—Selected.

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Business Manager

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## Our Mental Dependents

No, it is not the crazy people we have in mind, but the lazy people. It would be foolish to criticize the mentally weak, but there is reason aplenty and perfect propriety in criticising the mentally indolent, the people who do not like to use their minds, who are indispensed to do any downright thinking. That is the weakness supreme of our age. We cannot imagine affliction to which men are subject that is quite so widespread as mental inertia. Thinking is hard work, it requires discipline and self-exertion and going against the current, and few men will voluntarily give themselves to such strenuous living. The masses seek the line of least resistance; they go with the crowd; they take their opinions and decisions ready-made. They are very largely dependent for their mental attitudes and views of things on the thinking of a few people. That is why they are so fickle, so easily swayed, so easily misled. That is why so many unreasonable and foolish philosophies and empty religious theories find such ready acceptance.

People have never been disposed overmuch to thinking, and now influences have greatly multiplied against any real effort in that direction. There have developed so many ways of getting information and opinions that do not require any concentrated thinking that there has been built up a strong aversion to mental labor and an impatience with this rather irksome process of acquiring knowledge. A certain convention speaker was seeking to explain to his audience why so many people do not read the Bible. "It is because of the stilted, unnatural language," he said. "Give the people a translation that is modern, that uses the language of the average man of today and they will find the Bible more interesting and will give more time to reading it. For this same reason," he said, "people do not read Shakespeare like they used to. It employs an archaic language." But his argument was not very convincing. The chances are that he hit upon a minor point. With regard to Shakespeare, the average person never did read him very much except as a school requirement, and the extent to which this type of reading is being neglected is indicative of the increased tendency to shun mental effort. Dr. L. L. Garber, head of the Department of English Literature in Ashland College, says people do not read Shakespeare because they do not like to think, or have lost the art of thinking because of not being required to think by reason of the present day popular educational agencies that make thinking unnecessary. And there is more truth in his reasoning than in that of the convention speaker referred to. It requires more effort to read Shakespeare, and it requires more effort to read the Bible intelligently than the average person wishes often to spend. That at least is one reason why so little time is spent on it. And that is also one reason for the popularity of the pictured sermon and the illustrated Bible lecture. They afford an easy, as well as entertaining, way of gaining knowledge.

Observe how people spend their leisure time and you will discover how prone they are to avoid real mental labor. According to statistics cited by J. E. McDade, Assistant Superintendent of Chicago Public Schools, "35,000,000 people daily spend their leisure sitting glancing over newspapers; 30,000,000 sit half dozing and half listening over radios; 20,000,000 sit staring out of automobiles; 15,000,000 sit snoozing at phonographs; 5,000,000 sit gossiping at games; 3,500,000 sit gazing at sex and crime movies; 1,000,000 sit gaping at pish-posh theaters, re-hash concerts and propaganda lectures; 1,000,000 loll with pictorial sex-magazines or 'journals of controversy'; less than one-tenth utilize their leisure." There are agencies on every hand that tend to miseducate the people, lead them away from habits of mental activity, and cause them to depend on others for the thoughts they think and the knowledge they receive, without subjecting it to a moment's scrutiny.

Such extreme credulity is no virtue, but is an indication of

mental sluggishness or indolence and is conducive to the spread of all sorts of vagaries and religious fads. When people will not investigate, nor seek to verify the truth or falsity of new doctrines and isms that are being foisted upon them, they have no protection against error. It is no credit to a person to be duped when he might avoid it by a little examination and thinking on his own part. Faith is a most commendable virtue, but anything that is worthy of our faith can stand investigation. The Gospel of Christ is the greatest challenge to faith in all the world, but it is also ready to submit to the severest testing. He who goes forth to proclaim the Gospel has a right to call upon men to believe, but at the same time those who hear have a right to insist that the message thus proclaimed as the message of God shall stand the test of inquiring minds. Paul commended his converts at Berea as being "more noble than those of Thessalonica" not merely because they received the word which he preached "with all readiness of mind," but also because they were in the habit of checking up on him, "examining the scriptures daily whether these things were so." He asked no one for a blind, unquestioning faith in him and his message. He was ready always for the closest examination, and by reasoning with his hearers and not for them he sought to convince them of the trustworthiness of the gospel which he preached. And no religious teacher or preacher today has a right to expect to get his message accepted on any easier terms, nor will he wish it, if he is both wise and genuine. The convert who has a mind of his own and shows a disposition to use it will make a more stable and dependable Christian disciple than will he who yields without examining the steps he is called upon to take. The Gospel calls for faith, but not for mental dependency.

## The Rock of My Refuge

We need occasionally to refresh our minds concerning some of the great majestic figures descriptive of the power and grace of God our Savior. We are inclined to forget how great is the strength of God, how absolute and ever-dependable is his keeping power. And in the hour of temptation and weakness, nothing is more important than that we should be mindful of, and have perfect confidence in, the One to whom we may turn for succor.

One of the most inspiring metaphors relating to the security to be found in Christ and in the Father of our Lord is that which represents him as a rock. Such portrayal of strength and safety fills the soul with confidence and trust that is abundantly satisfying and makes him very near and precious to our souls. It was this patient and trustful attitude that characterized the psalmist when he sang, "The Lord is my defense, and my God is the rock of my refuge" (Psalm 94:22). No fear need overtake them who put their trust in Jehovah, for to every heart may be that assurance that enabled the psalmist to say, "For in the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me up upon a rock" (Psalm 27:5). And we think it was that divine stability that Jesus had in mind when he said to Peter and the other disciples, "Upon this rock (the confession of his Lordship) will I build my church, and the gates of hell shall not prevail against it" (Matt. 16:18). That absolute confidence in the almighty power of God was the fundamental pre-requisite to the building up of the church, but, given that confidence, nothing could stay its progress. And that was to be the secret of success in individual accomplishment as well, for says Paul, "I can do all things through Christ who strengtheneth me" (Phil. 4:13). It was a foretaste of the Gospel confidence which the psalmist had when he said, "Truly my soul waiteth upon God; from him cometh my salvation. He only is my rock and my sal-

vation; he is my defense; I shall not be greatly moved" (Psalm 62:1, 2).

What a glorious confidence such words portray, and yet how often are we unmindful of the strength of him who warrants such confidence! How prone we are to be absorbed in our petty interests with never a thought of God while life flows like a song, and then when the dangers and persecution threaten us we are given over to utter fear and despair. Mark Guy Pearse tells a true story which well illustrates our shrinking, fearful human nature, and also the rock-like power of God to save in the most terrifying emergency:

Away on the western coast of England there stands a steep rock that is known to everybody as the Lady's Rock. At high water it is surrounded by the sea; the waves break about it and fling themselves far up its side, though never covering it entirely. But at low water it stands upon a sandy beach, and is easily reached. It gets its name from an accident that happened years ago. One summer's day a lady had walked along the beach as far as the rock, and there sat down and began to read a book that interested her. She read on, in the pleasant quietness, forgetful of all about her, and never thinking of any danger, when she was startled by a loud shout from the cliffs. The coast-guard had seen her, and shouted across the bay. She looked up, and in a moment saw her peril. Between herself and the shore there were the curling waves and the white foam spreading over the sands. Her first look showed her nothing but certain death, for the waves were rising every moment, and as she stood hesitating, a huge breaker dashed its spray over her. Above her frowned the steep black rock, where even the fisher lads could scarcely climb to get the seabirds' eggs; there seemed to be no way of escape there. She looked across at the crowd that were gathering on the shore, and no boat could live in that tumbling sea. Then, as she stood with the waves creeping up after her like a wild beast that chased their prey, she wrung her hands in bitter agony, and burst into tears, crying, "Can I be saved? Can I be saved?"

A moment before it was nothing to her; now it was everything. Wealth, luxury, comfort, pleasure, all thoughts of these were swept away. Her only anxiety was this—Oh, to be saved. Then across from the shore came the cry of the coast-guard again:

"You must climb the rock. Your only chance is to climb the rock at once."

She looked at the rock, hanging over her with jagged sides and steep, slippery front. How could she climb it? But, as she delayed, a wave swept up and flung itself over the place where she stood, and close below her the waters surged and hissed. Then she grasped the rock desperately, and dragged herself up and hung to the face of it, tremblingly feeling for a higher foothold, and rising, little by little, until she reached a ledge from which she looked shudderingly on the waves below. The tide crept upward until again the spray flew about her.

"Climb higher!" rang from the shore this time from a hundred voices, for the tidings of her dangerous position had spread to the adjoining village. Again she gathered her strength, and hardly knowing how she crept, little by little, hanging on with bleeding fingers, dragging herself through narrow openings, pressing up steep, slippery front. How could she climb it? But, as she seized it she felt fainting on the top, beyond the reach of the waves, while excited people cried with a shout: "She's saved! Thank heaven, she's saved!"

And from the spiritual storms that sweep this life, the only place of safety is on the rock Christ Jesus. So long as we remain on the impregnable Rock of Ages there is absolutely nothing that can move us, and no evil can befall us.

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## EDITORIAL REVIEW

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Brother Samuel Kiehl finds the "Worship Program" as conducted by Brother Thoburn C. Lyon suggestive and inspiring. Others have indicated their appreciation of this column, among them, Prof. A. J. McClain sometime ago expressed his appreciation of Brother Lyon's studies in Ezekiel.

The faithful pastor of the church at Louisville, Ohio, with the help of some of his talented teachers conducted a successful Daily Vacation Bible School with a total enrollment of fifty. We are glad to be permitted to publish a likeness of this group of pupils and teachers this week on the Sunday school page.

The secretary of the Northwest District reports briefly the proceedings of their recent conference at Spokane, Washington, where a good attendance was had. Brother Fred V. Kinzie is the new moderator and the next conference is to be held at Harrah. A new

minister in the person of Brother A. L. Moyer was ordained at the conference.

Brother L. G. Wood reports a very successful Daily Vacation Bible School in his church at Fort Scott, Kansas. A very spiritual and well attended communion service indicates somewhat of the loyalty of this group to one of the central features of the Brethren plea. Every effort possible is being made to maintain a high Sunday school attendance and outlook is brighter, according to the pastor, than at any time since he has been there.

Dr. A. D. Gnag y, the capable pastor of the church at Altoona, Pennsylvania, writes of the steady and continued growth of the work at this place. Brother Gnag y seems to know how to encourage growth in the natural, normal way. Several have recently been baptized, and at a recent meeting a family of three came forward to confess Christ and they await baptism. His remark that "no field is easy" is true. Building the kingdom of righteousness is not an easy job; it cost blood, and will yet.

Brother Claud Studebaker writes that he has been well received at Pittsburgh where he recently took charge as pastor, and has found the Brethren there the same friendly, helpful type that it has been his pleasure to meet elsewhere. He found it hard to leave the good people at Leon, Iowa, where he had made himself one of them and had accomplished a splendid work under discouraging conditions. Brother and Sister Miles Taber were on the field at Leon before he left and they are fitting into the leadership there in a fine way.

The secretary of the National Board of Benevolences writes concerning a deplorable situation. They are faced with a mandate by General Conference to mete out to all superannuated ministers and their dependents on their roll a certain sum for their support, and to go to the church for an offering with which to do this, and the churches have not responded in anything like an adequate measure, and many have not made any response. What is the Board to do about it? What would you do, if you were a member of that Board? Put yourself in their stead and think it over.

Dr. W. S. Bell reports his visit to Fort Scott, Kansas, but says he did not canvass the field for College Endowment because this courageously struggling group have a load already greater than they can bear. Out of the maze of bewilderment and confusion Brother L. G. Wood is leading them to a place of encouragement and hope. Brother Bell however seems to have known where to get something to make up for Fort Scott's lack, for he picked up a nice gift "on the way." It was \$500.00 from Brother and Sister Millhisler of El Dorado. This \$510.00 report makes the total of the Fund stand at \$212,886.20.

There came to our desk a new literature book of 192 pages, called "The Creative Study of Literature," including "One Hundred and Sixty Greater Short Poems." The author and publisher is Dr. L. L. Garber, head of the Department of English in Ashland College, and is done with the collaboration of Prof. James W. Carmichael, head of the Department of English of Bowling Green State Normal College, and Prof. Melvin A. Stuckey, head of the Department of Psychology and Christian Education in Ashland College. It is a splendid guide to the study of every type of literature and those who wish to know how to get into the study of literature so that it will become inspiringly meaningful, those who wish to know how great literature is made, or grown, will find this outline study exceedingly helpful. And the greater short poems published are admirably selected from the world's greatest writers. We commend this excellent work of Dr. Garber and his collaborators to the careful attention of our students of literature.

### PRAYER REQUESTS FOR THIS WEEK—

Brother L. G. Wood says, "As the brotherhood is interested in a special way in this work (Fort Scott, Kansas), we earnestly solicit your prayers."

Pray for the success of the Superannuated Ministers' offering, which should have been taken in February, but concerning which only seventy-one churches have reported.

## Why I am Returning to India

By E. Stanley Jones

(On Friday night, April 5, Stanley Jones sailed from New York for India. For more than a year he has campaigned for Christ in the Western world. The greatest cities of South America opened their greatest auditoriums and thronged them to hear his message. Across North America he has gone, and America, forgetting minor things, has been enthralled to hear the simple gospel story of this man. And now he is sailing, again, toward India. We Westerners thrilled by his message, but unprepared, perhaps, to follow his example, inevitably ask: "Why does he go back?" So Stanley Jones has answered that question and chosen to give his answers to Western Christendom through *Christian Herald*. "It is all summed up," he told the editor on the eve of sailing, "in one sentence that you will find there: 'men need a savior, but they need, more deeply, a Savior.'"—S. H. in *Christian Herald*. We are republishing this splendid article at the request of Brother Thoburn C. Lyon, who makes observation concerning, "Its evident, sincerity and depth of experience, together with its forceful and positive setting forth of the facts of Christianity." It is a great article written by a man who has had a great experience as a missionary and to whom Christianity is most vital. We are glad to pass it on to our readers.—Editor).

I have spent twenty-one years in India and may now be considered of age in missionary service. As was suggested of the man in the Scripture I can now speak for myself.

The glamour period of foreign missions has gone for me. If I go back, I go back not to romance but to reality. The romantic wrappings of this movement have fallen away and if I am held now I am held by the inner core of reality.

Moreover, I am now forty-five years of age. I now go over the dividing line. At this time of life I could still put my roots into the life of the United States and make what contribution I could here. An English lady, at a most upset period in India, came to Mrs. Jones and said, "I do not see why you stay here when you could get out. As the wife of an official I have to stay, but you don't. It does seem that your husband might be able to get something to do in America!" I think I could still get something to do in America!

And I realize the amazing opportunity at the home base. I have never seen youth more eager. A girl—I would call her a flapper if I did not dislike the name—walked up to me at the close of a meeting and said, "Gee, you walked all over my needs this morning. Say, you got hold of me, boy." The language was slangy, but sincere. I congratulate any one who in sincerity and self-abandon is putting himself up against the problems of youth and materialistic middle age in America. It has the feel of a real battle in it. I would gladly give my life to it.

Nevertheless, I find myself turning toward my task in the East with eagerness. And this in spite of the difficulties looming up before me in the missionary task.

One of the difficulties standing out is the attitude taken by many cultivated minds that it is religious imperialism to seek to share your faith and experience with another. Mr. Gandhi preaches that there should be no conversions in religion; Mr. Natarajan, the distinguished editor of the *Indian Social Reformer*, does the same. Mr. C. F. Andrews, for whose character and service I have the deepest admiration, has been addressing groups in the United States and advocating the same attitude, his suggestion being that we are to be St. Johns to the East—the man who lives his loving service, and not St. Paul the man who went as an apostle of repentance and conversion to the one way: Jesus Christ. Pratt in the *Pilgrimage of Buddhism* urges that there is no question of the superiority of one faith over another, that Buddhism and Christianity each has its contribution to make against materialism and they must work together to combat materialism. This seems so broad and tolerant and reason-

able! But it can not be escaped that under those silken phrases you can hear the clipping of the nerve of evangelism and missions. This attitude on the part of respective Christians and non-Christians certainly makes my task of a missionary evangelist to the educated classes not less easy.

Again I know that in spite of everything I do I shall be considered a Westerner in India. And the Westerner is far from popular in the East. We may be bowed to, but if we are loved it is in spite of being Westerners—we are loved, if at all, rather grudgingly, on account of service rendered. The conflict is a real one, for the West dominates and the East resents it. It is not easy to work in that atmosphere.

When I turn to the home end of things there is this question that arises: Is the church really behind you as you go out? When I look back over the year spent here with its great crowds, sometimes as large as 7,000, churches and halls and banquet rooms crowded to overflowing, the obvious answer is, "Why yes, certainly, look at these eager throngs." I wish I were sure about it. Of some men and women I am utterly sure. Of some congregations I can unhesitatingly say, "Their Christianity will stand the strain to the obvious and immediate thing. They will not be swamped by an insular mentality and outlook, their fellowship with Christ makes them fellowship with human need everywhere."

But how wide-spread this is to be found in the soul of the Church is a question. It is a question where this can happen: A crowd of three to four thousand people crowd a hall to listen to a missionary appeal and that alone, the chairman urges the crowd to give liberally, the collection to be turned over to the local council of churches. And the applier for missions has to ask for his traveling expenses. The same thing happened not once, not twice, and sometimes he paid his own traveling expenses.

The surprising thing was not that this was done, but the facility with which it was done. No one batted an eye. It seemed the obvious and sensible thing to do. It was done so easily and without any jar that we felt that the grooves in the direction of self-interest were greased.

Then I look at the pinched condition of missions after four years of retrenchment. One layman after returning from a tour of missions said, "the situation is being starved." And this at a time when America is the most prosperous nation that ever existed. It hurts to see talented and consecrated youth ready to go back to their unfinished tasks and no funds to send them.

If the reply is made that there are thousands of pastors in the home field pinched by small salaries and churches overburdened with debt, I agree that it is a scandal. I have been deeply touched to see pastors educating their children on utterly inadequate salaries. But this condition comes not from the fact that there is not sufficient money given to support the pastors, but it is distributed between so many competing churches in the community. The obvious remedy is to close or amalgamate or trade territory so that one good strong church would supply the religious needs of the town and an able minister employed with an adequate salary. This could be done without making the supply of churches inadequate, for there is one minister to every 513 people of the United States, obviously a more than adequate number. In a small town I saw three churches looking at one another on three corners of two intersecting streets, one an M. E., another an M. E. South, and the third a Methodist

Protestant. Denominationalism will keep all three open; Christianity would close two—any two.

One feels hesitancy in going on a project while not sure of the lines being held from behind. And we do not mean financial alone, but the whole moral and spiritual backing so necessary in such an enterprise as ours.

These are some of the difficulties and yet I go back with joy—why?

The first reason that stands out is that I am convinced that God called me to India and as yet he has not recalled me. When I was deciding this matter of my life work after college graduation, I received a letter from a college praysident saying, "It is the will of the faculty, the will of the student body, the will of the townspeople, and I believe the will of God that you should come and teach here in the college. Another friend wrote that it was the will of God that I should go into the work of evangelism in the United States. The Mission Board wrote saying that it was their will to send me to India. Here was a traffic jam of wills! I took the Mission Board letter into my room, spread it out before God and said, "My life is not my own. It is thine. Tell me what I must do." And very, very clearly that Inner Voice said, "It is India." I arose assured and wrote the Board that I was ready to go.

That has never been revoked. I am persuaded that inside the will of God we can not fail, outside of it we can not succeed; that one can not do his best work unless he feels that the sum total of things is backing his will, then he has a sense of divine mission in life.

That is the central reason for returning to India. The will of God for me seems to lie along this line. And if you were to tell me that I would see no converts, taste nothing of what we call "success," I would still go, for the business of life is not to "succeed" but to be faithful to the highest that one has seen. I refuse to bow my knee at the altars of the god of Success. I am drawn to bow at a Cross—the world's chief Failure—a failure seemingly, in fact the greatest moment in the life of God or man, the magnetic center of our universe.

But there are subsidiary reasons for going. I once heard Gilbert Chesterton tell his reasons for going over to Roman Catholicism. He said, "I could sit here and give a long list of reasons each sentence beginning with the phrase, 'It is the only church that—.' I can use his phrase I think to better service in saying that this missionary movement is the only movement that:—

First.—Believes in and launches out upon the idea of the worth of every human personality, apart from race, birth, color, social or economic standing. It affirms that the differences between men are largely the products of social heredity, in the social heredity being the sum total of influences, moral, spiritual, environmental, that play upon the man. It affirms that there are infinite possibilities bound up in every human life, that there are undeveloped races but no permanently inferior races. We remind ourselves that we, too, are the product of that faith in people underlying the missionary enterprise. Servius, a Roman said, "The stupidest and the ugliest slaves in the market are those from Britain"; and St. Jerome, writing in the fourth century, said, "I well remember the Scots in Gaul; they were eaters of human flesh, they had plenty of flocks and herds, but they much preferred the ham of the herdsman or a steak from the female breast as a variety." Another Roman, seeing some of these slaves in the market, said, "Angles, Angles, if they could but be Christianized they would be angels." Their faith in us has been borne out by the achievements of the centuries. There are two ways to look upon the world: one (the exploiter) says, "Stupid and ugly slaves"; the

other (the Christian) says, "If they could but be Christianized they would be angels." I take the latter and identify myself with a movement that stands against all exploitation of man by man, all snobbery, all pretensions based on so-called superior class or caste or color, and stand with those forces that make for human uplift and redemption. With all its faults, the missionary movement stands for this, so I stand for it.

Second.—And carrying this forward, the missionary movement believes that man has an inherent right to stand socially, economically, politically, morally and spiritually free. This movement is as wide as the needs of the human race. If men suffer in body, hospitals and leper and blind and deaf-mute asylums are reared and the best skill and love brought to bear upon those problems. If men are pinched by hunger and cramped economic conditions, this movement sets up agricultural experimental farms, workshops, technical schools to improve the economic life of every people. If minds are darkened for want of knowledge, schools and orphan asylums of every description are set up. If society is rotting because of moral decay, then the amazing moral ideal and dynamic found in Jesus Christ is set up as the antidote. If men need to be free politically, this movement strikes at those inner chains that make possible the outer bondage and thus contribute directly and permanently to the freedom of peoples. The world was made for man as man and not for man as white or yellow or black. We therefore stretch out a hand to prostrate nations, and say, "In the name of Jesus Christ of Nazareth, rise up and stand upon your feet."

If we are told that we are disturbers of nations we confess that we are. We disturb them with the joy of elevated thought, with the vision of chains broken, for actual freedom for body, mind and soul.

Third.—It is the only movement that has this idealogy plus the dynamic to put it into operation. When we turn to the non-Christian faiths to see if they can supply the moral and spiritual dynamic to lift the nations we have our deep questionings. If they could do it I should gladly say, "Go to it, my brother men, we stand with you and by you in your task." But I am deeply convinced that the non-Christian faiths can not do it. I have looked sympathetically into the soul of the non-Christian world through our Round Table Conferences, and nowhere did their faiths seem to supply either the ideas or the dynamic to lift these nations.

Every single economic, social and political evil is rooted in the old religions. You try to change things economically, socially or politically and you run straight against a religious idea or custom that balks you. You can not change things until you change the underlying idea or custom, but that involves a religious change, hence the need of a change in religion.

If the objection is made to this that the nations living under non-Christian religions are now undergoing reform without changing their religions, the answer would be that these reforms do not come inherently out of the non-Christian faiths, rather they come in spite of them, for the fact of the matter is that every single reform in the East is a reform away from the old faiths and toward the ideas that underlie the Gospel. It makes us wonder if the ideas upon which the reforms live are not from the Gospel itself? To ask this question is simply to state a fact. A Hindu put it this way: "If we give up the customs and ideas which our sacred books approve, what happens to our sacred books in this process of reform?" What happens? Their authority goes. If there has been a revival of the non-Christian faiths, "this revival



has been accompanied by an inner steady decay," according to Dr. Farquhar.

But amid this welter of conflicting movements and ideas there stands one Person who is not being subjected to reform or decay. That Person is Christ. That leads me to the next point.

Fourth.—It is the only movement that presents a Person who stands unmodified amid the clamor for reform. The demand concerning Christ is not for modification, but for exemplification. The criticisms of men are directed not toward the fact that we are like Christ, but unlike him. But he is more than not being modified. He is forcing modification upon everything by the sheer influence of his moral and spiritual dignity. He is changing the psychological atmosphere by the sheer shining of his mind into questions and situations. His ideas and spirit are seeping down into the souls of men, changing their mentality and outlook, though they are hardly conscious that they are living upon Christian thought. Again and again in our Round Table Conferences a Hindu would say, "Well, I believe the best way to live is to do unto others as you would that men should do to you," unconscious that they were living upon a Christian ideal.

One prominent Hindu said: "Hinduism to me is this: 'He hath showed thee O man what is good and what doth the Lord require of thee, but to do justly, to love mercy

(Continued on page 15)

## Effective Praying

By Mabel Crawford

(Continued from last week)

(Sermon preached by a member of the Ashland College Girls' Gospel Team in the Ashland Church on March 17, 1929)

### III. Effective Praying

The third question that arises is, "How can I pray so that my prayer will be heard?" We will consider only a few of the outstanding passages here also.

This promise was given to us by our Lord in John 14:14.—"And whatsoever ye shall ask **in my name** that will I do that the Father may be glorified in the Son."

What does it mean to ask in the name of the Lord? It does not mean to say a few jumbled sentences as a prayer, and then almost as an after thought, to say, in the name of Jesus. One of my professors at the Bible Institute once gave us this illustration. He likened Heaven to a great bank, God the Father to the Banker, Jesus Christ to the Soul Depositor, and the Christian to a needy man. He had us suppose there was a needy man and a very wealthy man in a town. The needy man was of good character but through circumstances beyond his control had been brought to dire need. The wealthy man realizing his worth and condition, presented to him a blank signed check and said, "Fill this check for the amount of your need, present it to my bank, and your need will be filled without any questions." That he said, was what Jesus Christ had done. When he gave to us the gift of salvation he also gave to us a blank signed check. When we fill in the check signed with his name and present it to the Banker, the limitless resources of all heaven are open to us if we need them. I believe this teaches very aptly the real meaning of praying in the name of Jesus.

Psalms 145:18—"The Lord is nigh unto all that call upon him, to all that call upon him **in truth.**" What does it mean to call upon the Lord in "sincerity and truth?" It means simply this—to ask the Lord for that which you earnestly desire and to trust explicitly that you shall have that for which you've asked. At one time there lived up in the mountains an elderly lady. Between her and the Valley, where there was a little Church, there stood a

large mountain which it was necessary to go around to reach the Valley below. Because the way was long and her body was crippled by age and disease she very seldom went down into the Valley. One day as she read her Bible she came across the words to the disciples, that if they had faith as a grain of mustard seed, they could remove mountains. "Why," she said, "that is just what I need," so as she went to bed that evening she prayed that the Mountain would be taken away so that she could go down to the Valley to Church. Upon awakening she immediately looked out. The Mountain was still there. "Well," she said, "I didn't expect it to be gone anyway." She was not praying in sincerity and truth.

The apostle Paul, in Philippians 4:6 gives us this injunction. "Be careful for nothing, but in everything, by prayer and supplication, **with thanksgiving** let your requests be made known unto God." Praise is an essential part of true prayer life. Our Lord must get awfully tired of our constant asking with never a thought of thanks. How would you who are parents and are constantly sacrificing for your children feel if they never by a word or deed made you feel that they appreciated what you did? Wouldn't it rather take the joy out of giving? I sometimes wonder if Our Father doesn't sometimes feel the same way.

The Lord has given us one promise in Matthew 18:19 which is often quoted and many times without a thought of its true significance. "But if two of you **shall agree** on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." The word translated agree is in the original Greek "Symphoneo" from which we get our word "symphony." There are two things fundamentally necessary to a musical symphony." First, the chords in the symphony must be struck by a master hand, a hand which knows the utmost possibility hidden within each key. It must know just when and how long to touch each key to bring forth the needed tones. So it is with our prayer lives. The master hand of our Lord must touch the keys of our life in order to bring out just the expressions and prayers which it is his will to have us utter.

Second, the keys of the instrument must all be in tune with the whole instrument and with each other. If one key is out of tune the entire symphony is spoiled. Here the Lord seeks to teach one of his greatest truths. We as Church Members so often forget when we come together for prayer that every member of the group must be in complete harmony with God and so in fellowship with every other member. If these two qualifications are not the reasons for our agreement on a thing, then we have no right to claim the promise.

### IV. Its Results

Surely no Christian doubts the fact that prayer brings results. I think just three illustrations will show that prayer does bring results just as surely today as in past centuries.

After the Ascension of Our Lord the Christian Church was subject to many and various persecutions. At one time the Apostle Peter was thrown into prison. In the Village nearby a small group of Christians came together to pray for his deliverance. In the dark hours of that night the Angel of the Lord visited that prison; he struck off Peter's bonds; he opened the prison doors, and led him out to safety. I wonder if you could convince Peter or that little group of Christians that prayer had not brought results?

No doubt many of you readers know the story of George Muller. This great man of God, seeing the needs of English orphans, determined to show the world that a great business enterprise could be carried on by prayer alone.

A house accommodating thirty orphans was rented. His helpers were bound to secrecy and no needs were ever mentioned outside their prayer room. The work grew and with its growth God supplid funds. Within a few years the work had increased from a little rented building accommodating thirty children to five large complete buildings free of debt and accommodating twenty-one hundred children. During his life more than seven million dollars passed through his hands for orphanage work and for foreign missions. I wonder if you could convince George Muller or the orphans benefited by him that prayer does not bring results?

We who are Brethren need not go outside our own denomination for one of the greatest answers to prayer in the annals of history. You all know the story of our African Mission work. You know how Brother and Sister Gribble came home from their first work in Africa, desiring to interest the Brethren Church in French Equatorial Africa. At length the first party set sail, with little encouragement from the folks here at home. You know of the tedious days of travel, of the long trip up the Congo during which time two of the party were carried off to lonely graves in the wilderness. You know the long years of waiting for entrance, while prayer was continually made both there and here at home; of the refusals time and again as Brother Gribble visited the Officials. Then you know of the permission granted to go to Bozoum. I wonder if it was merely chance that led the French Officials to open the very port of the country which had been laid on Brother Gribble's heart years before? You know the more recent history of the work. Now we have three stations in the very heart of that land, fifteen consecrated workers, applicants in training, several trained native evangelists, chapels in many centers, and the greatest Brethren Church in the World. Surely we Brethren cannot look at this work and at the story of our similar work in South America with any doubt of the results of prayer. Let us rally to a deeper, more effectual prayer life.

"Prayer is the soul's sincere desire,  
Uttered or unexpressed  
The motion of a hidden fire,  
That kindles in the breast.

"Prayer is the burthen of a sigh,  
The falling of a tear—  
The upward glancing of an eye,  
When none but God is near.

"Prayer is the simplest form of speech,  
That infant lips can try—  
Prayer, the sublimest strains that reach  
The Majesty on high.

"Prayer is the contrite sinner's voice,  
Returning from his ways,  
While angels in their songs rejoice,  
And cry, "Behold! He prays."

"Prayer is the Christian's vital breath—  
The Christian's native air—  
His watchword at the gate of death—  
He enters heaven with prayer.

"The saints in prayer appear as one  
In words and deed and mind,  
Where with the Father and the Son  
Sweet fellowship they find.

"Nor prayer is made by man alone—  
The Holy Spirit pleads—  
And Jesus, on the eternal throne,  
For sinners intercedes.

"O thou by whom we come to God—  
The Life, the Truth, the Way  
The path of prayer Thyself has trod;  
Lord, teach us how to pray "

Whittier, California.

## SIGNIFICANT NEWS AND VIEWS

### GENERAL BRAMWELL BOOTH

Reports from England are to the effect that all Britain, regardless of creed or religious convictions, mourned the passing of General Bramwell Booth. It is a great tribute to sincere and devoted work in behalf of the underprivileged that this should be so. It should be an inspiration to Christians of all creeds to give more attention to that kind of work. It is a bit discouraging that so many are willing to leave that sort of work to others, but there is hope of better things so long as men in general are willing to acknowledge its true value. It is also encouraging to observe that an unfortunate break with an organization to which he had given his life was not sufficient to eclipse the glory of the service which he had rendered as head of the Salvation Army. This break may have been the result of honest misunderstanding. Great men sometimes fail to see that the organization through which they have worked successfully requires readjustments in order to meet new conditions and requirements. General Booth had been accorded richly deserved honors. Let us hope that the re-organized army may do its work as well as he did his.—The Presbyterian Advance.

### BAPTISTS UNDAUNTED BY MAJOR

The Northern Baptist convention in session at Denver, Colorado, drew the fire of Major Alva J. Brasted, army chaplain and member of the convention, by the presentation of a resolution denouncing war and compulsory military training. The convention stood its ground courageously and adopted the resolution, despite the vigorous opposition of the Major and others, who maintained that by adopting it they would "make themselves fervid, conscientious objectors."—The Presbyterian Advance.

### DRY ENFORCEMENT MORE EFFECTIVE

Prohibition enforcement is getting better results in Ohio and elsewhere the past few months than at any time since the Eighteenth Amendment became effective. President Hoover's inaugural address and his address before the publishers of the country put more pep and action into officials and people than any other one thing. The enactment of the Jones law was another wet blanket for the nullifiers. In Cincinnati, for instance, the *Times-Star*, wet as the Ohio river, said the price of bootleg liquor doubled in that city, and gave the Jones law as the cause. All over the country dry enforcement set a faster stride. The high-ups in New York City were made to realize that even there prohibition of booze exists. The dry law is more effective today and is being better enforced than ever before. This is evidenced by the long wails from the wet camp and the increased emphasis of wet denunciation of the dry law.

KEEP UP THE GOOD WORK.—American Issue.

### PAPAL CONCORDAT WITH RUMANIA

From its national political headquarters in the Capital City, the hierarchy of Rome gives out the information that the Papacy and Rumania have at last entered into a concordat. This step has been made possible by a political change which recently placed the Rumanian Government in the hands of Dr. Julius Maniu, a Roman Catholic. The former liberal Government had been unwilling to sign the concordat.

A concordat is a treaty between the Sovereign Pontiff and a civil state. Such pacts are sometimes called treaties, but they are more often designated as concordats.

For several years a papal nuncio has been accredited as diplomatic envoy to Rumania, though no ambassador or minister from that country is accredited to the Papacy. The Roman Catholic Maniu Government may now send an envoy to the Roman See.

The Papacy has diplomatic relations now with thirty-seven civil powers, and is exerting pressure constantly to increase the number. It is elementary in the law of nations that only an independent sovereign power has the right to send or receive diplomatic agents. It is equally elementary that none but sovereigns can become parties to a treaty. The fact that the Papacy has been accustomed for centuries to do both leaves no question as to its status as a sovereign power.

Under the canon law, every Roman Catholic is a subject of the pontifical throne in Rome. How can one be a subject or citizen at the same time of two sovereign powers in diplomatic relations with each other? Papal authorities claim nearly twenty millions of Roman Catholics in the United States, and all of them are bound to the Sovereign Pontiff by paramount ties of allegiance. —Gilbert ONations in Christian Standard.

### RELIGIOUS PEACE IN MEXICO

Mexico has found a *modus vivendi* between Church and State. A controversy of three years' standing is ended, and the priestless churches will once again hear the intoning of Masses and the quiet office of the confessional. Conversations during the past month between the more tolerant President Portes Gil and the church leaders bore their fruit in a peace pact signed on Friday, June 21st.

By the new working agreement the government will allow the Church to designate those priests who are to register under the requirements of Mexican law; while religious instruction will be permitted within the churches; and Church representatives may apply at any time, like other citizens, for modification of the Constitution. The pact guaranteed independence of the Church to execute her spiritual functions without interference from the State in ecclesiastical administration, as long as no political activities against the Constitution are fostered by her. The attack of the Constitution upon Church-controlled religious instruction in primary and secondary schools is not yielded in the new declaration; but religious education assumes the status it holds in the United States. . . .—The Living Church.

### WHAT PLACE HAVE CIVIL QUESTIONS IN THE CHURCH?

Much heated breath has been spent over the assertion by a United States Senator that the representatives of the Methodist Episcopal Church have attempted to influence his vote and other votes on the question of prohibition. Why the assertion is made we cannot see. Is it not the duty of the church to help men in office to recognize their moral responsibility toward an issue like prohibition, and why should the matter be a subject open for discussion? If the accused had sought to influence the mind and determine the vote on a question affecting the grant of large amounts toward particular institutions which appealed to the church representative, the reason for an unfavorable criticism would be more quickly detected. We all confess our conviction in that form of government which excludes the union of church and state, but the incident mentioned does not suggest a violation of that accepted principle. That oft shouted slogan, "Keep the church out of politics," may be used, and is often used, to keep the church from a firm stand against evils that menace the whole structure of morals and religion.—The Presbyterian.

"We do not need a new religion. Neither do we need to tamper with the faith handed down to us from the time of the Apostles. All that is needed is that we hold up the strong, loving Christ as the guide to love, joy, peace and eternal life."—Rev. Dr. Edward Charles Russell.

## Our Worship Program

Daily Readings and Comments

(Keep with your Bible)

The suggestions for this week's Worship Program are based on Eph. 1:18-23. Be sure to read this passage very carefully.

### MONDAY

**The Hope of his Calling.**—By the revelation in the knowledge of him, which we have through the witness of the Spirit and the Word, the eyes of our understanding are enlightened and we know—as far as it is possible for the human mind to know—what is the hope of our calling. We thank thee, our Father, that our minds have been so enlightened, and we pray that thou wilt make us ever ready to give a reason for the hope that is in us. 1 Pet. 3:8-22.

### TUESDAY

**His Power to Usward.**—It is the exceeding greatness of his power to usward who believe. It is a sobering thought that the unbelief of man may limit the power of God; Jesus found it so. Even a measure of unbelief on the part of believers may limit his power in just that measure. As the anxious father said to Jesus (read Mark 9:14-29), "Lord, I believe; help thou mine unbelief." We are humbled, O God, that the exceeding greatness of thy power should be used for us, thy creatures; give us grace that we may in no wise limit it!

### WEDNESDAY

**Wrought in Christ.**—The same power that raised Jesus from the dead and set him on high, is ours! Since the beginning of time there has been nothing like it. It is true, there have been legends that others arose from the dead, but the most casual examination convinces of the legendary nature of the tales. But the resurrection of Jesus has been called the most strongly attested fact in history. It cannot be explained away, and praise God! because HE lives, we know that through that same power we shall live also! John 14:15-24.

### THURSDAY

**At his own right hand.**—The place of honor and the place of power! How men would rejoice to occupy such a position; in the early days of our Lord's ministry, his disciples quarreled over such honors, for selfish reasons. But the same unselfish love that caused our Savior to lay aside his equality with God and render service for us, still causes him to use his position of honor and power in our behalf. Read Romans 8:31-39, and rejoice in the love and power of him who maketh intercession FOR US at the right hand of God.

### FRIDAY

**Far above All.**—After his humiliation in bearing our sin, he is now exalted high, far above all. This is also a figure of the position he should occupy in each human heart. It was God's plan (Col. 1:18), "that in all things he might have the preeminence." Read the entire chapter for your devotional passage. May we today give thee preeminence in all things!

### SATURDAY

**Which is to Come.**—We are reminded again that this world is not all. We need to be reminded that there is to be another and better world, and that we should not set our affections upon the THINGS of this present world. Read Matt. 6:19-34. In this world which is to come, our Lord will be Lord over all: be thou now Lord over all in our lives!

### SUNDAY

**Which is His Body.**—Men today are gathering in thy "churches" to worship thee. Help us to realize anew that thy church is not made of wood and stone, but of flesh and blood, of life and spirit. Help us all to realize that we are members of thy body, may we be more conscious of our close union with thee, sensitive to each impulse from our divine Head. And may we in no way bring dishonor or reproach upon the holy body of which we are a part. Read Eph. 5:22-33.

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M. P. PUTERBAUGH,  
Treasurer,  
Ashland, Ohio

## What Is Religious Education?

(From Sunday School Times, March 31, 1928)

There is only one true religion. Christ is that religion. He alone can bring men who are "dead in trespasses and sins" to life. All other religions leave dead men dead. It is a tragedy, therefore, that the Religious Education Association today is chiefly interested only in ways of death, offering men practically no education in matters of eternal life. This fact came out prominently in its recent convention held in Philadelphia. The prominent Professor of Psychology at Bryn Mawr College, Dr. James H. Leuba, was given place on its platform, and is reported to have said that religious worship as it is today is doomed to disappear as magic has passed away; that the God of the churches "is no more helpful today than he was to the savage" who prayed to him in superstition when he was sick. This address was "answered" by a Union Theological Seminary professor, who defended prayer, but who of course gave little evangelical Christian truth. Dr. Walter Albion Squires, of the Presbyterian Board of Christian Education, in reporting this convention speaks a needed word "If the R. E. A. leaders really desire to make their organization a clearing house for religious truth, a forum in which every sort of religious conviction shall have a chance to find expression, they missed the point in the Philadelphia convention. Nearly all the speakers on the main program were Liberals. They differed much, it is true, in their views, but they differed only as extreme Liberals differ from Liberals who are not so extreme. Liberalism had the right of way in the convention. This is a matter to which the leadership of the R. E. A. ought to give serious thought. If it is not to be an agency through which evangelical Protestantism may find any expression of its own views, but an agency for promoting theories which have long been the deadly foes of the evangelical types of the Christian religion, Protestant leaders ought to know this fact. If such is the case the R. E. A. ceases to be a general forum and clearing house and becomes an agency for propaganda." Christian people have long recognized that this is the fact, and that the Association does not even include evangelical Christianity as one of the various religions of which it is the mouthpiece.

### Christ's Conditional Promises

Many good people seem to think that the Lord's promises to answer prayer are unconditional. There could not be a greater mistake. Salvation is God's free gift, offered to all who will receive Christ by simple faith in God's Word. But the rewards of prayer are quite different. They are not only conditioned on faith in Christ, but they have other clearly defined requirements. Dr. J. Stuart Holden has well said: "Remember that Jesus Christ our Lord now here promises to do anything for a man who will not let him do everything." This comes out in our Lord's conditional promise: "If ye abide in me, and my words abide in you, ye

shall ask what ye will, and it shall be done unto you." (John 15:7). The unsundered Christian cannot be an abiding Christian. After receiving Christ as Savior by faith, such a one, if he hopes to have his prayers

On Friday, June 28, we closed a very successful Daily Vacation Bible School. The school was conducted in our new Sunday School Annex and our quarters proved to be conducive to the very best interests of all concerned. The children responded loyally to their leaders' efforts and we feel that an impression has been made that will have a tendency to build up our church school.

The school was entirely Brethren, the other schools of the city not seeing their way clear to co-operate, therefore our attendance was not large. We were quite well pleased however when we learned that 50 children had enrolled for the work. Our average attendance throughout the term was 43. The accompanying picture shows



D. V. B. S. Pupils and Teachers at Louisville, Ohio

the likenesses of some 42 of our pupils and their leaders.

In our school we laid special emphasis upon the following: Bible Story and Dramatization; Missionary Stories giving a brief glimpse into the needs of different Mission Fields; the History of Sacred Hymns and the authors; Habit Stories with a Scripture Text which the children were required to learn bearing on the story; A 40 minute period for hand work. The Junior and Primary children also learned to be quite efficient in placing the different books in the Bible Library. We feel that a very constructive piece of work was accomplished.

The following assisted the pastor, who superintended the effort: Mrs. George Lil-

answered, must yield himself unto God as one who is alive from the dead (Rom. 6:13); he must present his body a living sacrifice (Rom. 12:1). In full, unconditional surrender he must let the Lord do everything for him, remembering the word of the Lord, "Without me ye can do nothing" (John 15:5). "Either he is Lord of all, or he is not Lord at all." The prayer promises are made only to those who, in the power of the Holy Spirit, "can say that Jesus is the Lord" (1 Cor. 12:3).

The transcendent need of America today is for an understanding as broad and as deep spiritually as it is intellectually and for a keener sense of permanent values.—John E. Edgerton.

## Daily Vacation Bible School, Louisville, Ohio

lie, Mrs. Henry Karlosky, and the Misses Viola Knoll, Ruth Hankey and Dorothy Whitted.  
A. E. WHITTED.

## PROSPECTIVE TOBACCO LEGISLATION

On June 10, the United States senate received a shock. Senator Smoot introduced a bill to amend the Food and Drugs Act of June 30, 1906, by extending its provisions to tobacco and tobacco products.

He said he introduced the bill because "the manufacture and sale of tobacco products are matters that affect the public health and welfare of millions of our population;" that "various drug products are contained in tobacco;" and that "false and deceptive statements made through adver-

tising media in the interest of tobacco products should be brought under government regulation."

In introducing his bill the senator delivered a scathing address in which he charges the tobaccoists with indulging in "an orgy of buncombe, quackery, and downright falsehood and fraud to create a vast woman and child market for their products."

The No-Tobacco League prints the senator's address in full in the July issue of The No-Tobacco Journal. It has also organized a nationwide campaign to get individuals and groups of people in all the states to petition congress to pass the bill.

Any one interested in having a part in the campaign in this matter so vital to the

"public health and welfare of millions of the population," can obtain copies of the senator's address and suggested form of petition by writing to the No-Tobacco League, Box 578, Indianapolis, Indiana, and enclosing five cents for postage.

## Editor's Select Notes on the Sunday School Lesson

(Lesson for July 21)

### Ezekiel's Vision of Hope

Scripture Lesson—Ezek. 47:1-12.

Printed Text—Ezek. 47:1-9.

Devotional Reading—Psalm 100.

**Golden Text**—Of the increase of his government and of peace there shall be no end.—Isaiah 9:7.

#### Introductory Note

In our other lessons on Ezekiel we studied the warnings by which God, through his prophet Ezekiel, would persuade Israel to so repent and return to God that it would not be necessary to permit Jerusalem to be destroyed. Since the people refused, the calamity came.

Judah has fallen and her proud people are captives in a strange land.

All the treasures of the temple and all the best and strongest of the people are exiled in Babylon. Hope has fled from their hearts, for it has been twenty-five years since Ezekiel and his company have come into this captive land. Is it any wonder that in such a day the exiles by the river Chebar should sing such a song as the 137th Psalm?

"By the rivers of Babylon,  
There we sat down, yea, we wept,  
When we remembered Zion.

\* \* \*

If I forget thee, O Jerusalem,  
Let my right hand forget her skill,  
Let my tongue cleave to the roof of my mouth,  
If I remember thee not."

But in the midst of all this despair, there comes the prophet with a vision of a new day and a song of hope. Jerusalem shall live again. The Kingdom of God shall come and his people shall live. As surely as the river runs to the sea, so surely shall God's promises be fulfilled and his people shall live in hope.

The one essential was a change of heart, a change of character, a chance of conduct, and an open mind and soul to receive the divine influences by which alone these things can be obtained.

So the second part of Ezekiel's prophecy was to prepare the people for their return to their home in Palestine. He preached on the heart of stone (Chap. 36); showed them the valley of dry bones turned into living persons (Chap. 37); and finally showed them the door of hope, the River of life which should accomplish their healing.—Selected.

#### Lines of Light

As a rivulet that widens into a river, so is a religious impulse that finds outlet in action. (Verse 1).

Every church should be the source of a life-giving stream of benevolent deeds. (Verse 1).

Despire not a movement in its ankle stage. (Verse 3).

Christian influences have a way of multiplying. (Verse 5).

The desert areas of life are made fruitful by the gospel. (Verse 7).

The waters of healing cannot and should not be confined. (Verse 8).

Stagnant waters breed disease; flowing streams are curative. (Verse 9).

Without the leavening function of Christianity world peace would be only a dream. (Golden text.)

"Hope is a vigorous principle; ... it sets the head and heart to work and animates a man to do his utmost."—Jeremy Collier. (Golden text.)—Lyndon B. Phifer.

#### Force Versus Love

Ezekiel's vision of the healing of the nations flowing from a spiritual source reinforces the truth that the ultimate good and supreme influence in life is love rather than force. History is filled with records of reliance on force to accomplish various ends. The Inquisition, persecutions, ecclesiastical courts, and similar methods have been used by misguided zealots who have "had a zeal for God, but not according to knowledge."

"Time was when, through clouds and rifts of ignorance and superstition, men fancied they saw an approving smile on the face of their Christ as they heaped the fagots around the stake, where their fellow believer in the Son of God's love perished in the fire. Time was when they were convinced that they beheld a gesture of assent on that all-loving countenance, while they racked and mangled, in his name, their fellow men who pronounced not their shibboleths. But never more will men dare to torture and destroy their fellow men for a diphthong or a metaphysical theory." (Berdoe.)

"Love is the only conduct favorable to the race; altruism is the necessary condition to human progress," says Vedder.


Nietzsche's philosophy was one of ruth-

appropriation, the injury, the subduing of the alien and the weak. It is suppression, compulsion, the enforcing of its own forms. It is assimilation, and at the least and gentlest, exploitation." He scouted altruism, saying, "The weak and crippled should go to the wall: that is the first principle of our philanthropy." He preached unadulterated selfishness: "One must learn to love less self-interest. "Life is essentially the himself with a wholesome and healthy love, so that one is sufficient to himself, and does not run about in ways that are described as love of one's neighbor." He based his unchristian ethics on the laws of the survival of the fittest, saying: "Sympathy opposes in the main the law of development, which is the law of selection. It preserves what is ripe for destruction, it operates to defend the disinherited and condemned among men. This disheartening and contagious instinct ... is a chief instrument in the advance of decadence."—Church School Journal.

#### The Broadening Stream

The picture of a broadening stream symbolized that while the renewal of the kingdom of Israel, on the return from exile, would have a small and insignificant beginning, both in numbers and in prosperity, the spirit that would make it a great kingdom would increase on and on to the end, the outward blessings would become more abundant, the true life of the nation would deepen as well as broaden. This picture has been realized in history. The return was signalized by a truer spirit of worship, by stronger principles of righteousness, by renewed study of the Bible. The outward progress was slow, but through Christ the kingdom of God, then represented by the

(Continued on page 16)

<p><b>E. M. RIDDLE,</b> President Warsaw, Indiana</p> <p><b>F. C. VANATOR,</b> Associate Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p>  <p><b>Young People's and Junior Topics in THE ANGELUS</b></p>	<p><b>GLADYS M. SPICE,</b> General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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## Selected Committee Helps

### BETTER CITIZENS

#### For Citizenship Committee

Would it not be a good thing for all societies, Junior, Intermediate, and Young People's, to invite to one meeting each year—or to a joint meeting of all three societies—the head of the traffic department of the city, or at least a traffic officer, to talk to the Endeavorers on the duty of obeying the law, and to explain to them some things about traffic and its dangers that they may not know?

Such a meeting could be made a real success if parents were also invited to attend. Part of the time could be given to Bible drills and to showing visitors what Christian Endeavor does for the young folks. If the officer's talk came early in the programme some of the Juniors, Intermediates, or Young People might ask him questions. It would be better to prepare for this beforehand. Have some questions ready to be asked, and let the officer answer them. In these days of danger and law-breaking a meeting like this would be welcomed by the authorities, and would do good.

### COOPERATION WITH OTHER COMMITTEES

No one committee makes a society, and all working together can do more than all working independently.

The lookout committee can cooperate with the other committees in the observance of Christian Endeavor Day and Christian Endeavor Week.

It can, together with the prayer meeting committee, work for the goal of having each active member take part in the Christian Endeavor meeting, both by encouraging individually those who need it and by seeing that time or opportunity is provided in the meetings for all to take part and thus keep that part of the pledge.

It can get assistance from the social committee in making new members feel at home in the society meetings. A social might be used as a means of attracting new members or in honor of some members who have just come into the society. Both committees can work to make such social events successful.—C. E. World,

Send Foreign Mission Funds to  
**LOUIS S. BAUMAN**  
 Financial Secretary Foreign Board  
 1925 East 5th St.  
 Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
**WILLIAM A. GEARHART**  
 Home Missionary Secretary  
 1101 American Savings Bldg.,  
 Dayton, Ohio

### Work for City Boys and Girls

The Neighborhood School of the Baptist Temple, Rochester

By Carl Dawkins, Rochester, N. Y.

The future leadership of State and Church is bound up in the flesh and blood and mind and heart of the child of today. Neglect him and the State and the Church and the home will suffer when he takes over responsibilities. Here is more than a challenge, it is an obligation.

Last year five hundred and twenty-seven boys and girls were enrolled in the Neighborhood School of the Baptist Temple, with an average attendance of one hundred and fifty. The ages of the boys and girls run from three to six. Those over thirteen are chosen as leaders. They are watched carefully as leaders are chosen on merit. A leadership class is organized where the boys and girls are taught the fundamental qualities of a leader, and are given specific tasks to prove their abilities. Many show special talent in music or drawing or some other line of work.

Last year twenty-two different nations were represented including: Italian, Ukrainian, American, Greek, Jewish, Assyrian, Polish, English, Serbian, Lithuanian, Dutch, Canadian, German, Syrian, Turkish, Hungarian, Bulgarian, Slavish, French, Irish, Spanish and Scotch.

The home life of these children is an interesting study. My first visit to this district was on a sultry summer afternoon when one of the neighborhood boys took me around to the homes of several children. Many boys knew me from our contacts in the school and soon quite a gang of them were following. In some of the places the parents would rush out and, in broken English, ask the cause of the trouble. Some thought I was a policeman, or a secret service man. Perhaps their consciences were not altogether clear for much of the crime comes from this district.

Most of the homes were dingy, very poorly furnished and illy kept. The hallways were dark and unpleasant odors greeted one at almost every turn. The women and men who came to the door were very often half-dressed and their clothes were ragged and dirty. Occasionally we came across a family who, even though poor, showed their belief that cleanliness is next to godliness.

The parents, although rather skeptical at first, became very cordial as soon as they discovered our mission. Some mothers would try to tell, in broken English, how much the school had done for her boy or girl, and showed pride in anything their children had made.

One of the problems is to keep the children off the streets. Fortunately for the most part they are back streets not much travelled. The Baptist Temple's Vacation Bible School recruits members from this same district, and the parents are glad to have their children go where they will be cared for, especially during the warmer season. Parents also attend different functions sponsored by the Neighborhood School and many appreciate all that the school has done for their children.

A new pupil from one of the poorer

homes where cleanliness is given little attention, soon discovers that there is such a word, and observes that pupils can be clean, even if their clothes are ragged. Soon he will return like a new boy and find satisfaction in being clean, with teeth polished, shoes shined and clothes brushed.

Hygiene is a necessary co-partner of character building. Fair play in sports is taught as well as in all aspects of life. The children are constantly advised to make their homes a place to carry out the things they learn in the school, helping tired mother, and promoting harmony.

Many have confessed that they have stolen but will not do so any more. In many homes theft is passed over very lightly, and in some is even encouraged. Some boys have been leaders of gangs that have caused much trouble for officials but have led their gang to school, where they learn a better way of life.

Many of the children are undernourished. A little advice to the mothers as to the kind of food to buy and the best way to prepare it often makes a change in the entire home. Bad tempers caused from poorly digested food vanish when the cause is removed. The girls learn many things about the home and put these lessons into operation. They are taught to be unselfish, not only with their money but also with their time and strength. One of the boys who had a great desire to go to Buffalo and had saved enough money, gave it instead to his mother for a new dress, or to his father for a new pair of shoes. In many cases the children have denied themselves pleasure in order to help others.

There is an honor club for the boys and one for the girls, where good behavior is recognized and leadership is promoted. The members are appointed by the club leaders on merit, and their appointment is for a month at a time, to be annulled at any time the boy or girl proves unworthy. Boy Scout organizations and groups of Girl Reserves are in charge of competent leaders with charters from national and state organizations. There is also a Black Condors club for the boys above the scout age.

One of the eighty-five volunteer workers in the Neighborhood School, most of them are members of the Baptist Temple. Mrs. Parmenter, the director, has a genius for organization, and a knack for getting people interested in worthwhile work. The school is financed by the various women's clubs of the Temple and by special gifts.

One of the happiest times in the lives of these underprivileged children is that spent at Kamp Kontent, the Baptist Temple Summer Camp on Lake Conesus. The competition for a camp scholarship is very keen, for choice is made from those who have made the best records in attendance, behavior and quality of work.

Bigger plans for this school are being made for next year with a big general assembly once a month. There are special health examinations by a trained nurse, and

there is to be a first-aid and home nursing course. More emphasis is to be placed on organization, program and leadership training. The "Nabor News," the school paper, is to be enlarged and more and better music is on the bill for next year. Other churches may adopt some of the ideas of this effective Christian service.—Missionary Review of the World.

### A Quest or a Conquest?

By Robert E. Speer, New York

We are often told in these days that the foreign mission enterprise needs to be entirely reconceived. Formerly, it is said, Christianity regarded itself as the absolute and final religion and the work of foreign missions was conceived as a donation or displacement. Missionaries went out to give to other peoples a religion and religious values which these other people did not possess. They even went with the idea of setting Christ in the place of supremacy over all others, to "Crown him Lord of all." Now, however, it is held, Christianity must give up its exclusivism and recognize that each religion has its distinctive possession of truth and that Christianity has no right to go forth with the conquest or displacement idea. Foreign missions, accordingly, must now be regarded not as a conquest but as a quest, an effort to learn, not to teach, or to learn as much as to teach, with a view to one world-wide, inter-racial cooperative effort to assemble out of all religions the distinctive contribution of each to the ultimate synthetic and universal religion of mankind.

This conception is both futile and false. It is futile because such a conception would never have produced the foreign missions movement and cannot maintain it. Men and women might go out on this idea to make a world cruise or for brief and comfortable visits but not to spend their lives, often in hard and lonely places, at the sacrifice of home values and especially the education of their children. Nor will the missionary enterprise spring from religious doubt. The people who have not found what satisfies them in Christianity, and who propose that the church should send out the missionaries to find something better than Christianity or to supplement and improve Christianity, are not the people who supply the missionaries who go or who furnish the funds to send them. The foreign mission enterprise springs from and rests upon adequate convictions. Doubt as to the sufficiency and universality of Christianity is not a substitute for such convictions.

This new conception of foreign missions is also false. Christ needs nothing from any one. No other religious teacher has any contribution to make to him. In him dwells all the fullness of the Godhead. He is the final and sufficient revelation of God and the only Savior and Redeemer of man. This is the New Testament representation. It is the solid and unalterable foundation of foreign missions. Foreign missions are not a search for a new and better religion. They are not an attempt to find something that is not already in Christ. They are the effort of those who have heard of Christ to take what they have heard of the whole world in order that all men together may learn more of him.

We who know Christ do not claim that we know all that there is to know of him. We say just the opposite. But it is all there and we need all men to help in its discov-



ery and its experience. One reason for bringing the knowledge of the Gospel to the whole world and bringing the whole world into the search for the infinite richness of God in Christ is that only so can we attain the fuller knowledge of Christ which is God's will for us. We do not go out to find something in the non-Christian religions that is not in Christianity. We

go to enlist all men in the search for what is in Christ alone and in him in divine sufficiency and completeness. Foreign missions are indeed a great quest of the church. But they are not a quest for something to be added to Christianity. They are a quest for an ever enlarging and enriching understanding of the fulness of Christ.—From "Are Foreign Missions Done For?"

school and therefore right at home with their classes, but of course we had to do some little different grouping for this work, than in the regular classes.

Then on June 16th we held our Love Feast service and this was a very fine service. As visitors we had Brother and Sister Clum of Parsons, Kansas and Miss Jennie Garber of Sapulpa, Oklahoma, with us, and their presence was much appreciated by the local members. We had 37 at the tables and a real spiritual feast it was, and several new members were there for their first time. On Sunday evening, June 23, was given our Children's Day program, consisting of demonstrations of the Daily Bible school work and Children's Day numbers. This was a splendid program, well attended by parents and others. We do not have good attendance at all regular services, but good attendance is becoming much more frequent. Our lowest attendance, in Sunday school in June was 53 and the highest was 92 with an average of 69. But June was our best month in the point of attendance, and our D. V. B. S. and Children's Day program, had to do with the increase in numbers. We are to have a picnic, at one of the city parks in July, and hope to keep the attendance above the former average throughout the summer. Our work here is the most encouraging that it has been at any time since we have been here. We have many funerals here, because of old acquaintances, but we are here to "minister and not to be ministered unto." As the entire brotherhood is in a special way interested in this work we earnestly solicit your prayers. Visiting brethren are always appreciated.

L. G. WOOD.

Thanksgiving to God is thanks-paying. Gratitude is the debt that we owe the infinite Benefactor.



## ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

### FORT SCOTT, KANSAS

This is a mission church which has had a hard struggle and some very discouraging experiences, due largely to a wrong leadership. It is very pathetic to find a church that has taken years to build up and have a minister come in and tear down, bring in factions, grow angry and bitter, work havoc and scatter the flock. This is not the first church, in my visiting of the churches, that I have found all but wrecked by unchristian-like tactics. A man, self-willed, of uncontrollable temper, and of a rule or ruin spirit, combined with limited ability has no business representing the cause of Christ. Such men never do the cause any good and their trail is easily followed by the torn-up churches they serve. A pastor is called to work with the people he serves and not to elevate himself to the throne of lordship whose dictations must be received and obeyed.

Brother Wood, who spent years in building up this work, was called by the Mission Boards and is gradually making progress and with Wood on the field we may be sure of a good church in Fort Scott some day. There is no wealth in the congregation and with a financial load heavier than they can bear I did not canvass the congregation, but enjoyed preaching for them and meeting them. I received one gift of \$10.00.

#### On the Way

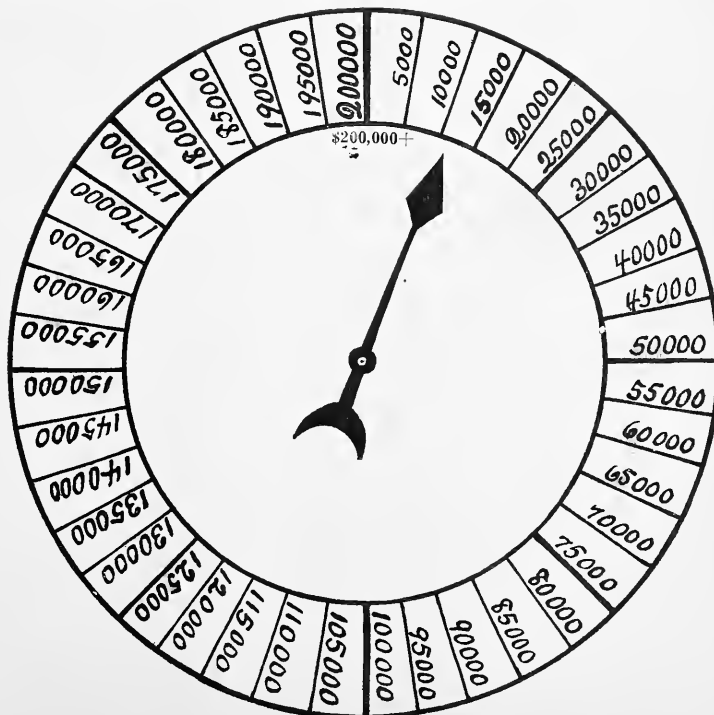
I stopped on the way at the home of Brother and Sister Edd Millhisler of El-Dorado and found them true and loyal Brethren. Though isolated from any church, they take all our church publications and contribute to the different interests of the church. It does one good to find people with this kind of loyalty. The Lord has blessed them financially and they in turn feel their obligation to give support to the work. Their gift to the college was \$500.00. If our people, who move where we have no churches, would practice this kind of loyalty, we would have no difficulty in opening new fields and building churches. But instead, most of them follow the course of the least resistance, unite with other denominations, or else take no interest in church work of any kind. We have in most of our large cities from fifty to two hundred members that have come from various churches and are almost a total loss as contributors to the work of our church.

The total gift of this report is \$510.00.

W. S. BELL.

The last report from this mission church was March 30th, 1929 and since that time we have been as busy as usual, and have experienced some growth.

We have received two into the church by baptism and one renewal, and are holding our own along other lines, and the attendance is slowly increasing at all regular services. We were highly pleased to have Dr. Bell with us over one Sunday and a very rainy Sunday it was, but our small audience enjoyed his message very much. The next special feature was our Daily Vacation Bible School, which was by far the best we have had here. In this school we had 54 enrolled and an average attendance of 33, with five teachers and helpers. The success of this school was largely due to the cheerful voluntary service of these teachers. They were the teachers in the Sunday



## ALTOONA, PENNSYLVANIA

We have nothing of the spectacular or exciting to report from this place. Nevertheless we are growing and growth is always interesting, and sometimes exciting. Where there is growth there is life and that is why it is interesting. The most interesting thing in this world is life. In every church there are two kinds of growth, first by accretion, that is extraneous addition, enlargement from without, something added to that which already is. Second, by quality as well as by quantity. Increase in size is not always accompanied by increase in quality. Bigness is not necessarily greatness. The church in Altoona is growing in both these ways. The Sunday school, up to this time, has made a very good average, for some weeks ninety per cent of the enrollment, one week a hundred per cent. The Missionary Society has made a splendid record this year. Besides meeting its obligations to the National Society it has made very substantial gifts to the local work. The Golden Rule Class, made up of the younger women, married and unmarried, remains true to its name, always keen to recognize the need and just as keen and quick to meet it. The Sisterhood Girls have had their regular monthly meetings. They have made a study of "Friends of Africa," and enjoyed it. Sister Gerhart is their efficient patroness and she is dearly loved by all the girls, and very naturally so. She is loyally true to all that is best in life.

Since my last report several have been added by baptism. Last Sunday night, June 30, at the close of the service, in response to the pastor's invitation, an entire family, father and mother, and daughter of about 20, made public confession, also a very fine high school boy; these await baptism. Part of the membership as a matter of course is indifferent, while others, the greater portion of them, are very faithful, devoted, and loyal to their Lord and church. During the next two months, July and August, the four churches, in this part of the city, including the Brethren, will join in Sunday evening union services, while Sunday school and morning preaching services continue in each of the four churches. In this way we are cultivating the spirit of fellowship and tolerance. Our Children's Day service was a splendid success. Everybody went away from this service feeling that the children are having a real part in the life of the church. Mother's Day was observed with an inspiring program, a program in which all could have and did have part. Many were the words of commendation overheard by the pastor.

Already plans for larger things are under way when the fall campaign begins. In a rather quiet way we have been cultivating the field and the reaping has not been without its encouragement. We are now looking forward to the enlargement of this work. It is not an easy field, no field is, and we are not asking for one. The Master and the Twelve did not have an "easy time of it" and no minister should look for one. The world is a great battlefield in which truth and error, right and wrong, good and evil are in conflict. It is a long-drawn out conflict, and sometimes evil seems to have the upper hand. Yet we are in the conflict with a confident hope, for nothing is more certain than that in the end righteousness will prevail. There is comfort and sweet content in the thought that the struggle will end in victory for truth and righteousness.

A. D. GNAGEY.

## OUR PAST-TIME PASTORS

This communication has to do particularly with our benevolence work for the old ministers and their dependents whom we have undertaken to support and aims to plainly present the facts as the Benevolence Board has to meet them.

The writer believes that it is largely because of ignorance of these facts that the Board meets with much indifferent response to its appeals for funds to carry on the work.

Here are the plain facts: The Benevolence Board has asked for forty cents per member from all the churches of the brotherhood, which request was granted by the Conference.

This year we have received only twenty-two hundred and seventy-five dollars up to the present time, which is less than ten cents per member. Only seventy-one churches have sent in any offering at all, which is only a little more than half of the churches of the brotherhood. To make matters worse, this year and for the next three or four years to follow, we will get nothing from the Jesse Eyman estate, by reason of a provision of the will, which he left, to add to the estate by using the income of the estate to purchase some farm lands, thus stopping all beneficiaries until such purchase is paid for.

This reduces our yearly income about six hundred dollars until we again get our share of the estate income.

Please understand that the Board of Benevolences is helpless to extend the promised help to these worthy old ministers unless we can get the money.

Pastors and finance leaders, wake up! Present this matter to your people, if you have not already done so. We are firm in our belief that the people will respond heartily, if the matter is properly presented to them. Many of the churches have come across nobly. It is a certainty that this Board will have to cease to function when the money is all gone, which will be soon. Let us have your offering now so we can get it into our annual report to the conference next month.

Thanking you, I am sincerely yours,  
J. J. WOLFE, Secretary,  
North Manchester, Indiana.

## FROM LEON, IOWA TO PITTSBURGH, PENNSYLVANIA

I believe our classification would place us in a large class—those who like to read church news, but do not write much of it. We expect our secretary to send in a report of the work at this place soon so we have little to say, save a few words of appreciation for the very fine way in which the church received us, and is responding to our leadership. The beginning has been as good as we could expect. We knew it was the hot summer time and did not expect to do much more than get acquainted with the church and the city and be ready for the fall. We hope to be able to report some good constructive work done in our next letter. I find the Brethren here the same friendly, helpful type of folk you will find in every Brethren church where I have been. I do not believe any worthy Brethren minister has much ground to complain of the attitude of our church to her ministers. I believe the church is longsuffering and kind.

The hard part of making a change of pastorates is the leaving. Our pastorate at Leon was a blessed one—not all pleasant, but rich in real service, a large ingathering

of new families, many calls for outside addresses, funeral services. We were called to every town in the county and to some of them a number of times, so our ministry had a large outreach. A regular Sunday evening service with a house well-filled was always a blessed experience. So, it was hard to leave Leon, but it was a great delight to have my successor on the field before I left and find him and his good wife such a fine type of splendid young leadership for the church. We held baptismal service, also a regular midweek Bible study with him present. Others are waiting baptism and others are ready to come into the church. We left feeling the church was in good hands with Brother Miles Taber and wife in charge and pray God's richest blessing upon them. May the church witness to the truth and reach many souls for Christ.

CLAUDE STUDEBAKER,

5002 Dearborn Street,  
Pittsburgh, Pennsylvania.

## DELAYED PUBLICATION

My Dear Brother Baer:

In reading "Our Worship Program" by T. C. L. in the Brethren Evangelist No. 18, current volume, page 9; these words were found: **Let us forget not all his benefits.** Immediately the writer thought of a number of special benefits named in Psalm 103: 2-5. "Bless the Lord, O my soul, and forget not all his benefits." First, Who forgiveth all thine iniquities. Second, Who healeth all thy diseases. Third, Who redeemeth thy life from destruction. Fourth, Who crowneth with loving kindness and tender mercies, Fifth, Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagles.

Let all of us praise the Lord with heart and soul for the daily reception of so many bodily and spiritual benefits.

SAMUEL KIEHL, Dayton, Ohio.

## A SELF-WRITTEN OBITUARY

(It is not often that we receive an obituary written by the deceased, and so we venture to publish the following written by the late Brother Jacob Dye, an account of whom Brother L. G. Wood writes "In the Shadow" department.—Editor).

"I, Jacob Dye, was born near Somerset, Pulaski county, Kentucky, October 11, 1844. When about four years of age moved with my parents to Appanoose county, Iowa. In the winter of 1857 and 1858 moved with my parents to Saline county, Missouri. On the 9th day of August, 1862, I enlisted in company A, 7th Cavalry, Missouri Volunteers. Was discharged at Little Rock, Ark., June 17, 1865, having served two years, 10 months and 8 days. In the month of March, 1870, I, with my mother, sister and brother, moved to Bourbon county, Kansas. On the 21st day of November, 1875, was united in marriage to Elizabeth J. Beck, daughter of Joseph and Martha Beck. To this union was born six children, to-wit: Alice Maybel, Charles Edgar, Edith Lenore, Lillian Maude, William Lloyd, Martha Inez. My son, Lloyd, died July the 5th, 1919, at San Francisco, California. The two oldest children died in infancy.

"My wife died August 25, 1887. In June, 1909 I united with the Brethren church at Fort Scott, Kansas.

"I frankly confess that I have made many mistakes in life and have sinned against God and High Heaven, yet, notwithstanding my many shortcomings, I have tried in my weak and unassuming way to serve my

God, my country and my fellow man. I harbor no ill will toward any one. If any of my fellow creatures have aught against me, I earnestly beseech them, to forgive wherein they have been held amiss within me. I am still trusting in God. He doeth all things well. His will and not mine be done."

### THE NORTHWEST CONFERENCE

The 11th Annual Conference of the Northwest District of Brethren churches, consisting of the churches at Sunnyside, Harrah and Spokane, was held at Spokane June 26 to 30.

The Conference was well attended, having a large delegation from Sunnyside and also from Harrah.

Blessed fellowship was enjoyed by all together with the interesting program which was presented.

We were indeed fortunate in having with us as our principal speaker Rev. A. J. McClain, who brought us four most helpful and instructive addresses. He brought us also much enthusiasm and inspiration from

the State Christian Endeavor Convention at Bellingham where he had been one of the principal speakers also.

Other speakers on our program were Rev. and Mrs. F. Kinkie, A. L. Moyer, Rev. T. H. Broad, and Rev. and Mrs. C. C. Grisso.

The following officers were elected for the coming year: Rev. F. Kinzie of Harrah, Moderator; the Spokane pastor, Vice-Moderator; Lillian E. Bowers, Secretary and Treasurer.

Rev. F. Kinzie was elected to be our representative at General Conference and it was voted that since Rev. C. C. Grisso will be at the General Conference he represent the Northwest District there this year.

A motion prevailed that the Northwest Conference request the National Ministerial Association make a thorough study of the standards pertaining to doctrine, education and character which are now being used by the various districts in the matter of electing and ordaining elders with a view toward formulating uniform standards which may be recommended for adoption in all districts alike. We also suggest that this

study be extended to include the election and ordination of deacons.

We are herewith asking the National Ministerial Association to take action on this matter from this insertion.

A Ministerial Examining Board, consisting of the pastors of the three churches was created for this district and Brother A. L. Moyer was ordained.

The following recommendations by the resolutions committee were read and adopted:

We recommend to the Northwest District that each church set aside 50 cents per member to defray the expenses of conference speakers in the future, one-half of which is to be paid in the first six months of the conference year and the rest before conference time.

We also recommend to the next program committee that they prepare a study of prophecy for the next conference which is to be at Harrah.

LILLIAN E. BOWERS, Secretary.

## Why I am Returning to India

(Continued from page 7)

and to walk humbly with thy God," and he said it in such an assured manner that I am convinced he did not know that it was a quotation from the Christian Scriptures. He thought it was Hinduism, so deeply had it become his.

Christ is forcing modification, himself unmodified. That leads to the next.

Fifth.—It is the only movement that presents and embodies a Person who is inescapable in human living. I may be interested in other personalities, but I can escape them, they do not become an inevitable issue. Jesus Christ does. It is said that the tree of life was in the midst of the Garden of Eden so that any path you took converged upon it; Jesus Christ as Life in the midst of the garden of human living, every single road brings you face to face with him. An agnostic socialist said to me, "I was led to Christ by the very pressures of life. I wanted people to live and was led to Christ as Life." An English economist said these fact-hitting words: "Our economics and our politics make Jesus inevitable." A Hindu put it thus: "Begin at India and her needs and you will come out at the place of Christ." Begin with one's own heart needs, with his community and country needs, with world needs and you will come out at the place of Christ. He is inescapable. He stands facing each succeeding age and asks, "What do you think of me and of my way?" and each age knows that the answer to that question constitutes destiny—here and hereafter.

Sixth.—It is the only movement that presents a Person who seems capable of becoming the center of a world brotherhood. Humanity is one, so must become one. If we are really to be united as a race we certainly can not be divided at the deepest place of life, namely, in religion. Our modern broadness is very often sheer indifference and ennui. We have grown tired, therefore tolerant. Therefore we turn to syncretisms and patchworks. I prefer a Personality to a patchwork, for he gives me what the patchwork gives, in that he came not to destroy any truth found anywhere—he sums it up in himself, but he goes further than not destroying—he fulfils, is creative, presents all the good found elsewhere, but with something more—he is more than the sum total

of those truths. He is so much more that he is "other." Around the Son of Man the sons of men can gather and find in him the brotherhood.

But last, and most important of all, foreign missions is the only movement that presents a Person who offers and actually gives to men the two great needs of the human heart; redemption from sin, and God. Men do need a savior, but they need more deeply a Savior. The gnawing sense of guilt upon the human spirit drives men to prayer and to expiation, to tortuous rite and weary pilgrimage, to lonely vigils in deep forests and to midnight hours of sleepless rest on downy pillows. Men want something to heal them at the heart. That adequate healing word comes from a Cross. His wounds answer my wounds. But there is no Cross in the non-Christian faiths. Hence they remain forever inadequate for human need.

But I need more than healing, I need fellowship. I need God. Christ brings me God. I deepen the Christ-consciousness and I deepen the God-consciousness. I do not argue, I testify. But outside of Christ the finding of God is uncertain and dim. So our Round Table Conferences revealed. So life reveals.

To conclude: I do not go back to India to impose Western Civilization upon the East, for Western Civilization is only partially Christianized; nor do I go to present an ecclesiasticism blocked off and unchangeable, for our Western ecclesiasticisms have been built up around Christ and may or may not be Christian—we put them at the disposal of the East and say take what is good, for some of it has come out of reality, but we do not make them the issue; again we do not go because the nations of the East are the worst in the world, but because they are a part of the world; nor do we go to manage their souls in their supposed interests, for we want the East to keep its own soul, for only thus can it be creative; but I do go to share Christ with them.

He has meant so much to me that I can not bear to think of men living without him.

I identify myself with the missionary movement because with all its faults it offers to me the best medium of bringing to bear redemptive influences upon the whole life of the nations. In the work of human redemption this movement has many critics, but no rivals. I am therefore with it.

Some one has compared party platforms to the platforms of a street car. They are meant to get in on, but not to stand on.—The Outlook.

## Sunday School Notes

(Continued from page 11)

Jewish kingdom, has become a mighty river.

"Spencer Stanhope's great picture in the Manchester (England) Art Gallery represents the river of Lethé. On the one side of the river miserable, distorted, ghastly, withered carcasses drop into the flood, whilst on the opposite bank they emerge in sunshine and summer, young and beautiful, with music and song, walking in glory. In this river that Ezekiel and John saw, the painter's fancy becomes glorious fact; the morally diseased, paralyzed, loathsome, perishing, sinking into the crystal tide, suffer the most delightful of all changes, and henceforth walk in newness of life."

"From beneath the temple threshold comes the water of life; and wherever it is true that in any heart—or in any community—God dwells, there will be heard the tinkling of its ripples, and freshness and fertility will come from the stream. The dwelling of God with a man, like the dwelling of God in humanity in the incarnation of His own dear Son, is as it were, the opening of the fountain that it may pour out into the world. So, if we desire to have the blessings that are possible for us, we must comply with the conditions, and let God dwell in our hearts, and make them his temples; and then from beneath the threshold of that temple, too, will pour out, according to Christ's own promise, rivers of living water which will be first for ourselves to drink of and be blessed by, and then will refresh and gladden others. . . . So we come to a very sharp testing question. A mile from the source the river is unfordable. How many miles from the source of our first experience do we stand? How many of us, instead of having 'a river that could not be passed over, waters to swim in,' have but a poor and all but stagnant feeble trickle, as shallow as or shallower than it was at first?"—Alexander MacLaren.

## OUR LITTLE READERS

### THE FALLEN SPARROW

One Saturday afternoon as Joe and Susie Powell were on their way home from the cotton factory, where they worked, they found a dead sparrow on the grass by the roadside.

"Poor little bird!" cried Susie. Picking it up, she found that it was still warm. "Some bad boy has killed it with his sling shot."

"Yonder he goes now," said her brother as he caught sight of Tom Rice, son of the banker. "See, he's shooting into that tree trying to kill another bird. If I were near enough to him, I believe I'd choke him."

"Do you remember what Miss Christian told us down at the mission about the sparrows, that not one of them falls to the earth without our Heavenly Father's notice?"

"Yes, I remember it all right," said Joe, "and she said that we are worth more than many sparrows; but if that's true, why is it that we have to work like slaves in that

dusty old factory when we should be in school? Why does mother have to break her back over the washtub and the sewing machine to earn our living? We can't live like other folks. Tom Rice yonder with that sling shot has everything he wants, and I have nothing. It's all we can do to feed ourselves and pay Tom's father the rent for the shack we live in. You need new dresses. . . my shoes are nearly gone, and mother hasn't had anything new in so long that she has forgotten about it. Sis, I wish I could believe all that 'falling sparrow' stuff as Miss Christian explained it to us."

"I believe it," broke in his sister, "because the Bible is God's Word, you know. He made the birds to sing for us. He loves them and cares for them as he cares for us. Maybe we don't pray right and trust him as we should. You remember Miss Christian said if we trust in the Lord and do good we shall be fed. We are to wait on the Lord, and he will bring it to pass."

"Well, we have been waiting for some time," said the doubting Joe, "and it seems to me that it's about time something were coming to pass."

"Let me tell you what lets' do, Joe," said Susie as a new idea seemed to come to her. "Let's pray about it. Let's begin tonight. You know Miss Christian said if two of us agree on anything we want and pray and have faith it will be done."

Joe who believed in his little sister and was always willing to risk her judgment, said: "Well, little Faithful, I am with you. We will pray the best we know; but if anything comes of it, you will have to bring it about, for I tell you, sis, I have about lost out on that bird story in the Bible."

Just then the notes of a song from a nearby-house reached the ears of the factory children and they stood still and listened. Miss Lovejoy was singing these words: "His eye is on the sparrow, and I know he watches me."

Joe and Susie walked home in silence, each one being occupied with his own thoughts; but that night, as they had agreed, they prayed, and all next day they were happier. The first song at the mission was "God Will Take Care of You;" and when they sang "His Eye is on the Sparrow," the children exchanged knowing glances. The closing song seemed to be intended for them. It was "Only Trust Him." That night they prayed again.

All day Monday the machinery in the cotton factory seemed to sing for Susie and Joe. They talked about it on the way home and agreed that they had heard the machinery singing all day long: "His eye is on the sparrow, and I know he watches me."

On reaching home their mother said: "Children, I've got some good news for you. Mary Whiting, an old schoolmate of mine, has just written me from Florida, where they live, and wants us to come there. Her husband has an orange grove, a vegetable farm, a big dairy and stock ranch, and they are opening up a new rooming house which they want me to oversee. She says they will pay me a good salary, and you children are to have all the work you want in his packing house and vegetable farm, and he will pay you well for it. She writes that we are to have a little bungalow to live in, and you are both to go to school, working during the afternoons and Saturdays. It looks like an opportunity sent from God," exclaimed the mother. "Children, we are not as grateful to him as we should be."

"I am so happy I could shout!" cried Susie, while Joe threw his cap into the air

and shouted aloud: "Hurrah for Florida!"

Then coming close to their mother, the children told her about the dead sparrow, their covenant to pray, their happiness through the days, and how the machinery sang to them at the factory.

"And just to think," said Susie, "that the answer to our prayers was coming all the time. Just as Miss Christian says: 'Even before they call I will answer.'"

"I am the richest woman in the world," said Mrs. Powell, "to have such a son and daughter."

Then together they knelt in prayer and thanked the Lord for their good fortune and for answering their prayer.—D. B. Sweat, in Christian Advocate.

## IN THE SHADOW

**ROHRER**—Mrs. Lillie May Rohrer, of Hagerstown, Md., went home to glory, June 11, 1929, aged 70 years. She was a faithful member of the church here and possessed a kind, sacrificing Christian disposition. She was a good mother and a real friend. Left to mourn are one son, Clarence H. Rohrer, four sisters and four grandchildren. The pastor being absent at State Conference, the funeral service was conducted by Rev. Roy Lee DeLoach, of Chambersburg. May all who remain find comfort in the Holy Spirit and be prepared for the final call as was Sister Rohrer. G. C. CARPENTER.

**DYE**—Jacob Dye was born near Sumners, Pulaski County, Kentucky, October 11th, 1844 and peacefully and very suddenly fell asleep in Christ, June 24th, 1929, at his home in Fort Scott, Kansas. Mrs. Dye was a large and well known, having lived in this county for 58 years and in Fort Scott about 40 years.

The writer had known Mr. Dye for 45 years, and on May 29th, 1909 had the privilege of baptizing him into the Brethren church, and later ordained him to the office of deacon. Brother Dye remained a highly esteemed member and officer of the church until death. Brother Dye has been quite feeble with age and heart trouble for several years, and therefore he was expecting to go and earnestly desiring to depart and to be with Christ. He made all of his funeral arrangements and wrote out his obituary, which I am enclosing. The funeral service was held from the Brethren church on June 26th, 1929. A large attendance of friends and neighbors assembled to pay their respects. He is survived by three daughters: Mrs. Inez Thomas and Mrs. Maud Rice of Fort Scott, Kansas, and Mrs. Edith Harbert of Salt Lake City, Utah; eight grandchildren and three great-grandchildren. The rapidly diminishing ranks of the Civil War Veterans have lost an honored comrade. The community has lost a good citizen. The church has lost an esteemed member. The daughters have lost a kind and considerate father. We have all lost a friend and a Christian man. Many beautiful floral offerings were made and the body was laid to rest in the National cemetery.

L. G. WOOD.

**PUCKETT**—Joseph Wesley Puckett was born in Fayette County, Illinois, November 27, 1843 and departed this life at his home in Fort Scott, Kansas, June 27, 1929 at the age of 85 years and 7 months. In 1849 he moved with his parents to Butler, Missouri. And when 17 years of age he came across the State line and joined the Sixth Kansas Cavalry. This was in 1864 and he was honorably discharged in 1865.

Following the war he settled near Blue Mound, Kansas, and in March, 1866 was married to Elizabeth Osborn, to which union were born five children: Dr. J. W. Puckett and Joseph Z. Puckett of Denver, Colorado; Thomas E. Puckett of Beatrice, Nebraska; Mrs. J. R. Townsend, Los Angeles, Cal.; Mrs. L. E. Camp of Rogers, Ark.

His wife died June 16, 1883 and on May 26, 1885 he was married to Ester L. Foster at Mount City, Kan. To this union were born two children: Curtis E. Puckett of Denver, Col., and Mrs. Bessie Nestor of Fort Scott, Kan. There survive him his wife Esther and the above mentioned children.

Mr. Puckett was affiliated with the M. E. church for some years, then transferred his membership to the United Brethren church. He was a kind husband and father and a good citizen.

The funeral service was conducted from the Cheney Chapel, by the writer, and burial was made in the Evergreen Cemetery. L. G. WOOD.

**BURK**—Edgar L. Burk was born in Morgan County, Illinois, and on May 9th, 1871, and departed this life at his home in Fort Scott, Kan., on June 7th, 1929, at the age of 58 years, one month and one day.

He was married to Nora S. Hess in Jasper County, Mo., February 27th, 1896. His wife and the following children survive him: Alvin, Walter, Mrs. Wesley Smith, Clifford Herald and Helen Burk of Fort Scott, Kan., and Mrs. John Weaver of Kansas City, Mo. He is also survived by two sisters, Mrs. James Thornburg of Oklahoma City, Okla.; Mrs. S. J. Buncort of Kansas City, Kan., and one brother, Elmer Burk of Kansas City, Mo.

Mr. Burk was very devoted to his home and family and was of a very kind disposition and had a good word for everybody. His wife has been an invalid for nine years and he spent much of his time caring for her. He departed this life very peacefully and in a moment of time. He had resided in Fort Scott about 40 years. Funeral by the writer conducted at his home. Many beautiful floral offerings were made and the body was laid to rest in the Maple Grove Cemetery. L. G. WOOD.

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# THE BRETHREN EVANGELIST

## Heart Throbs of Our Church Leaders

### XVII. THE BIBLE—THE REMEDY

By Dr. J. C. Beal

The world is sick; sick unto death. Crime is rampant. Today the young person is the law-breaker. Society has lost its poise. Government has lost the sense of justice. The home has lost its influence. The church has lost her power. The prospect for the future is not rosy, when the real situation is faced. The condition is recognized by statesmen, if not by social workers, educators, home-builders, and ministers.

What is the cause of the condition that confronts us? Results come from causes. We need not go far for our answer. The Word of God has been set aside. Evolution has been substituted for the direct creative act of an infinite God. Man's philosophy has taken the place of the "thus saith the Lord." Expediency has taken the place of the direct command. With no restraining command, man has become a "law unto himself." Prisons are full. Lust has taken the place of love. Companionate marriage is



Dr. J. C. Beal

taking the place of the marriage vow. Home, in the real sense, is gone. Pleasure is god. Men and women are pleasure mad. The church is but little more than a playhouse; the pulpit a stage. Ministers have become exponents of "social uplift" and "community regeneration" rather than proclaimers of man's fallen nature and his need

for regeneration.

What does the situation demand? But one thing will meet the situation. *Back to "The Book."* It is still "the power of God unto salvation." Its warnings are the needed deterrent, not prison walls. It, alone, shows the way to sobriety, law-observance, equality in government, happy homes, legitimate pleasures, and a powerful, virile church life. The "Book of Books" holds the key. Back to it, and may it become again, "the man of our counsel." It will speak its message and meet the need.

Canton, Ohio.

## Signs of the Times

by  
Alva J. McClain

### FEARFULLY and Wonderfully Made"

The scientists have, in modern times, made astonishing progress in the field of the various physical sciences. Today, as a result of their work, we know a great deal about the heavens, the earth, the rocks, and the bodies of living organisms. The field has been well mapped and laws have been laid down which seem to be permanent.

Not much progress, however, has been made in the study of the mind of man. This in spite of the fact that psychology has been the most active and popular study of the last generation. The mental life of man has proven to be such a "hard nut" to the investigators that some got discouraged and proceeded to solve the troublesome problem by simply denying that man has any mental life. (This is the method of Eddysm in dealing with the problem of sin.) Such a method is, of course, very convenient and saves the investigator from any further mental strain, or whatever kind of strain it is that a man has who claims to have no "mind." But there is no promise to such a method. If man really has a "mind," as we Christians believe he has, it is certain that this method will never discover it. Denying the existence of what we cannot fully explain is a return to medievalism of the worst kind.

The Almighty has made some things which cannot be fully investigated and explained in a moment. Among these things is the "mind" of man. David, writing by inspiration, knew this much three thousand years ago. "I will give thanks unto thee," he says, "For I am fearfully and wonderfully made" (Psa. 139:14). We often quote the latter part of this verse and omit the first part. The fact that man is so wonderfully made as to defy complete explanation is something to be thankful for, not to get discouraged over. What a deadly dull world this would be if the scientists could finish the task of explaining everything in the Universe. The Universities would have to cease granting doctors' degrees because there would be nothing left to write theses about! About the only thing left to do would be to attend the movies, and that would kill off the really intelligent people.

But we need not worry. Even if the field of physical science should become exhausted, the mental life of man will keep us busy for a long time before we can explain everything about it. The psychological theories of "Behaviorism" only prove (if they prove anything, the remarkable powers of the mind in the realm of imagination. Original fiction is always interesting to be sure, but we ought not forget that it is fiction. And some day the psychologists, who now seek to explain man's mental life by denying its existence, will be compelled to confess with Job: "I uttered that which I understood not; things too wonderful for me, which I knew not" (Job 42:3).

The foregoing lines were inspired by an editorial in the "Morning Oregonian," leading newspaper of Portland, Oregon, where I am writing this material. The editorial is so interesting that I am enclosing it to

the Editor hoping he can find room in another part of this week's issue. It is entitled "A place at the feet of Christ."

### MURDER without Killing Anybody

Several weeks ago, the Mexican government uncovered a plot against the life of United States Ambassador Dwight W. Morrow. Five men were arrested and confessed that they had planned to blow up the Ambassador's train. On the basis of their confession, the five men were executed by a firing squad.

At first thought, it seems severe to execute men for merely intending to murder, where the intention was not actually carried out. But those who object should remember that the Mexican government, in its judgment, is in exact accord with our Lord's teaching in the so-called Sermon on the Mount. Intention to commit a crime, although never carried out, makes the man guilty of that crime and consequently liable to its penalty. "I say unto you, that everyone that looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matthew 5:27). This is the Judgment of God.

Some day, when Christ reigns in Person over the nations of the earth, men will be judged according to the provisions of the Sermon on the Mount. Intention to commit crime will constitute guilt and liability to the law's penalty. In the present age this method is seldom practical. The intention is an inner thing which no human process of jurisprudence can infallibly discover, except when it is confessed as in the case I have cited. Hence, we must wait until the intention is carried out in order to discover the criminal. Only the Eye of God can reveal the intention before the act. And when our Lord establishes his perfect kingdom upon the earth, the intentions of men will be uncovered by One who knows what is "in man" (John 2:25).

### A Place at the Feet of Christ

(Editorial from the Morning Oregonian, of Portland, and selected by A. J. McClain. See his "Signs of the Times" this week.—Editor.)

One of the world's leading figures in the vexing field of the social sciences, Dr. Alfred Adler of Vienna, will be in the United States next fall to conduct a series of researches, with Columbia university, New York City, as his headquarters. He is the man credited with the "discovery" of inferiority and superiority complexes and so catchy are his phrases that they have become common in tea-party patter and in the conversation of shop girls. He will make a study here of the social development of our citizenry as compared to the citizenry of European countries, and attempt to learn something thereby, if any.

Far be it from us to throw one straw in the way of Dr. Adler or the thousands of others engaged, less pretentiously, in the same general endeavor, which endeavor is to make absolute sciences of psychology and sociology. By the pure methods of inductive or deductive reasoning, or by the method in vogue in the absolute sciences, that of wholesale experiment, they seek to lay down immutable laws for individual and mass minds. Perhaps one day they will succeed—and even if they make but one law for one short line of human conduct they will have done a great service to mankind—but thus far it is doubtful whether very

much advance has been made over Aristotle.

This, no doubt, is lese majeste. Certainly the statement is set down here only after due pondering of its radicalism. It is no small matter to consider the sociological departments existing in practically every university and college in the modern world, and the students working outside of these institutions, and make the sweeping allegations that they have contributed nothing of major importance to the science of life. Yet while the existence of man was being changed in a thousand respects by discoveries in mechanics, chemistry and bacteriology, the inner being remained darkly mysterious. The names of modern inventors stand out far above the names of the ancients, but the names of the philosophers of hundreds and thousands of years ago are still written larger across the sky of history than the names of the wise men of our own age.

In fact, in the classrooms of today the professors have succeeded in little except giving names to traits long recognized. Our grandmothers did not know that they had "complexes," "inhibitions" and the like—under those names. They knew they had them just the same. All the fo-dol of psychoanalysis is as old as human thought. Freud simply gave a name to it and founded a school. The schools of thought have multiplied and vanished like houses of sand, from Babylon to Geneva. None has yet been absolute, and the thinkers of today seem engaged largely upon the refinement of old ideas rather than the development of new ones.

Surely in the realm of the mind there is a steam engine to be invented, electricity to be chained, a ship to be flown in the air and another to be sailed under the sea, bacteria to be conquered, and antiseptic methods to be discovered. When psychology and sociology have caught up with mechanical development we shall have a world to which we can point with pride. But we are often discouraged about the outlook for the next few years, seeing that the famous Dr. Adler and the almost equally famous American, John Broadus Watson, are now engaged, to the exclusion of almost everything else, on a problem that does not seem

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Editor

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## Lengthening the Average Pastoral Term

The time of year is upon us when the customary labor turnover in the ministry is beginning to take place. We offer a word upon this timely topic not to censure any pastor or church desiring such a change, but to point out the fallacy of supposing that such frequent changing is either desirable or inevitable. There is not much need of arguing the case with the ministers any more, for there are very few who do not realize the importance of, and personally yearn for, a lengthening of the average pastoral term. And among the laity there is no small number who are beginning to be convinced of the wisdom of longer pastorates. As a result of this two-fold awakening, the number of longer and successful pastorates is increasing steadily, which is a fact for our encouragement.

Notwithstanding the growing sentiment in this direction, we are faced with the fact that the average length of the pastoral term is still disappointingly short. "The average clergyman in America," declares Rev. Orvis F. Jordan in *Plain Talk Magazine*, "stays a little more than two years on a job." Dr. Jordan, who is pastor of the Community Church, Park Ridge, Illinois, says that there is a greater labor turnover in the ministry today than in any other of the learned professions. He has in mind not merely the changing of pastorates, but the leaving of denominations also, and the leaving of the ministry for business and teaching. But our concern is the unusually short stay the average pastor makes in a particular field, which is working so much to the disadvantage of both pastor and people.

These frequent changes are a waste of time and energy, in the loss of which both pastor and people share alike. There are still not a few churches which cling because of custom to a pastoral term so short that the pastor barely has time to get acquainted when he is required to move on. And there are pastors who have yielded so readily to the demand of custom to move on that they seem to have fallen into the moving habit, and their ministry has been little more than a succession of packing and unpacking of household goods and of getting acquainted with new fields. They have been little more than itinerating preachers and consequently have suffered a grievous loss and experienced a disappointing lack of accomplishment.

The short pastorate works against the formulation and carrying out of a constructive program, one that looks into the future and builds for the future in the most substantial and permanent way. Each year's program is likely to be disjoined with what has gone before and what may follow. The pastor will want to make a showing during his stay on the field; he will want to produce some evidences of progress that can be seen and tabulated, and his time being short, he will be strongly tempted to place the emphasis on that which will bring quickest results. And work of a type that requires more patient and persistent effort and yields slower fruitage will be neglected, though it be the ground-work that is most necessary to the church's long future. But even if the pastor does not yield to the temptation to work for the quickest and biggest showing, the short term militates against the success of a connected, far-reaching building program. The long pastorate is conducive, if not necessary, to the tying of the efforts and plans of the years together into a coherent whole that makes for the church's most permanent good.

The short pastorate hinders the accumulation of a rich fund of pastoral experience, and of knowledge of individuals and of understanding of the community, on which fund one can draw for effective service and which naturally gives one a place of undisputed leadership in the community. A pastor's experience in a community is invested capital, and it is sheer wastefulness to cause it to be withdrawn by an untimely change of pastors.

The short pastorate prevents the building up of an intimate knowledge on the part of pastor and people each of the other, which makes for mutual understanding, harmony and smoothness

of cooperation. Not infrequently a church's first or early impressions of a minister have been somewhat disappointing, but when by patience and time they came to understand him and became accustomed to his ways and methods, they were well pleased and developed an attachment for him. People can often learn to work together and become quite congenial, even in the face of some differences, if they have the mind to do so, and especially if they allow themselves to be much with each other.

The short pastorate tends to deny the pastor the privilege of enriching his life and ministry with a host of beautiful friendships and strong attachments such as are made by a pastorate of many years, during which time he has had opportunity of sharing with practically all of his parishioners some of their highest and most significant joys and their deepest and most severely testing sorrows. Such attachments mean more to the life of the minister than all material rewards, and more to the vitalizing of his message than all his training.

And finally, the short pastorate is economically wasteful. Moving is expensive and every distance he covers stretches his meager salary to the breaking point. It is good for pastors to ask churches to cover, or at least to share, their moving expenses; it helps the people to understand what it means to be continually on the move from town to town. Possibly nothing will bring the membership so quickly to realize the folly of this too frequent labor turnover in the ministry as being required to help pay the cost of it. (Some reasons why and some ways of avoiding it will be suggested in a later editorial.)

## Movies Hamstringing the Public

It has been apparent to us for some time that Mr. Will Hays' function as head of the great movie organization of the country is to protect the movie industry against the public rather than to make the movie safe and clean for the people, and a non-conformist Dunker editor should take to himself no special credit for having spoken out about it, as it required no special courage. But it is reassuring and worthy of mention when the editor of "The Churchman," organ of the Protestant Episcopal church, writes boldly and plainly his opinion of Mr. Hays, calling him a "window dresser" for the films. He has a "gift for pious lamentation," says our contemporary, and uses "his sobbing piety to hamstring the public." We quote further:

Certainly the church journals have carried on no organized propaganda against the movies. They are willing, like other groups in America, to accept the statement of the motion picture industry that Will Hays has been employed to "clean up the movies." The editors are under not the slightest illusion that Mr. Hays has done so.

The Churchman is opposed to censorship on principle. The motion picture industry is opposed to censorship because of box office proba. It fears a dollar-and-cents fear, which is always repulsive. In spite of the liberal sentiment in the churches, however, the motion picture industry is going to get censorship, and real censorship, if it doesn't stop hamstringing the public.

The Evangelist is not opposed to censorship of the movies, as is this noble Episcopal organ. We believe it is right in principle and necessary to the protection of public morals. So powerful an institution so thoroughly commercialized cannot be trusted to wield unguarded so mighty an instrument as the motion picture for the moulding of the ideals of our nation.

There are those who pride themselves on their honesty and would not think for a moment of misappropriating funds entrusted to their care, but are able without any apparent compunctions of conscience to use the Lord's tithe for private purposes.

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## EDITORIAL REVIEW

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If you have not received your portion of National Conference credentials, write immediately to Brother O. C. Starn, Gratis, Ohio, who is conference secretary.

The church at Grafton, West Virginia, has recently enjoyed a season of refreshing under the preaching of Brother H. W. Koontz of Masontown, Pennsylvania. As a result twelve were added to the church by baptism and three by relation, and also the morale of the church has been greatly strengthened. The Grafton Brethren are without the services of a pastor, and it seems that some arrangement ought to be made to take care of these people.

Brother W. R. Deeter's report of the work at Carleton, Nebraska, indicates the existence of a healthy condition and a persevering spirit. The various departments, as well as the pastor, are active, and when people are active they usually forget their differences and progress is the result. Three have been received into church membership since last report, making eighteen additions since the present pastor took charge.

Brother J. L. Bowman, pastor of the churches at Vinco and Mundy's Corner in Pennsylvania, reports a successful meeting at Vinco with Brother C. H. Ashman as evangelist and resulting in fifteen additions to the church. At Mundy's Corner a meeting conducted by the pastor resulted in six additions. We are glad to note that there is a splendid fraternal spirit existing between our people and the Church of the Brethren at this place.

Our good friends at Lost Creek, Kentucky, celebrated "The Fourth" by having the Governor of Kentucky present for an address, who, after he was gone, wrote back in quite complimentary terms concerning the work they are doing there. Brother G. E. Drushal presents the strategic location and other arguments for the continued support of Riverside Institute. He says they could use a truck there to good advantage, if some one in the brotherhood has one not in use and would care to have it put in service for the Lord.

Prof. M. A. Stuckey, who is back from a week spent at Shipshewana Lake, is more enthusiastic than ever about the young people's camp which has been conducted there for several years. He says this was the best year yet. Prof. R. R. Haun, who has been one of the instructors at the camp from its beginning, is also highly pleased with the success of the project. Doubtless we shall hear more about it and the Bible Conference now going on, from some one delegated to make the report.

Brother W. A. Gearhart, Elder in charge of the Dayton church in the interim of the leaving of Dr. Beachler and the coming of Rev. R. D. Barnard, says the church continues to make advancement. Several members have recently been added by baptism and by letter, and a revision of the church roll is being effected. Brother Gearhart also states that services have been resumed at the Fairview church near Washington C. H., though their numbers have been greatly depleted.

Dr. R. R. Teeter, our Business Manager, offers an inducement to special effort in behalf of new and renewed Evangelistic subscriptions. We hope many Evangelist friends will take an interest in extending the voice of our church paper, not merely for the sake of a premium, which is perfectly legitimate, but also for the sake of the good they may do thereby. We have been receiving some very favorable comment on the Evangelist, and we hope our church leaders will seek to enlarge its field of influence. The progress of the church largely depends on it.

Brother W. A. Gearhart, Home Mission Secretary, reports the receipts for that work for the period of March 1 to June 30. There are some indications of splendid support, and possibly that kind of support is even more wide-spread than appears on the surface, when we consider the number of churches where the acute farm

situation is felt. But we are informed by Brother Gearhart's notice elsewhere that the Home Board is likely to be a thousand dollars short of their needs to meet the budget for the year. Nothing but the most absolute necessity should cause any church to fail to do its duty to Home Missions, for this is the point of most urgent advancement right now.

Dr. W. S. Bell gives another report this week of his travels in behalf of College Endowment. He found some loyal friends of the college in Kansas City, where he picked up \$300.00 in gifts and in Iowa at Udell and Pleasant Grove he added enough to make an addition of \$376.00 to the Endowment Fund. The total figure is now \$213,262.20. Brother Bell again urges the importance of the church taking some steps to care for our isolated members and thus avoid much of the heavy loss numerically and financially to which our church has been subjected. Our next Conference ought to consider it.

From the Field Council of our Kentucky missions comes an expression of appreciation of the work of Brother and Sister Fred V. Kinzie, who spent the first five years of their ministry at Krypton and were very successful in building up the Lord's work in that community. Their sacrificial service was an inspiration to their fellow workers. The Lord continues to bless his work there under the direction of Sister Grace P. Srack and her associates, as she wrote in a not accompanying the resolutions. These resolutions are appropos the splendid letter which Brother Kinzie writes this week from his new field of labor at Harrah, Washington. The Kinzies had a most enjoyable trip by auto through some of God's most beautiful country on their way to Washington, where they are now well settled in their work, and well received by the people.

President Jacobs reports fifty-eight graduates at the mid-summer commencement exercises of Ashland College, five of whom received the bachelor's degree. There were 337 in attendance during the first term, which, as Dr. Jacobs remarks, makes Ashland one of Ohio's major summer schools. A most commendable type of college loyalty is shown by these summer students as evidenced by the fact that the graduating class made a gift of \$1,200.00 to the Endowment Fund. The steadily increasing size of the school is pressing strongly upon the church the urgent need of a new chapel for the student body. Prof. Jacobs reports the receipt of \$1,000.00 recently from an unnamed donor. If an epidemic of such spontaneous giving should seize the brotherhood, and the community of Ashland, perhaps the new chapel would soon be forthcoming.

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## EDITORIAL BRIEFS

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The man who has no place for mystery in religion, has no sense of his own limitations.

The finest friendship is built on qualities of personal worth mutually discerned.

The man who is self-willed cannot be God-led until he sinks his will into the will of God.

God commands men to do many things that go against human nature, but he requires nothing that is unreasonable.

The man who does not believe in the possibility of miracles has no God worth believing in.

God's promises are not for one age and for one people only, but for all ages and for all people, and their fulfillment is being continually realized.

The hardest battle any man has to face—that of gaining the victory over self—is too difficult to achieve single-handed; it can only be accomplished by the empowering grace of the Lord Jesus Christ.

When Paul said, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day," he struck the rock-bottom argument for the validity of our religion, for no proof is so unassailable as a deep and vital personal religious experience.

## The Trinity of Triumph

By Daniel A. Poling, D.D., LL.D., President International Society of Christian Endeavor

(Substance of address at opening of International Christian Endeavor Convention at Kansas City, Missouri, Wednesday evening, July 3, 1929)

The thirty-second International Convention of the Christian Endeavor movement opens under auspicious circumstances. The report of our General Secretary, Mr. E. P. Gates, will reveal progress, definite and in some respects quite remarkable, along all lines and in every department. Our correspondence from overseas indicates that the work in America but reflects the state of Christian Endeavor abroad. The next World's Convention is to be held in Berlin one year from this month. We shall then be rapidly approaching our Fiftieth Anniversary, our Golden Jubilee.

The problems we face—and there are problems—are problems of progress. If we are as true to the principles of this movement as were those we follow, the program of Christian Endeavor has an expanding future. Her genius in adaptability as well as in direct service commands her now, as perhaps never before, to the individual church. We believe that her response to both denominational leadership and denominational control, with the world-wide Christian fellowship and the united Christian service which are her peculiar glory, have brought her to the kingdom for such a time as this.

### Crusade with Christ

At the Cleveland International Convention two years ago Christian Endeavor gave to the youth of the whole church the Crusade with Christ. It is estimated that more than ten million young persons in more than forty associated groups are now united in this great enterprise. The Crusade with Christ has already done something to lift "Like a mighty army moves the Church of God" out of the realm of poetic fancy.

During the recent Lenten period more than ten thousand Easter sunrise services were conducted by young people under the Crusade auspices. A National Loyalty Sunday was observed, and the enthusiasm of young people was concentrated upon a national election so as to raise the constitution and the law above partisan politics.

The Crusade with Christ has materially affected the attitude of adults toward young people. Here we have made just a beginning, but a real beginning. We hold that youth are as intrinsically fine as they have ever been and that the Christian challenge is not only their hope of salvation, but their way to larger living. In the Crusade with Christ this challenge is delivered with directness and power.

Fifteen men and women, serving without remuneration, have comprised the General Committee of the Crusade. The total expense incurred has been pitifully small, but they have materially affected the atmosphere surrounding denominational relationships and the attitude of young men and women toward the world-wide ministry of Jesus Christ.

What of the future? We present the Crusade with Christ tonight as the imperative of the hour and as the

challenge for the next two years. In its program we find the sufficient answer to the question of both the individual Endeavorer and the organization.

### Trinity of Triumph

Evangelism, citizenship, and peace—this is the trinity of triumph. Personalized in the words of Mr. Fred W. Ramsey, they bring home to the heart of each of us the driving dynamic, "Myself, my country, and my world." Again evangelism is first—this profound, this timeless challenge to personal religion and for personal rightness, this clear call to personal devotion and personal allegiance. One man can change a community; one woman can revolutionize a city; but it must be a new man and a new woman. The new world, with its Christianized social order, waits forever on these. Here lies the supreme business of Christian Endeavor; for here is the fundamental reason for Christianity itself. To lead young people to Jesus Christ, to strengthen and train them in the Christian life, to relate them definitely to the service of Christ and his cause—thus we express the fundamental business of our Society, which is Christian first, preeminently, and always!

During the next two years it shall be our purpose to cooperate with all communions associated in the Christian Endeavor movement in order that Christian missions may feel a new tide of life flowing from Christian youth. Our conventions shall carry an even stronger evangelical emphasis. The time has come again when the student generation should be brought more definitely face to face with the world's need—the need that cannot be met at any station short of Calvary.

This International Convention is at one with the Jerusalem message. The work of the missionary may have

changed. His place in the life of the peoples to whom he goes may be different now from what it was a generation ago, but the vital business of the missionary has not changed. While ancient civilizations are in the travail pains of a new birth and while indigenous churches rise through social convulsions, the missionary is needed as never before, needed to counsel and to inspire, as well as to teach and direct.

From Christian Endeavor thousands of young persons have gone to the missionary field at home and abroad. Tonight let us join our lives to the greater missionary task ahead. Let this be at the heart of our passion and program for evangelism.

To make our missionary purpose definite and the plan practical, we propose a special covenant declaration. We shall ask this Convention to give the declaration its first public indorsement.

A unique feature of the Crusade with Christ is this: That each church, each denomination or communion, may make the Crusade peculiarly its own. There are no restrictions as to organized procedure. The Crusade with



Dr. Daniel A. Poling

Christ is at once the crusade of the particular organization, while its unity is a unity of spirit in a common cause. Christian Endeavor has only the profound joy of its origin and of a place with all others in its plan.

### Christian Endeavor and Organic Union

As to organic unity, Christian Endeavor calls the youth of the whole church to support the commissions on union that have been authorized by practically every denomination and communion. Our movement is in itself a commission for unity—spiritual unity first, that unity which must precede and accompany any organic plan. Christian Endeavor is also a vital factor in bringing about those physical contacts and organizational relationships that open and prepare the way for organic union.

But it is in our own field, the field of fellowship and co-operation, that we shall continue to operate. Our functional life is not without and apart from the church; it is within the churches in which our societies are established and to which we belong. Christian Endeavor is not a young people's church. Christian Endeavor is a part of the church; Christian Endeavor is a youth agency of the church, loyal to the church and responsible to the church. It is for this reason that Christian Endeavor does not have a special commission on church union. It is for this reason that we serve the great principle and ideal of union at the call and under the leadership of our denominations. Such a gathering as this is the outward and visible expression of the spirit that in God's own time shall bring to pass the fulfillment of Christ's prayer that his children should be one. To this glorious consummation youth will bring increasingly the enthusiasm and faith that dispute with schism and that are impatient with delay.

### Citizenship

We present at this Convention the beginning of a new citizenship library. "Ye shall know the truth, and the truth shall make you free" is the basis of every great educational enterprise of the Christian church. We shall strive to discharge our trust more effectually in the future than we ever have discharged it in the past.

Fundamentally the Christian Endeavor Society is in its citizenship emphasis a Christian citizenship group.

While I shall allow the Convention itself to unfold the details of our program, I do particularly call your attention to the fact that we have a responsibility for law-observance and law-enforcement all our own. We dare not lightly regard the implications of our slogan of eighteen years ago, "A Saloonless Nation by 1920." By our private practice and public testimony we must challenge lawlessness. We must throw our whole influence behind the Government and in support of the Constitution and law. The words "observance" and "enforcement" have for us a special significance. The initiation of the President of the United States does not fall upon deaf ears to-night. We shall call you to personal, definite commitment.

"Evangelism, citizenship, and peace"—aye, and let me remind you that not only in evangelism, but in citizenship and in the campaign for world peace, the missionary program of Christian Endeavor finds its expression. I think of the message of Christian missions as strengthening us for each of these vital tasks, and the spirit, the veritable miracle of missions, as binding the tasks into one.

### World Peace

With us world peace can never be an empty phrase. We do not forget that it was our beloved founder, Francis E. Clark, who at the New York International Convention in 1921 launched the Christian Endeavor Crusade for a Warless World. Our field is the world. Our associates are of

all nations and all tongues. Our program for more than two generations has carried us, in the flesh as in the spirit, to the ends of the earth. We shall never escape the horror that brought Christian Endeavorers face to face upon the field of battle in bloody throes of war. To-night our vow to have a part in ending war comprehends at once the passion of a personal Christian testimony and the fervor of a fellowship that has made of the world a Christian Endeavor community. We are of one faith, one tongue, one objective, and we have a single High Command. "For Christ and the Church" is more than a motto. It is a program for service and the expression of personal dedication.

But, aside from all else that we may do through our individual societies and our unions, by means of study-courses and the conferences and conventions that are to be held in half a hundred countries in all quarters of the globe, let us tonight launch a campaign that shall be a veritable crusade, a crusade more significant than any that ever swept forward towards the sepulcher of Christ, a crusade to bring the young people of the world first to think peace and then so to practice peace that nations shall learn war no more forever.

### We Launch a World Movement

Let us launch a world-wide movement to make prompt and effective use of that most promising instrument for peace, peace among all peoples—that most promising instrument yet devised by human statesmanship. Let us request the Executive Committee of the International Society of Christian Endeavor to bring our action to the attention of all national Christian Endeavor Unions. Let us set in motion a program that shall call to a common purpose and plan Christian Endeavorers of every land, of every race, and of every tongue. The providential instrument of this advance is the Pact of Paris, which we tonight rechristen the Pact of Peace.

This Pact has changed completely the psychology and the basis of the crusade for a warless world. Now youth campaigns for peace as a crusade of national honor. Our banners in North America are not the flags of "pacifism"; they are the flags of our countries—the Union Jack, the Stars and Stripes, and the banner of Mexico.

Yesterday we strove against age-old traditions to overcome precedents and to change law. Now we strive to vindicate national honor, to make law effective, and that our countries shall not be found either in failure or in falsehood. Surely God is in this matter.

Every national Christian Endeavor organization, particularly every national society in the countries of the sixty sovereign powers ratifying the Pact, may unite with us, as we unite with them, in this new war to end war.

Christian Endeavor formally accepts the Pact of Peace. We take it in full earnest. To it we give our indorsement. With it we pledge our personal—aye, and our Christian Endeavor—honor. It is our individual and collective declaration of faith. It is equally our platform of principle and our field of action. It renounces armed conflict as a means for settling all differences between the high contracting nations. By it we are authoritatively committed to the proposition that henceforth all questions between nations, all disagreements, shall be settled by conference and arbitration; that there shall never come again any dispute that shall not be submitted to a proper tribunal for peaceful adjudication. The Pact outlaws war forever. It is British. It is German. It is French. It is American. It is the covenant of each and of all. It is Christian Endeavor!

Finally, from this Pact of Peace and as the next step towards organizing the machinery of peace, let us move forward to the World Court. Let us enter here without delay.

I call you to a threefold covenant which is at once a personal vow and a world program.

## The Burning of the Magical Books

By Rev. C. R. Sensenbaugh

Text: Many of them also which used curious arts brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver.—Acts 19:19.

The scene of this ardent annihilation was in Ephesus, an ancient and celebrated city of Asia Minor. The classic celebrity of Phidias and his Ionic architectural masterpiece, "The Temple of Diana," contributed chiefly to the arousal of Ephesian interest. This magnificent structure ranked as one of the seven wonders of the world. It was erected to confer reverence and honor upon the goddess, "Diana of the Ephesians." The inhabitants of Ephesus were greatly addicted to the study and practice of curious arts, magic and sorcery. Even though these superstitious customs prevailed, the two-edged Pauline Gospel altered their religious conception and experience, wielded an extensive influence, and yielded a very flourishing church as the reward for his untiring efforts.

Certain Jews were traveling the country as exorcistic persons, who boastfully professed to be able to expel evil spirits. These intentionally employed the name of the Lord Jesus in their endeavors to eject demons, having observed with what striking success his name was utilized by Paul in his expulsion. Seven men endeavored to cast out a demon from an individual, and the spirit answered, "Jesus I know, Paul I know, but who are ye?" Thus the demon professed itself ready to submit to the requests of Jesus and Paul, but not to the exorcists. Incidentally the man possessing the spirit received supernatural strength, so that he leaped upon the seven magicians, overcoming and forcing them to flee out of the house naked and wounded. This was quickly noised abroad and produced quite an effect in favor of Paul and his co-workers. As the ultimate result the Ephesians were saturated with Godly fear, and the name of the Lord Jesus was magnified.

These Ephesians really exhibited striking evidence of their conversion. In the first place they changed their reading matter. They manifested extreme detestation toward their former volumes of magic and superstition. There could not have been any better evidence of the reality of their conversion than was given by their committing these enchanted volumes to the flames. They thus revealed a thorough consciousness of the unlawfulness of the arts, of which the discarded volumes treated, and an utter abhorrence to the practices therein described. It is always a logical proof of the genuineness and the sincerity of the whole conversion process, when anyone proves that the things, in which he once took delight, are regarded by him with hatred and aversion. A real Christian should become "a new creature." Light and darkness are no more opposed to each other than is the state existing before conversion and that after. Although you may perhaps be doubtful as to the specific time of your conversion, "What you are and what you once were," is the significant consideration. Individuals who have experienced "the new birth," are to hate what they once loved, and to love what they once hated.

This age is imbued with books of magic. The detri-

ment is done by the failure to burn them. Have you burned your books of magic? We do not accuse you of having, like the Ephesians, practiced the arts of the sorcerer. You do not exercise captivations by enchantment or muttered incantations; but nevertheless you have been in communion with the "God of this world," and have submitted to his illusions and surrendered yourself to his service. We have our books of magic on every hand. What are half the volumes, with which the land is deluged, but volumes which can teach nothing but how to serve the devil better? What treatises on the acquisition of wealth, as though money were the one increase needful; what histories of the ambitious and daring, as though human honor deserved our chief aspirations; what pictures of pleasure, as though earthly gratifications could satisfy our every longing!

The scenes and places of magic are numerous and varied. We have many stages and posts where fallen spirits may be declared the presiding deities. Meditate upon the crowded mart, where Mammon is almost literally worshipped; the gorgeous theater, where the very air is that of corruptness; the more secret haunts of licentiousness; the mirthful gatherings, where the chief object is to forget God; the philosophical, where the chief endeavor is to extol man.

The brilliancy, warmth and glow of the blaze must be aroused and enlarged by sacrificing the books of our own particular art. Collect the admired books, practices and experiences of darkness, superstition and sin, and toss them gladly into the fire. Unless the fire be kindled with them, we may burn volumes, library upon library, and yet not furnish any evidence of conversion. Thousands are favorably disposed to protest against all arts, but their own, and what they delight in and love best. Every individual, physical existence that we most enjoyed, must compose the material to be used in producing the ardor.

This group made a public confession of their sinful procedures, by collecting the books and burning them before all men. They openly proclaimed hatred and adjuration toward the sin which they previously loved and practiced. The public acknowledgment of your sinful state is essential in the acceptance of Christ, and until then, there is no evidence that you are a Child of God.

The books were utterly destroyed to prevent any probability of returning to them. They had their security in view. They might have candidly renounced the arts without rendering them desolate with flames. Lacking the demolishment of them, would keep the persons continually exposed to temptation. In addition, there would be a possibility, that, as soon as the initial animation of religious enthusiasm would become history, there would be the inclination to revert to the curious pamphlets. Many retain their petty idols and procedures very near the boundary, so that the act of sinning by trespassing may be periodically possible. This can readily be accomplished, because Christians possess the tendency to dwell in the land just across the boundary. It is expedient and beneficial for all to strive to move to the land farthest away from the quicksand, which is the character of the land near the boundary. The quicksand is very uncertain and may give way at any time and you will go down with it.

The ex-magicians distrusted their own strength and resolution. They destroyed every temptation by burning the admired sinful past. Have you burned your books of temptation? Do you make a point of shunning what you have discovered to be injurious? Have you given up the associates who encouraged you to sin? Have you ceased to read vicious writings and to look upon base pictures that excite the passions and suggest sinful thought and

life? Have you given up the worldly amusements—the theatre with its licentious suggestions and accompaniments; the masquerade and dance with their temptations to evil; the card table with its trial of temper and excitement of the spirit of gambling? Really, have you burned your personal library of evil associations and inducements to guard against the temptation to return to the old life?

These converted exercists had a consideration for the future. They prevented anyone from concentrating upon the magical books later by burning them. The man of the world may be willing to keep earthly riches to himself, but the man of God must be anxious to communicate heavenly things to others. Any person who has been injured by sin, ought to feel inclined to exert all energy to turn or keep others from the same sin. Anyone who was morally harmed by bad company ought to do all in his power to isolate the unwary from evil companions. Contrasted to this, if we have experienced something edifying and good, we ought to broadcast the influence to others likewise. Why not tell others concerning our personal experience with our maker? Our neighbors need our greatest consideration from both the above aspects.

By way of summary, they burned the books to give evidence of their conversion; to manifest detestation toward their contents; to make a public confession of their former sinful state; to prevent any possibility of returning to the study of them and to prevent future meditation upon their contents.

South Bend (Ardmore), Indiana.

## A Few Remarks

By G. C. Carpenter, D.D.

### About a Man

This friend of mine made an automobile journey from coast to coast and return, the object being to "See America First." That in itself is no longer remarkable, but the unusual thing was that he went to church every Sunday while he was on the trip. How many tourists are that loyal to Christ and the church? This is a timely suggestion to all our readers who may be fortunate enough to have a vacation this summer.

### About a Woman

For several years this good woman could scarcely see at all because of an affliction of the eyes, but after an operation she can now see very well. Is she happy and thankful? Yes, a thousand times, yes! The remarkable thing is that there are so many people who are spiritually blind and who could be fully cured by a spiritual operation according to the directions in Holy Scripture, but they will not. They choose darkness rather than light. Why are not people as wise and prudent in relation to spiritual things as they are in relation to physical and material things?

### About Girls

It is reported that seventeen boys have been taking a course in cooking in a Buffalo High School, and the Albany News remarks that the time is coming soon when no girl will marry a man who cannot cook. Is it coming to that? Let us hope not, for loyalty to the home by the mothers and daughters of America is our country's greatest need. Each high school and college ought to provide a course in home making, taught by one who has made a home.

Hagerstown, Maryland.

## SIGNIFICANT NEWS AND VIEWS

### COLLEGE STUDENTS AND SELF-SUPPORT

There has been a gradual mounting of expense throughout the world in connection with college education. The children of the rich have easily met these additional expenses, and received the college training. Many without financial backing have felt it impossible, in the face of these conditions, to secure such a training. Others with double faith have gone to college and by outside labor paid their expenses during the college years. According to the Bureau of Education, one-half of the men and one-fourth of the women in the colleges and universities of the United States are, by working, meeting the expenses of their education. According to this report, in a recent school year, over thirty-three million dollars were earned by students. They were employed in a great variety of tasks, including professional and semi-professional work, instruction, publishing, recreation, household, agriculture, automobile repairing, specialty selling, clerical work, food handling and odd jobs. Most colleges and universities maintain an employment office for the aid and direction of such students, and arrange their class schedules to meet the needs of this worthy group. Where the student is physically strong and determined, an opportunity for education is afforded by American colleges.—Religious Telescope.

### PROHIBITION'S DEFENSE

After all, prohibition may be defended without hesitation by those who believe in it. Recently we received the following figures concerning its economic value: "Based on the average yearly expenditure of pre-war days, with no allowance for increased consumption or increased prices, \$35,919,000,000 would have been spent for alcoholic drink in the last ten years but for prohibition. In the years of 1914, 1915, and 1916, the American people out of their annual average earnings of \$34,000,000,000 spent \$3,591,000,000, or about ten per cent, for alcoholic drinks. Were it not for prohibition, the people still would be spending ten per cent of their earnings for liquor, which in 1928 would have meant an expenditure of \$8,100,000,000. The resulting savings have gone into bank accounts, building and loan societies, stock investments, automobiles, homes, and life insurance."—Western Christian Advocate.

### SOLVING THE PROBLEM OF THE HILARIOUS ALUMNI

The newest thing in the field of education is the "alumni college." Lafayette College is announcing what, with pardonable pride, it calls "the first session of the first alumni college in the country," to be held during the week following commencement. It is no secret that academic authorities have often found the returning alumni more or less of a nuisance. The college is glad to have them come, of course. It prizes their loyalty, it desires their continuing interest, and it wants their money. But not infrequently they come apparently to prove to themselves that, though "old grads," they are just as young as they used to be. They reenact, with rather grotesque over-emphasis, the more frivolous features of college life, make much indecorous whoopee, and set a bad example to the young. The college welcomes them—and breathes a sigh of relief when they are gone. The "alumni college" idea is based on the presumption that graduates may desire to be students again for a week, not merely to be rah-rah boys under a handicap of gray hairs, rheumatism,



and a thickened waist line. It seems a reasonable hypothesis. It actually is true, in spite of some evidence to the contrary, that one of the principal student activities in college is study, and there are a great many graduates whose memories of college life include the fact that there the birth of permanent intellectual interests took place. To all such the alumni college appeals. There will be regular courses of lectures and round table discussions. The alumni students will be housed in the college dormitories and will eat at the college commons. The whole round of college life will be revived for them. This is a real idea. If it has the success it deserves, the example ought to be widely imitated.—Christian Century.

### FIND HOMEMADE LIVER EXTRACT EFFECTIVE AS ANEMIA CURE

A liver extract that will be effective in treating pernicious anemia can be made at home with very little effort, Dr. William B. Castle, and Morris A. Bowie of Harvard University Medical School, have reported to the American Medical Association.

This will prove a great boon to sufferers from this disease who are unable to afford the high price of the commercial liver extracts or of the more palatable calf's liver. Eating half a pound of beef liver a day soon becomes a tiresome ordeal, yet this has been the only chance for life and health for many of the poor who suffer from pernicious anemia.

The domestic extract is as effective as the commercial ones and may be made in the ordinary kitchen by any reasonably intelligent person, the Harvard scientists declared. Only the usual domestic utensils are needed. The cost of beef liver is practically the only cost. The extract is palatable and may be drunk hot or cold with or without salt. It is said to taste something like beef broth.

The process in general consists in grinding the liver, soaking it in cold water, straining, heating and re-straining. The ordinary meat grinder, strainer, enamel pots, glass jars and jelly bags found in most kitchens are the only utensils required. The success of the procedure depends on the care and exactness with which the directions for the various steps in the process are followed. Dr. Castle and Mr. Bowie gave these in detail in their report.

### FORMER SALVATION ARMY LEADER DEAD

Gen. William Bramwell Booth, former head of the Salvation Army, died on June 16th. The militant religious leader had celebrated his seventy-third birthday on March 8. His wife and family, with the exception of his daughter, Commissioner Mary, who had shared largely in his work with the army and supported him when he fought to maintain control of it, were with him. The absence of Mary Booth was due to her being in Germany in charge of the army there.—C. M. Elderdice in Methodist Protestant.

### SALVATION ARMY ENTERS A HARD FIELD

The Salvation Army is planning to send workers to the famous Devil's Island, the French penal colony in Guiana. According to reports this is "the most hopeless and depraved assemblage of men to be found in the world as well as one of the worst climates in the world." General Higgins, of the Salvation Army, realizes the conditions when he says, "We know we are to deal with fiends and desperadoes and also with mental deficient," but we hope to win them with kindness and helpfulness." Devil's Island will be remembered as the prison of Captain Alfred Dreyfus who was illegally imprisoned there for five years.—The Evangelical Messenger.

The man who loves this world for its shine, may not yet know the secret of God's world. Out of the travail of soul is born the beauty of holiness, over the darkness of night God has spread his coverlet of stars.—Methodist Protestant.

## Our Worship Program

Daily Readings and Comments

(Keep with your Bible)

### MONDAY

Eph. 2:1-11. The Changed Walk. "Lord, I thank thee that I am not as other men are," prayed the Pharisee, and his self-righteousness earned the condemnation of Jesus. However, the same words with a slight shift of emphasis make a very acceptable prayer for the Christian: "Lord, I thank THEE that I am not as other men!" It is by no merit of our own that we have left our former ways and no longer desire to walk in them. It is God, who is rich in mercy, that has raised us up and has promised us fellowship with him throughout the ages to come. Let us praise him!

### TUESDAY

Eph. 2:12-18. He is Our Peace. Before the atonement, there was Circumcision and Uncircumcision; there could be no fellowship between them. Through faith in Christ, both were reconciled to God, and also to each other. So with our warring sects in Christendom: if they were truly nigh unto Christ, they would find they were nigh unto each other as well. "That they may be one," was our Lord's prayer. God hasten the day when thy children may be one, and the reproach of schisms shall be taken away.

### WEDNESDAY

Eph. 2:19-22. An Holy Temple. Our bodies, we are taught, are the temples of the Holy Spirit, and are therefore holy. Just so we read of the Church, which is his body. We are all members or parts of that holy body, which is rendered doubly sacred because our Lord himself is a part thereof. We are "builted together for an habitation of God through the Spirit." Grant, our Father, that we may faithfully perform whatever service may be ours as a part of this holy body!

### THURSDAY

Eph. 3:1-12. The Wisdom of God. Elsewhere we are taught that the angels have desired to look into these things which have been revealed unto us. The inference of v. 10 is that the hosts of heaven may even have questioned the wisdom of God, but as they see the wonderful workings of grace through the church, his wisdom has been vindicated. May no one, either in heaven or on earth, be able to question the wisdom of God because of failure on our part. Having access with confidence, by the faith of him, let us daily seek for strength and guidance.

### FRIDAY

Eph. 3:13-21. All the Fullness of God. That we should ever be filled with all the fullness of God, passes human knowledge. Yet that is his promise to those who KNOW, in a personal, experimental way, the love of Christ. Help us, our Father, being rooted and grounded in love, to comprehend something more of the breadth, and length, and depth, and height of thy love for us all. No good thing wilt thou withhold from thy children, and we shall be filled with all the fullness of God.

### SATURDAY

Eph. 4:1-8. Walk Worthy. Whatever else we may do, we cannot walk worthy if we do not keep the unity of the Spirit in the bond of peace. A lady who professed to be living the higher life was finding fault with the treatment she had received. She was reminded that the fruit of the Spirit included long-suffering. "I've been long-suffering," she retorted; "I've suffered a long time." May we bear with one another, in the bond of peace, until seventy times seven, even as thou hast borne with us, that we may walk worthy of the high calling that is ours in Christ Jesus.

### SUNDAY

Eph. 4:9-16. When he ascended up on high, he led Death captive, and gave gifts unto men; some of these gifts are mentioned in v. 11, others are mentioned throughout the passage. Let us no longer be tossed to and fro, but let us this day praise him in the unity of the faith and of the knowledge of the Son of God.

<b>W. I. DUKER</b> President Goshen, Indiana  <b>E. L. MILLER</b> Vice-President Maurertown, Virginia	<b>NATIONAL SUNDAY SCHOOL ASS'N</b> <b>MAGAZINE SECTION</b> <b>M. A. STUCKEY, Editor</b> Ashland, Ohio	<b>O. C. STARN,</b> General Secretary Gratis, Ohio  <b>M. P. PUTERBRAUGH,</b> Treasurer, Ashland, Ohio
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## The Cradle Roll Department

By Hazel A. Lewis

Why does the Sunday school have a Cradle Roll? Sometimes it is looked upon as an opportunity for reaching many homes that would not otherwise be open to the influence of the church. This is undoubtedly the case, but it is not the object of this department. Let us find it in the very first paragraph of the Cradle Roll Standard used by the Sunday school leaders of North America.

"The church and Sunday school may assist in the religious nurture of little children in the home and insure their future membership in the Sunday school."

We have been fairly successful in accomplishing the latter half of this aim, but the first we have almost entirely overlooked. If those six words, "the religious nurture of little children" could be written upon the hearts of Christian leaders everywhere, untold wonders could be accomplished.

There is so much charm and fascination about these babies that it is sometimes possible to do very attractive work without accomplishing the real purpose of the Cradle Roll Department. None of this charm should be lost, but through it all there should be sincere and earnest effort to provide religious influences for the early years of the baby's life. A child may receive religious impressions before he can receive religious instruction. It is quite probable that the former is the more important.

There are at least three elements in successful Cradle Roll work: (1) ideals of Christian nurture; (2) attractive methods and materials; (3) continuous effort.

Since this article is to take its place in manual setting forth equipment and plans, it is quite appropriate that we consider the work of the department from that viewpoint. Whether you are starting a new Cradle Roll, reviving an old one, or simply endeavoring to improve work that is already established, it is necessary to give careful consideration to the question of equipment. This should be frequently renewed, for nothing is so inappropriate to the work with little children as soiled or ugly materials. The church that does not provide a clean, beautiful roll upon which to write these names, and the other necessary equipment in good condition, does not presage careful provision for the future religious instruction of these little children.

The organization of the Cradle Roll may be very simple. In small schools, a superintendent may be the only officer necessary. In other cases, assistants or visitors may be necessary, and sometimes girls and boys are called into service as "big sisters" and messengers. As many workers should be enlisted as the work requires, but the organization should not be allowed to become unwieldy for the sake of elaborateness.

Could anything be more delightful than this Rosebud Series of Cradle Roll materials? (See pages 22-26.) It expresses the unfolding possibilities of childhood, the pink and white freshness of a baby's hand

waiting to be placed in that of its friends, and it is the very spirit of childhood itself.

The first equipment which the Cradle Roll superintendent will need will be enough invitation cards to meet the needs for at least three months. Attached to this card is a blank to be filled in by the parents and returned to the Cradle Roll superintendent. These may be kept and serve as the enrollment of the department, although some superintendents prefer to keep the names in a record book. It is well to have an alphabetical list, giving also the addresses and other information, and to have in addition, a birthday list by months and dates for easy reference in sending out greetings. Perhaps some other member of the Sunday school or one of the assistants will make the first call and leave the invitation card, but it is always best for the Cradle Roll superintendent herself, to follow this with a call, making the acquaintance of the mother, if she has not known her previously, and getting into personal touch with the home interests. Very soon after the application card is received, the Cradle Roll certificate should be sent or taken to the home. This is worthy of framing and has great significance in that it indicates a vital connection between that home and the church.

Somewhere in the church, possibly in the Primary room, should be the Wall Roll. To this are added from time to time the names of the babies as they become members of the Cradle Roll, the names being written on the attractive Rosebud cards and attached with ribbon. It would be well to move this Wall Roll into various parts of the church building, for it is quite probable that the members of the men's and women's classes might be very much interested in the names it contains. It is also well to renew this Wall Roll from time to time. Some schools follow the plan of having a new one every year, filing the old one away. On the annual Cradle Roll Day or Reception, these various Wall Rolls may be put in place and it will be a matter of much interest to read the names on the old rolls.

When a child is reported as removed for any cause, the fact and date should be noted on the card bearing his name, as well as in the record book of the Cradle Roll superintendent. It is a good plan to take down the Wall Roll during the week and put it away, for it becomes very much soiled by hanging week after week upon the walls. Of course there are many special occasions beside the Sunday school service when the roll can be put in place.

When new names are added to the Cradle Roll, it is well to give special observance to this fact. This may be done in the Primary Department or in the main assembly of the school. In some schools the service is observed in the Primary Department whenever the names are added, but once each quarter all the Cradle Roll members are honored in a service with the older school. The Beginners children are too

young to appreciate such a service and it is best to relate the work more closely to the Primary Department. A suggested service in this connection may be found in "Ways of Working" by Daisy D. Stephenson.

One of the most interesting things connected with every baby's life, is his first birthday. In fact, he has many birthdays when he is very young. Who has not witnessed the proud happiness of the household when the baby is "six weeks old today?" But when he attains the dignity of one year, it is an important occasion, indeed.

The Cradle Roll superintendent must be very sure that the birthday card she sends arrives at the right time. Cards for different ages are to be found in this attractive Rosebud Series. These charming verses and dainty cards mean much to the mother and will be cherished by the child in the years to come. If the baby can be brought to the Sunday school at a time near his birthday, this fact may be recognized in a most simple, but charming way. See suggested service, in "Ways of Working."

If the Cradle Roll is to really have a share in the religious nurture of these little children, it must find some way by which the mother can be helped to a realization of this great opportunity. Some mothers can be reached only through the call made in the home, but the Cradle Roll superintendent should be a messenger of helpfulness there. She should have a few books which she can lend to the mothers and the following are perhaps the best for this purpose:

"The Dawn of Religion in the Mind of a Child," Mumford.

"A Study of Child Nature," Harrison.

"Children's Rights," Wiggins.

"As the Twig is Bent," Cheney.

The Cradle Roll superintendent should be very familiar with the contents of these books and sometimes she will suggest only one chapter or a special incident in the book, though it is quite likely when the mother has read this, she will wish to read more. Magazine articles may be clipped and bound in heavy paper and these may also form a little circulating library. The right suggestion at the right time may be a turning point in the child's life.

If the mothers can be brought together in informal meetings frequently or regularly, at least occasionally, they will be very helpful to each other. It is well to have two or three of the Cradle Roll mothers serve as a committee on program and arrangements, together with the Cradle Roll superintendent. In addition to interesting topics for discussion, the review of books and chapters, stories for very little children may be told, finger games taught, and simple songs learned by the mothers.

Some of these meetings may be informal parties when provision is made for both babies and mothers. Happy suggestions for babies, including the attractive invitation and other plans, at different seasons of the year may be found in "Ways of Working." These may be very simple occasions, without confusion or complexity of plans, for neither the baby nor his mother must be made tired or nervous.

There are special days during the year when the Cradle Roll babies should be invited (with their mothers and fathers) to attend the session of the school. Attractive stationery and cleverly worded invitations will help to bring this about.

The regular Promotion Day of the Bible school is usually the last Sunday in September. The children will be promoted who

are four years old or will be that age within six months.

A brief and simple service should mark their entrance to the Beginners' Department.

The question of finances sometimes comes up in connection with the work of the Cradle Roll Department. It would seem that the church, through the Sunday school, should provide all of the necessary equipment and materials. If the mothers wish to make an offering of any kind, they may be given an opportunity to do so, but this should be made a very inconspicuous part of the work.—Taken from "The Workers' Manual," Page 18, Revised Edition, 1929, by Ida M. Irvin—Christian Board of Publication.

## Editor's Select Notes on the Sunday School Lesson

(Lesson for July 28)

### The Story of Daniel

Scripture Lesson—Dan. 1:1-21; 2:13-24; 4:19; 7:28; 8:15-18; 9:20-23; 10:1-19; 12:9.

Printed Text—Dan. 1:1-4, 19, 20; 2:17-24.

Devotional Reading—Psalm 46.

Golden Text—They that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.—Dan. 12:3.

### Introductory Note

Ezekiel the priest, had not yet begun prophesying to the poor captives in Babylon, when Daniel a young prince begins to officiate as a prophet at court in Babylon, and continued about 70 years. He was early famous for wisdom and piety, chs. 1 and 2; mentioned twice by Ezekiel, 28:3; 14:14, 20, Daniel was one of the first who were carried to Babylon, and lived to see its deliverance. These dates may be helpful in the study of the lesson: Daniel taken into exile, B. C. 605. Daniel interprets Nebuchadnezzar's dream (Dan. 2.) B. C. 603. Jerusalem burned B. C. 586. Daniel's vision of the four beasts, B. C. 541, of the ram, B. C. 539. Daniel's last vision, B. C. 536.

### The Object of the Book of Daniel

"The Book is not intended to give an account of the life of Daniel. It gives neither his lineage, nor his age, and recounts but a few of the events of his long career. Nor is it meant to give a record of the history of Israel during the exile, nor even of the captivity in Babylon. Its purpose is to show how by his providential guidance, his miraculous interventions, his foreknowledge and almighty power, the God of heaven controls and directs the forces of nature and the history of nations, the lives of Hebrew captives and of the mightiest of kings of the earth, for the accomplishment of his divine and beneficent plans for his servants and people."—Prof. R. Dick Wilson. "One of the most impressive features of the Book is its utter confidence in God and its refusal to appeal to the sword (Ps. 149:6). It counsels to patience (Dan. 12:12). Without human hands, God's kingdom comes (Dan. 2:34), and his enemies are destroyed (Dan. 8:25). In the most skilful way, the Book reaches its splendid climax. It moves steadily on, from a distant past in which God's servants had been rewarded and his enemies crushed, down through the centuries in which successive empires were all unconsciously working out his predetermined plan, and on to the darkest days in history—so

dark, because the glorious and everlasting kingdom of God was so soon to dawn."—Prof. John Edgar McFayden.

The first six chapters are descriptive of six successive conflicts between the children of God and their heathen captors, with as many conquests on the part of believers in Jehovah over even the wise men and the mighty men, the magi and kings of the east. The other six chapters are of prophecy, with as many visions of future events given, specially to Daniel as one that was greatly beloved, and constitute the apocalypse (Revelation of the O. T.)


### Lessons from Daniel

We have in ch. 1, the first of these six conflicts which occupy the first half of the book, and it is no accident that the primary conflict is that which is waged with the flesh.—Pierson. In the practice of temperance (i. e., total abstinence from intoxicants) we see what was the foundation of his character and the traits which made him so grand a man in his fidelity to his God and his conscience.—Sandham. Even our Lord Jesus quotes him as a "prophet." Mt. 24:15; Da. 9:27.—Green. Temptations of young people today are not severer than those of Daniel. A more discouraging, subtle, dangerous environment than his cannot be conceived of.—V. Happy would it be for the world, if all the boys and girls who study Daniel's example would follow it, and resolve that "I like" shall always wait upon "I choose." Resolve to live without the king's dainties, and determine only to eat and drink in such quantities and of such quality as will help to make the best output of life.—Meyer. Many persons doubtless injure themselves by the use of strong tea and coffee. In some instances these things lead up to stronger stimulants, tobacco and snuff, and thence to beer and whiskey. Cigarettes and tobacco in every form should be shunned as one would shun vipers. The example and influence of day-school teachers, Sunday school teachers, parents, preachers and all men, should be enlisted against tobacco in every form. The grace of God should be invoked that the Spirit may triumph over the flesh. By prayer and living

in the Spirit men may be conquerors, and "more than conquerors." Ro. 8:37.—Vella. Parents who are trying to save their boys from the tobacco habit and rescue others already in its grip can use the following to some purpose. "The Popular Science Monthly"—a magazine devoted, as its name indicates, to scientific questions has been investigating the tobacco question in relation to education and general health. In its findings it says that of the lowest marks 71 per cent are smokers with 29 per cent nonsmokers. In the highest marks 69 per cent of the boys do not smoke and 31 per cent do. When it comes to conditions and failures, the smokers furnish twice as many as the nonsmokers. When it comes to physical tests in the "tryouts" for football squad, only half as many are successful who use tobacco as those who do not. In otherwise able-bodied men smoking causes a loss of lung capacity amounting to 10 per cent. Still further, the report says: "Smoking is invariably associated with low scholarship." Not that all smokers are poor scholars (for the figures quoted prove differently), but all boys low in scholar-grade smoke. For parents to bring such facts before their intelligent boys is to make a decided and decisive impression on some. It certainly is worth another try with all, especially where the practice has not begun.—Christian Witness.

### The Mission of a Captive

"This interpreter was found in unexpected places, as all interpreters are found. Said Arioch, 'I have found a man of the captives of Judah.' That is God's inscrutable way. It was not a brother-king that told Nebuchadnezzar what had troubled him; nor was it some man that drove to the king's house in a chariot of gold, with steeds of fire, whose scarlet nostrils were distended as if in pride that they were called upon to enter such lofty service: it was a man among the captives of Judah. How wondrously events touch and interrelate in life! Thus captivity is made true freedom, and thus men far from home established a second nativity, and thus persons who suppose themselves to be instances of humiliation find that those circumstances are but a stairway up to primacy, to sovereignty."

E. M. RIDDLE, President Warsaw, Indiana	<b>CHRISTIAN ENDEAVOR AT WORK</b> 	GLADYS M. SPICE, General Secretary and Treasurer
F. C. VANATOR, Associate Peru, Indiana		2301 13th St., N. E., Canton, Ohio

Young People's and Junior Topics in THE ANGELUS

## Selected Committee Helps

### IS YOUR ROLL-CALL RECORD RIGHT?

#### For Society Secretaries

If you have the right system to begin with, you can keep an exact record of the attendance of the members at the monthly consecration meeting, the record showing not only the attendance of each individual member of the society, but also number of members present, visitors present, and the total attendance each night.

A practical book for this purpose is "Christian Endeavor Roll-Call and Record of Attendance." It is sold by the International Society of Christian Endeavor, 41 Mt. Vernon Street, Boston, at \$1. It is ruled so that all the information mentioned above is given at a glance. Every secretary should have a copy. When the record is kept in this way year after year, the

books become valuable, because attendance and performance can be compared year by year, and it is easy to see whether or not the society is going forward or drifting behind.

### A FUNNY-PAPER PARTY

#### For Social Committees

If you want something out of the ordinary, try a funny-paper party. As the name indicates, each one came dressed like a character on the funny page, and in spite of the fact that "Lester De Pester" discovered two "Betty's" a good time was had by all.

The invitations were penny postal cards, a funny-paper cut-out pasted in the left hand corner, and the invitation typed in rhyme.

Scalloped funny-paper doilies decorated the piano and tables. One corner of the room was partitioned off for a dining room.

For games we used some of Edna Geister's clever suggestions, ending with a unique intelligence test. When all questions were answered correctly, the result read, "Refreshments are Ready."

When we marched into the dining room we found a huge box in the center of a fun-

ny-paper-covered table. The box was labelled "Corned Beef and Cabbage," but when each had received his paper bag he found it contained sandwiches, cakes, and "Dixie" cups of ice-cream.

As even the napkins were cut from funny papers, there was no laundry bill as well as no dishes to wash.—Geneva Horn.

McKinney, Texas.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1923 East 5th St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
WILLIAM A. GEARHART  
Home Missionary Secretary  
1101 American Savings Bldg.,  
Dayton, Ohio

### Lost Creek, Kentucky

"The 4th of July" has always been one of the high tides of life at Riverside Institute. The day's program has always been sponsored by the Sunday school. This year we observed the day as usual, and yet not as usual, for we had Governor Sampson of Kentucky with us for the principal address. We have always tried to keep the day clean, and to have nothing he would be ashamed of if our Lord came that day. The purpose has been spiritual, social, and patriotic uplift. The Governor gave us a wonderful address along these lines, seemingly sensing the purpose of the day exactly. In his prefatory remarks he said that he had been invited to different places for the day, but somehow felt it his duty to accept the invitation to come here. He had a large crowd to address, and seemed to be well pleased with his choice for in a letter from him since getting home we quote: "Allow me to thank you again for your very kind invitation to come to your fourth of July celebration, and for all the courtesies extended us while there. You have a wonderful people, and you have been doing a great thing for them. . . . Your institution should progress and grow so that its radius of good may be increased and I believe it will increase." The crowd was large, the weather fine, and the order of the very best.

We have requests from Chicago, Newport, and Ashland for room in our dormitories. The two latter cities are in Kentucky on the Ohio river. These people have come to find out what we have here, that it is not an ordinary high school. They have them in these cities, but a real Christian Bible training school, with the Bible as the predominant Book, and the other work necessary also. Well, we have told them that the place was built for the Mountain boys and girls, and that we could not take them. Riverside Institute has been dedicated to the people of the Southern Mountains, and the demand for it today is just as strong as it ever was, and the need just as great.

But why was Riverside Institute located where it is? It came about in this way. God called two folks to the place. After they had been there for a few months, the Home Board sent an elder, who is still living, to come here to investigate and report. He came. Other places were visited, and when he reported he recommended what has come to pass, i. e., that the school work be done along with the church work. This is directly in line with all the mission work of this Mountain White Field. If there is any doubt in any minds about this, investigate. Thus the place was founded, and thus it has grown. The location for the work is IDEAL. It is just far enough from the railroad to be free from that attraction,

and then on the new highway giving it the necessary conveniences in that way. Visitors have told us that a better location could not be had in the Southern Mountains.

But how about the high waters which have given so much trouble, etc., etc.? Well, what trouble? There has been no loss much from that source, and rains we have had, and rains we will have, until our Lord comes, and changes the present order of things. But these have not caused anyone to doubt the logic of the location. The rains the last three years have been very unusual. The cutting of forests does not account for it here, as there were less forests ten or fifteen years ago than for the last three years. There has been a great deal of new growth the last few years, which has really increased the forests in this section of the state. And then what if we do have some high waters occasionally? Do we enjoy it? No, but we just can't help it. So we grin, and bear it, for we are the "Children of the King," who permits no evil to befall his children. Then, why should we get the least bit discouraged over the high waters that our God has seen fit to permit during the last few years? There have been three times the water has gone over the campus during the last three years. The last visitation was the last days of last March. Then we had no water on our first floors here. But over at Buckhorn, at the same time, they had eighteen inches of water over their new church floor, and a fine one it is, too. This place was founded six years before Riverside by the Presbyterians. This church was just built the last year. Thus you see that we are not as low down here as they are there, and they are older in this mountain work than we.

The work now could use a truck to very good advantage. We wonder if some of the Brethren might have one standing about not in use, and you would like to see it work for the Lord. We do not care about the appearance, just so it works, and has a capacity of about one ton. We believe that we could arrange to get it here very economically. If this finds the eyes of anyone who might have something of the kind we would be glad to correspond with you about it.

G. E. DRUSHAL.

### RECEIPTS FOR HOME MISSIONS DURING MARCH 1ST TO JUNE 30TH

Note—All receipts are for the General Fund if not otherwise noted. \* for Kentucky Fund. † for Church Erection Fund.

Br. Ch., Mansfield, O. ....	\$ 9.75
Mr. & Mrs. John Brown .....	6.00
Total .....	\$15.75

Rev. & Mrs. G. H. Jones, Johnstown, Pa. ....	10.00
*Mr. & Mrs. B. H. Showalter, Palestine, W. Va. ....	5.00
Priscilla L. Zimmerman, Damascus, Pa. ....	7.50
Dr. C. A. Bame, Ashland, O. ....	5.00
Dorcas Bame, Ashland, O. ....	5.00
Mrs. C. A. Bame, Ashland, O. ....	5.00
*Br. Ch., Lost Creek, Ky. ....	28.84
Br. Ch., Long Beach, Calif. ....	363.00
Willing Church Workers' Class, Hagerstown, Md. ....	5.00
Br. Ch., Columbus, O. ....	6.25
*Brother Coleman, Columbus, O. ....	1.00
*Br. Ch., Columbus, O. ....	1.50
Estate of Mrs. Susan Himes, New-castle, Ind. ....	53.05
Br. C., Pittsburgh, Pa. ....	95.00
Junior C. E. Society, Dayton, O. ....	7.50
First Br. Ch., Los Angeles, Cal. ....	33.08
A. B. Cover .....	10.00
Mrs. A. B. Cover .....	5.00
M. W. Snyder .....	15.00
George Berry .....	5.50
†Sadie E. Miller .....	5.00
Mrs. Harry Buffington .....	5.00
Jane Edmonds .....	5.00
Carl Coverdale .....	5.00
Cecil E. Snyder .....	5.00
Lucile Saylor .....	5.00
Mr. & Mrs. Walter Haugh .....	5.00
Mrs. Ellen G. Lichty .....	5.00
Harry Hooper .....	5.00
Total .....	\$127.48
*Mrs. Julia Penny, Dayton, O. ....	.50
Priscilla L. Zimmerman, Damascus, Pa. ....	1.50
First Ch., Los Angeles, Cal. C. E. Society .....	25.00
Kate & Emma Olinger, Meyersdale, Pa. ....	25.00
Mr. & Mrs. E. E. Focht, Celina, O. ....	10.00
Mr. & Mrs. C. F. Myers, Hagerstown, Md. ....	5.00
Nora W. Barnheisel, San Jose, Cal. ....	5.00
Susie Vaniman, New Lebanon, O. . .	3.00
*Children's Div. N. Manchester, Ind. ....	57.30
Priscilla Zimmerman, Damascus, Pa. ....	1.50
Aaron Showalter, Adrian, Mo. ....	5.00
Mrs. C. A. Will, Rockwood, Pa. ....	3.00
Elizabeth Gnagney, River Forest, Ill. ....	5.00
Nell Zetty, Phoenix, Ariz. ....	2.00
Br. Ch., Long Beach, Cal. ....	5.00
*Br. Ch., Long Beach, Cal. (Pers.) . .	9.16
H. C. Hostetler, Oakland, Md. ....	5.00
Olga E. Heitman, Oakland, Cal. ....	5.00
*Br. Ch., Lost Creek, Ky. ....	9.94
Interest .....	4.60

Total .....

WILLIAM A. GEARHART,  
Home Mission Secretary.

### BEAUTY IS EVERYWHERE

*Beauty is everywhere,  
Yours for the taking;  
Starry skies and plenteous air,  
Snows of winter, summer fair;  
All of God's making.*

*Beauty is made for you;  
Day and night and morning dew;  
Happy childhood, birds that sing,  
Summer, winter, autumn, spring;  
Age-old gifts each day makes new.*

*Beauty in cloud or clod,  
A silver star, a budding rod;  
Glimpses of celestial space,  
The world wide its every place;  
Beauty, the gift of God.*

—J. H. Bell, Ashland, Ky.



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



## ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

## McLOUTH, KANSAS

Finding no one in the district that seemed to know anything about this group, I stopped to find out. In years gone by our people here had a working agreement with the Church of the Brethren. During the past several years the Church of the Brethren has been in control of the work and our people have attended their services. The building was jointly built by the church groups, the Church of the Brethren holding title to the building and our people being given a long lease of years to its use. There are only a few families left of our members but found them interested in the work. It occurs to me that the district should take some oversight and care of this group and as they have no organization of their own, they should place their membership in some one of our churches near them and that church should have the pastoral care of them.

## Kansas City

While we have no church in this city, yet we have some families living here. Dr. Hickocks gave \$100.00 and the Livengood family gave \$100.00, which I placed to the credit of the Carleton church of which they had been members. I met Norman Kime who was on a visit from Pennsylvania and Brother Earl Musser, formerly of Berlin, Pennsylvania, each giving \$50.00. This is the second gift of Norman Kime, who gave a much larger gift the first time.

I had a pleasant visit with these good people and again I want to drive home the importance of the church working out a complete list of our isolated and non-resident members and have them classified by city—We are losing thousands of dollars every year to the cause by not following up, besides the possibilities of new church locations and the holding of our members. There is no excuse for this. It is as important to hold people in the church as to secure new recruits.

## Udell, Iowa

This church requested me to not visit them when I was in that district on account of financial conditions and being without a pastor. As I was passing near there on my return East, I dropped off over Sunday and presented the College interests in the evening. I found Brother Howell had recently taken the work. This is a small village, with only a few members, who are struggling along to keep the work going. On account of local conditions I did not canvass the congregation, but received \$26.00.

I went some out of my way to visit Sister Studebaker who lives at Mulberry Grove, Illinois and found a saint of God, who has given two sons to the ministry and who is deeply interested in the work of the church. Years ago we had a small work here, but by death and removals we have no church now. Sister Studebaker has however remained faithful to the church of her choice and takes our church literature. We

also have a few members who lived a short distance from here. It occurs to me our members here, like at McLouth should place their membership with our nearest church and that church should have pastoral responsibility, either Cerro Gordo or Clay City could do this.

Sister Studebaker gave \$50.00, with the promise of doing more later.

The total amount of this report is \$376.00.

W. S. BELL

## NEWS OF THE COLLEGE

Last Saturday, July 13, we held the mid-summer commencement exercises in the college chapel. There were fifty-eight graduates, five of whom received the bachelor's degree, the rest being two year education graduates. The room was overflowing with many chairs in all the aisles and many people in the halls.

After the exercises were over, we served, as usual, ice cream on the front campus. We had prepared for 450 and there were that many served.

The next term began July 15 and will last for five weeks. The enrollment for the past term was 337, which was more than we had hoped for. There were at least 9

Ohio colleges represented among the students. Our enrollment makes Ashland one of the major Ohio summer schools. Some Ohio colleges do not keep open during the summer, and one is reported as having as few as twenty students. Our summer school here is a very big factor in many ways, viz., financially, in matters of advertisement, and as a business asset to the city. It has been built up with patience and great care and I am not very anxious to see it in any way decline.

The graduating class made a gift of \$1,200.00 to the endowment. I call your attention to this fact. Just now we need every cent. This gift was from a group of students, given without pressure and in good spirit, not one of whom was a member of our church.

All told, since graduating classes have been making gifts to the College, I should judge that we have received somewhere close to \$15,000 from this source.

Acting Dean Mason announced that the advanced enrollment was so large that it looked as if we would have to limit the number of Freshmen. We desire about 300 high grade students, not more than half of whom should be Freshmen.

Indeed, everything looks good just now, especially if the churches send in appropriate educational day offerings. The response has been good, but not up to our need, or to my expectations.

Professors Haun and Stuckey were at Shipshewana last week. Their classes were taken care of her by others. Dean Miller is gone this week to the same place. His work must also be provided for.

I spoke recently to the Optimist Club at Mansfield and also the Exchange Club of that city. This Thursday I am to address the Lions at Wooster.

Already one of the new teachers has





bought a home here. Others are looking for houses to rent. We will need your earnest prayers and cooperation during the coming year. Pray that we may stand true to our mission in these days of uncertainty. Education and religion must still be driven abreast and that takes skill and faith.

My son Cassel is spending the summer in California and recently wrote me that he passed through the thrill of experiencing an earthquake where he is in the chemical laboratories of the Standard Oil at Santa Fe Springs, California. Some damage was done and several fatalities were reported.

As my readers know, I am retiring Moderator of Conference, and in that capacity I should like to urge the churches to be enthusiastic in sending large delegations to Winona. I take it that our National Conference is a sort of thermometer of our enthusiasm and earnestness. It certainly is no time to let down in our support of this meeting. Every church needs all the support it can get these days and our church is no exception.

Dr. Charles Bame made the Fourth of July address at Shipshewana. Dr. Bell also was there recently and he gave some lectures in Northern Indiana.

Recently I drove to a nearby city where a good sister, whose name I was asked to withhold, gave the College a gift of \$1,000.00. I mention this only as a matter of encouragement. If this had been done for the fifty years the College has been in existence, we would be farther on the way than we are today.

We need a chapel building here very much. In this we could have such religious services as a body of believers who are members of our church should have, and what is more, we would have them daily. Churches are used at best not every day and yet we erect them costing many thousands of dollars. Ashland College Chapel would see religious services almost daily.

Our Chapel holds 200 without extra chairs. We have 337 students. How can we even get them into any one group for the ordinary announcements? I have pictured many, many times just what dignified, exalted, and spiritual services we could have if we had a suitable building. This would also give us many more class rooms in Founders' Hall. This will certainly be one of our next objectives.

EDWIN E. JACOBS.

#### VINCO AND MUNDY'S CORNER

Since our last report to the Evangelist we have had our pre-communion evangelistic services at Vinco. Brother Charles Ashman led us in these services. He is a splendid leader and as we listened to him from night to night we were persuaded that "The faith once for all delivered unto the saints" was indeed worth contending for. He not only presented the doctrine in a most pleasing way but his evangelistic sermons were very fine. His work and visitation showed him to be a man of wide evangelistic ability. He made many friends in the homes as well as from the pulpit. We had never worked with him before but we found him to be most genial and companionable. We are surely indebted to the Johnstown church for sparing their pastor and aiding us in our work at Vinco. All told I think there were about fifteen additions to the church, mostly by baptism. I think there will be others who will unite with the church as a result of the meeting. Our communion service followed and was well attended by our faithful little band.

Our membership here is mostly made up of people in their teens, and they showed commendable zeal by their faithful attendance and personal work and by participating in the communion service.

The pastor held a week's meeting at Mundy's Corner (The Pike church) which resulted in six additions and one baptized who had previously made a confession. This pre-communion service was very well attended and a splendid interest prevailed. Brother Hess, the pastor of the Nanty Glo Church of the Brethren assisted in the confirmation service and also assisted in the communion service. We appreciate the fraternal spirit of the Nanty Glo Church of the Brethren people and trust that very shortly the thin partition that separates the Church of the Brethren and the Brethren may be taken down and that we may be one church and one people. Brother Hess and I are going to exchange pulpits in the not distant future.

J. L. BOWMAN, Pastor.

#### KRYPTON, KENTUCKY TO HARRAH, WASHINGTON

The last letter to these pages came from the midst of the Cumberland Highlands; today we write from the Cascade region, with an approximate 3,000-mile separation. Many wheels have turned and numerous incidents transpired since last May 1, when we bid good-bye to Krypton loved ones and set our faces toward the West.

Indeed, many things transpired in the busy days of preparation, and then we think of those nearly five years of labor in interesting and needy Appalachia. This short epoch is now a sealed history. During those years we are confident we gave forth no "uncertain sound" in the preached word, and of this there is no regret; many were taught more perfectly (yet so imperfectly) the Word; a goodly number were led into the baptismal flood, and this was one of the greatest joys; some were anointed and received life anew through Jesus Christ; others were laid away in the little cemetery on the hilltop, to await the call of the archangel; some were united in the marriage tie; new Sunday schools were established and encouraged; and shortly before our leave taking we aided in the ordination to the ministry of our Brother Manuel Davidson, native of that district, who had attended Riverside Institute. In God's own time, when the seals of these years are broken may we find many of his children who have been faithful, who have "fought the good fight," and "finished the course."

It is no secret that we are persuaded that we expect to find no friends more staunch, more demanding of our affection than these to whom we bade farewell, after a wonderful prayer service, on that Wednesday night. We pray that they may go forward in the Master's name and that the church might lend a strong and sympathetic hand towards the furtherance of that work as has been proven practicable for that particular field. We are made to rejoice that Miss Carter, teacher in the school, last year, placed herself in God's will and said, "Here am I; use me." And she is being used as she has taken the burden of the responsibility upon her shoulders, and yet not hers, for she knows the Great Burden-Bearer! Aiding, of course, are Sister Strack, whose health and strength are far from perfect, but who toils on in Christ's strength, when many others would be defeated. Also Brother Davidson, while employed daily in

the mines some distance away, lives in the parsonage and helps keep up the property. May many pray very definitely for these bearing responsibility, and for future plans, for Krypton hangs in the balance, and much of spiritual value is at stake in the weighing.

Despite all the chords of attachment, and the tangled threads of uncertainty, God has very definitely led us hence.

After some three weeks amidst old scenes and amongst old friends in Indiana, we left Valparaiso, Indiana, on the Lincoln Highway for the real journey. In the new Chevy were our own family of four and one of those several girls who desired so much to accompany us. We found it impossible to transport all of them, so decided on this one because of her orphaned condition, and our having had her with us for more than two years previous.

Purposely detouring to the south we threaded our way through that wonderful state of God's marvels—Colorado—and were again entranced with the majestic beauty of which an easterner seldom tires of thinking or talking. To try to describe any of it would be simply to make another grand literary failure. It might be well to point out that of all of America already visited we believe we were more impressed with the Glenwood Canyon, for a distance of fifteen miles east of Glenwood Springs, Colorado. If the Grand Canyon in Arizona is much more sublime than a physician should accompany those visitors who really admire and adore the works of the Creator. In this Glenwood Canyon, it seems to us, the action of the picturesque Colorado River rivals by far the renowned whirlpool rapids of old Niagara.

Up through Utah's mighty deserts to the city of the "prophet" and the "saint," and sojourning one night in President Young's own town—Brigham. We spent a delightful hour one noonday eating lunch on the rim of the Snake River's mighty gulch, in view of the beautiful Shoshone Falls, near Twin Falls, Idaho. Not traveling on the Lord's Day, we were glad to find ourselves one Saturday night at Nampa, Idaho. That name brought to us remembrances from the sister church, and on this Sunday we worshipped with our friends of the Church of the Brethren, who have many strong congregations throughout this northwest region. We gladly accepted the invitation to bring them the evening message, which was listened to by a large and appreciative audience.

Then through the corner of Oregon, wending through her valuable forests of spruce and fir, we came to the first glimpse of Washington's wealth and glory. As we neared Wallawalla, we found ourselves in avenues of wondrous orchards, the cherries just coming into their own—and what trees, what crops, and what CHERRIES! Not these little sour ones we used to so dearly love in Indiana, but great "plum" sized ones, sweet as any tooth would desire. Another day brought us to Sunnyside and near our destination. Here we were welcomed by Brother Grisso, pastor of the Sunnyside church, and his family. That same day he accompanied us the remaining 35 miles to Harrah, where we began and are still getting acquainted with an exceedingly interesting and fruitful country and a still more fascinating group of folks who are laboring for Christ and the church.

In a later installment more of the information which you desire concerning our findings in this field will be given.



In the meantime will you not pray that we might be used of the Lord to extend the borders of the Brethren faith throughout this great northwest, which is indeed a land of opportunity—for industry—yes, and for the church!

FRED V. KINZIE.

#### RESOLUTIONS IN THE APPRECIATION OF THE LABORS OF ELDER AND MRS. FRED V. KINZIE AT KRYPTON, KENTUCKY

Whereas in prompt obedience to the call of the Master, Brother and Sister Kinzie came directly to Krypton, Kentucky, from their work at Tshland College, and

Whereas their lives were fully surrendered to do whatever the Lord led them to do, and

Whereas they put their very best, heart, thought and strength into the work the Lord opened up for them at Krypton and the neighboring communities, and

Whereas God wonderfully blessed their efforts in the salvation of many souls, the building up of Christian character through the church activities, the school work, the personal visitation, and the medical assistance which Sister Kinzie was able to render.

Therefore, be it resolved that we, the Field Council of the Brethren Missions of Southeastern Kentucky, express our most hearty appreciation of the work the Kinzies have been enabled to accomplish for Jesus Christ in this part of God's harvest field. They have been an inspiration to all of us who have been privileged to labor with them. We realize that our loss will be the gain of those with whom they are now to serve. We commend them to the Lord, and pray for his continued blessing on them and their work.

Signed:

GRACE P. SRACK,  
LYDA CARTER,  
E. M. DAVIDSON,  
Resolutions Committee.

#### GRAFTON, WEST VIRGINIA

The Brethren church of Grafton was honored with having H. W. Koontz of Mason town, Pennsylvania, with us from the 17th to the 29th of May in a revival effort. Brother Koontz is a very earnest and enthusiastic expounder of the Word. As a mixer with the people he is hard to excel. The meetings were not largely attended, but the results were good. Twelve confessed Christ and were baptized and received into the church. Three were received from other churches by relation. We feel that the church has been not only increased in numbers but greatly strengthened also. Most of the converts were young folks who had been brought up in the Sunday school. We hope that the Home Mission Board will be able in the near future to help us secure a pastor, as the church is suffering much from lack of pastoral care. We need a full time, or at least a part time pastor.

J. B. SHAFFER.

#### DAYTON, OHIO

We are going forward in the Dayton church and Bible school work slowly but surely, even if we have no pastor on the field. We have added several to our membership roll since April, by letter, several by baptism and one awaiting baptism. We are revising our church membership roll by visitation and by sending out hundreds of letters to ascertain correct addresses, etc., hoping thereby to have things in pretty fine

shape for our new pastor, Rev. R. D. Barnard, when he arrives on the field August 1st. The good women of our church expect to clean up the pastor's study and the parsonage tomorrow. We want Brother Barnard to feel very much at home with us and I am sure our people will do their best to make him happy. We had over four hundred in our church school last Sunday and we feel that is not a poor attendance for a hot summer day. We are securing able preachers from the Presbyterians, United Brethren, Methodists, Brethren, etc., and we find all of them preaching good old Gospel messages. We surely are forgetting denominational differences and getting closer together every year. Are we as Brethren doing all we can to encourage closer co-operation and affiliation?

#### Fairview Church, Washington, C. H., Ohio

After the passing of Sister Finn last winter to be with her Lord, the work suffered very much for lack of leadership, especially in the Bible school work. Sister Finn was the Superintendent of the school. Sisters Junk and Himiller were too ill to attend during the winter months, and there seemed to be quite a bit of sickness which made it almost impossible to carry on the work and for a time there was no Bible school or preaching service, but the work is resumed again and we had our Love Feast occasion some time ago and there is preaching every other Sunday. I have been unable to go every time since the Dayton work requires much of my time, but we aim to see that they have someone to preach for them. The two churches and my Home Mission work, keep me pretty busy and we are waiting anxiously for Brother Barnard's arrival to take up the BIG JOB, at Dayton. Pray for us.

WM. A. GEARHART.

#### CARLETON, NEBRASKA

After many "moons" we come back to the Evangelist columns with some news from this Mid-western church—one of the best in the group of other good ones. Being somewhat remiss in our duty to the Evangelist Editor, is no indication that our work has been neglected. We have tried to be busy for the Lord in many ways, both in the church and its work, and in the community. We observe all special days with somewhat good results. Two have been baptized and received into membership since our last report; one also by letter. This makes 18 added since on the field. We have lost two by death and two by letter.

The church school attendance is holding up commandably well, yet, we have fallen slightly below the average of our previous quarter, due largely to rainy Sundays and mud roads—for not many people use energy enough to go to church through the mud.

The W. M. S. meets each week for work, and they hold their devotional meetings regularly. They are a strong arm of the church. The membership is 46.

The S. M. M. is active and will likely make its goals for the year—or nearly so. It is a bit early to know for sure. The membership is over two dozen.

The Senior Christian Endeavor is still doing good work, holding meetings the year round, being an evergreen society, and we have many good interesting meetings. We have a good group of workers.

The Junior Christian Endeavor has an enrollment of 27, holding meetings each week. Five of these have joined the church since our organization. This is a commu-

nity affair, and a live one. We have two camping periods scheduled, one for July and one for August. We like to work with boys and they afford an interesting study. We gave one public demonstration program some time ago, with a good attendance at the city auditorium.

One feature of our summer pulpit work is a series of sermons on Biblical characters, and a series of expositions on New Testament books. We also use the easel a good bit for cartoons in song and message. Both young and old like pictures.

Best wishes to the Evangelist family, and all the churches over the brotherhood. Our prayers are with you. Yours till we meet again, on paper, or in glory.

W. R. DEETER.

He who overlooks one crime invites the commission of another.—Syrus.

An aimless shopper talking to her companion: "Well, dear, as you're not going to buy anything you might just as well look at something more expensive."—The Outlook.

#### A PLACE AT THE FEET OF CHRIST

(Continued from page 2)

destined to do for the mind what the steam engine did for the body.

Dr. Watson lays it down that man's conduct is the direct result of external stimuli which "condition" him to certain types of action impossible of escape, while Dr. Adler replies with Viennese heat that the pattern of human behavior has its inception from within instead of from without. Perhaps this is of moment to them but it will have little effect upon the homes of John Smith in New York or Oravanen Pagargorge in Astoria, Or. What is needed is something so simple and true that it can be taught to children in the schools of 1935, and they will be wiser and brighter for hearing it. And whoever finds it will have a statue beside the statue of Liberty and a place at the feet of Christ.

### OUR LITTLE READERS

#### TWO LITTLE GIRLS AND A DOLL

One little girl was the daughter of an Apache Indian chief. The other little girl was the daughter of a United States Army officer. The doll had rosy cheeks, blue eyes, and had traveled in a box all the way from "back East."

It all happened years ago, when the United States Government was trying to allot certain lands to the Indians. Some of the Apaches were not satisfied with their share, so they made ready for war and gathered from every direction to fight the white man.

"The Apaches are gathering for war," was the message sent to the Government. Immediately large numbers of soldiers were ordered to the nearest fort to keep constant watch on the Indians.

The first Apache captured by the soldiers was very small. She was a little girl, who strayed too far from her wigwam and could not find her way back. The Government soldiers found her, tired and frightened, and took her on to their own fort. They tried to show her that they wanted to be friends, but their strange white faces ter-

rified her, and she cried and cried. One soldier after another tried to comfort her, but the more they tried the louder she wailed. The commanding officer did not know what to do next. He shook his head in despair. Then he said to his men, "Wait a minute! I have an idea."

He called his little daughter. "Here's a little girl who has come to visit you," he said, as he led the little lost Apache toward her. She walked shyly up to the little Indian girl, hugging in her arms the new doll, which had come in the box from friends in the East. As soon as the little Indian saw the doll she forgot to cry any more, and held out both her arms for it.

At first it seemed there would be another war. The little girls were like their fathers. Both wanted the same doll, as their fathers wanted the same land.

"Won't you let your little friend play with your doll awhile?" asked the officer coaxingly.

Then he waited until his daughter politely handed her doll to the daughter of the Apache chief. After that they were friends. They sat down together, they ate together, and then went to sleep together. When the little Apache awoke, some of the soldiers took her back to her father's wigwam, marching under a flag of truce. She was delighted to be back home and ran around showing all her friends the doll which the little "pale-face" had given her.

At the fort the soldiers waited for the attack of the Indians. Everything was very still, and soon the message came that the various bands of Apaches were breaking up and going in peace to the land which the Government had set apart for them. The soldiers could not understand.

"Seems like the red men aren't going to fight us after all. What do you suppose has happened?"

"Do you suppose it could be the doll that has charmed 'em?"

The soldiers laughed, but this was exactly what had happened. The Apache chief was so pleased with the doll and the kindness of the white man to his little daughter, that he declared the war off.—Mrs. E. C. Cronk.

## ANNOUNCEMENTS

### CONEMAUGH, PENNSYLVANIA

The Conemaugh Brethren church will be without a pastor after September 1st, 1929, and we would like to get in touch with some one who would be interested in this field. Address all correspondence to A. W. Ford, Church Secretary, 172 Fourth Street, Conemaugh, Pennsylvania.

### NATIONAL CONFERENCE CREDENTIALS

National Conference Credentials have been sent out. We do not have the address of the pastor or secretary of a number of churches. If you have been missed or inadequately supplied just notify us. We expect to be gone from July 29 to August 16. Please send your requests before or after that period.

Also in the same envelope you will find a Sunday school report blank and a Standard of Excellence. Please fill these out and return them promptly to me. Thanks.

O. C. STARN, Secretary,  
Gratis, Ohio.

### NOTICE TO ALL CHURCHES

July 31st is the date for closing the books for the year 1928-29 for our National Home

Mission work. There are some churches that have not sent in their Thanksgiving offerings yet. Over \$1,000.00 is expected yet, and we surely do need it this year. We have already had some inconveniences on account of insufficient funds. Will pastors and officials please see if their offering has been sent in, and if not, please let us have it by the 31st of this month so you will get credit for the year in our annual report. Additional donations will be very much appreciated from liberal and cheerful donors.

WM. A. GEARHART,  
Home Mission Secretary.

## THE TIE THAT BINDS

**ARMSTRONG-WEARIN**—At the bride's home in Carlisle, Nebraska, on May 2, 1929 occurred the marriage of Mr. Verr Armstrong and Miss Edna Wearin. Both are college graduates and highly respected. They are at home in Big Springs, Nebraska, where he conducts an insurance business and looks after a large ranch. The best wishes of the community go with them. W. B. DEETER.

**HUFFORD-TUCKER**—The marriage of Miss Berthe B. Tucker to Mr. LeRoy J. Hufford was solemnized at the Brethren Parsonage, Fremont, Ohio, on Saturday, June eighth, the double ring ceremony being used. The bride is a daughter of Mr. and Mrs. T. C. Tucker, and a member of Fremont church. Both are estimable young people and have the best wishes of a large circle of friends. Mr. and Mrs. Hufford went at once to their newly acquired and attractively furnished home where they have been receiving the congratulations of friends. REV. W. S. CRICK.

## IN THE SHADOW

**CLAYS**—The funeral of Mrs. Anna Clays, widow of Jacob Clays was held from the Brethren church, Fremont, Ohio, May 13, 1929. Sister Clays had reached the age of four score years, and during her long life had been a consistent, humble, and generous servant of her Lord and Master. She the local congregation and the Brotherhood at large have been beneficiaries of her bounty, by the means of which Brother and Sister Clays "though dead yet speak." Sister Clays was loyal to her church to the very last, and was blessed in having been able to be about her home until within a few weeks of her death. Just six weeks before the funeral she had come the twenty-two miles from her home to attend the Communion services. At the close of the service she requested to be anointed. Dr. J. C. Beal of Canton, who was closing our evangelistic campaign and this writer, her pastor, officiated at this service.

Having no children of her own, Brother and Sister Clays reared a girl who survives along with one sister, one sister-in-law, and one half-brother. She had been a member of the Fremont congregation for twenty-six years—almost since its founding. Internment was in the cemetery near Castalia, Ohio, in the vicinity of the Clays estate. REV. W. S. CRICK.

**MERRICK**—William Atton Merrick was born a few miles from Manchester, England, on November 10, 1868 and departed this life July 1, 1929, at Sibley Hospital, Washington, D. C., at the age of 60 years, 7 months, 21 days. He came to the United States at 18 years of age. After short periods in various sections of the country he settled in Wilmington, Delaware, where he resided until 22 years ago when he came to Washington. Mr. Merrick was employed in different branches of telephone work practically ever since arriving in this country. He was a devoted husband, a noble father, a Christian gentleman. He was a member of the First Brethren church of this city and active in its services, being President of the W. M. Lyon Bible class for several years. He is survived by his wife, Elsie T.; two sons, Harold L. and Robert Lee, who is now a student at Ashland; a daughter, Mary A., and two grandchildren, William B. and Edith Ann Merrick.

Funeral services were held from the home, July 4, the undersigned officiating, and internment was made at Cedar Hill Cemetery. HOMER A. KENT.

**FISHER**—William J. Fisher was born in Delaware township, Hunterdon county, New Jersey, on March 15, 1861 and died at his home in Sergeantsville, New Jersey, on Sunday morning, June 30, 1929, his age being 68 years, 3 months and 15 days.

Brother Fisher was a faithful member of the Brethren church for more than 35 years. It was his custom to attend church every Sunday. For a number of years he served as a trustee of the church in a most efficient manner. The church suffers a great loss in his death. He leaves to mourn their loss, his faithful companion and two daughters. Funeral services conducted from the Sergeantsville Brethren church by the undersigned. R. F. PORTE.

**HOSPELHORN**—George W. Hospelhorn, of near Waynesboro, Pennsylvania, was called to the great beyond May 18, 1929, at the age of 76 years, 5 months and 14 days. Brother Hospelhorn, though he had a long and busy life, was not a church man, having accepted Christ and uniting with the church just last February. Though not a church member, a Christian, he repeatedly gave witness to the blessing in his life. The conversion of our brother is a proof of the power of our Lord to save even the aged.

Brother Hospelhorn is survived by one brother, one son and one grandson, as well as a host of friends. Funeral services were conducted by the writer from the First Brethren church of Waynesboro. May the Lord comfort the bereaved. W. C. BENSHOFF.

## Business Manager's Corner

### A LAST CALL

Last summer we made a special offer of an Aluminum Pressure Cooker at half the agent's price as a premium for subscriptions to The Brethren Evangelist at the regular price, making the total seven dollars and twenty-five cents.

This offer was made possible because we were obliged to take a number of these cookers in settlement for a goodly sized printing bill that we had against the manufacturer who went broke.

All but two of the cookers were disposed of last summer, and when these two are disposed of the account will have been paid in full.

These cookers are of special value to the ladies of any church that serves meals to the public. The Ashland ladies have two or three of them.

In order to get these remaining ones off our hands quickly we will give them to the first two Women's Missionary Societies that send us a list of TEN subscriptions to the Evangelist, either old or new at two dollars each, with the money accompanying the order.

Should more than two societies send us such a list we will try to "dig up" another cooker from some one who may have a supply and make a third presentation of the premium.

This offer is also made to any individual who will send us a list of ten subscriptions at two dollars each. Subscriptions may be either old or new. The fact that these subscriptions must be at the regular rate excludes all churches that are now on the Honor Roll as they have a special rate which will not apply in this.

As our financial year closes July thirty-first we would like to have this done before that date.

This has been a very good year for the Publishing House, and we believe we will be able to make a very creditable report at its end.

R. R. TEETER,  
Business Manager.

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Number 29

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1929

# THE BRETHREN EVANGELIST

## *Heart Throbs of Our Church Leaders*

THE CHALLENGE OF THE WHOLE GOSPEL

By Freeman Ankrum

We have adopted a large program when we take our stand upon, "The Bible, the whole Bible, and nothing but the Bible." Through the experience of the Apostle Paul, as recorded in Romans 15:19, there followed when he fully preached the Gospel of Christ, mighty signs and wonders by the power of the Spirit of God. Can we conscientiously believe that some of the problems we face as a church today have followed our carrying forth the plea we have made? Will not prayerful introspection show us that we have not lived up to our program? There are no doubt temptations to temper the Gospel, or to trim it to meet modern conditions. This when it has been done submerges the one who has mutilated the Word. If the world could not be halted in the days of our forefathers with excerpts from the book, are modern preachers so much more powerful and wiser that they can curtail the Word and achieve results? There has never been a time recorded in all the pages of history, when there has been a greater need for that



which we hold dear, than this modern and ungodly age. If there are those who have not secured results, and if there are churches that have failed, perhaps an investigation will show that they have proceeded to edit that which God gave

to us finished.

In the words of another, "Anything more is too much and anything less is not enough." Let every Brethren pastor preach that which we have associated with our believing body and then see if the signs and wonders will not appear upon the fields of our labors. Not one single interest of the church would go begging, churches that are merely existing would become set on fire for God. May the God who has entrusted us with as large a program as was ever given to any church fully infill us with his Spirit that there may never come from a single Brethren pulpit an uncertain, compromising sound. The world then will know that we are in all reality a Whole Gospel Church, because of the signs which follow. Oak Hill, West Virginia.

## Signs of the Times

by  
Alva J. McClain

### STREAMS in Dry Places

This is being written in camp beside the Metolius River of Oregon. It is a remarkable stream. Like the River Jordan, it issues a full stream out of the base of a mountain called Black Butte. We are camped about one-fourth of a mile below the point where it breaks suddenly from the ground, and here it is over one hundred feet wide of water so cold one can scarcely drink it. We have just finished a dinner of trout taken from the river this morning.

The peculiar origin of the Metolius River is doubtless due to the contour of the rock strata. Great changes have taken place in this region, very recently from the geological standpoint. While crossing the mountains yesterday we drove through miles of black lava flow which looked as if it might have streamed out of the earth only a few years ago.

Doubtless, some mighty geological changes will take place just prior to the Millennial reign of our Lord. Read the record in Revelation, chapters 6 to 19. Perhaps this method will be used in making streams break forth in the desert. The Metolius River is a sample of what God can do through this method. Whatever the method, we know the desert will be made to blossom as the rose.

The prophet Isaiah describes that blessed age in terms of surpassing beauty. "I will open rivers on the bare heights, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water. I will put in the wilderness the cedar, the acacia, and the myrtle, and the oil tree. I will set in the desert the fir-tree, the pine and the box-tree together, that they may see, and know and consider, and understand together, that the Hand of Jehovah hath done this." (Isa. 41: 18-20).

How wonderful it will be when streams like the Metolius break forth in the desert. The city of Los Angeles would pay four hundred million dollars for such a stream as this. That is what she is proposing to spend for a new aqueduct to bring water several hundred miles from the Colorado River. As an engineering feat it will almost rival the Panama Canal. One proposed route would require 170 miles of tunnel, with a few earthquakes and geological changes of the right kind the Lord could give Los Angeles all the water she needs, and it would be better water than she will get from the muddy Colorado. But the present age is "Man's Day," hence we must go on building aqueducts. But the "Day of the Lord" is coming. Don't forget that.

### A PROBLEM for the Sociologist

A young man recently arrested in Portland, Oregon, said to the police, "I have never worked in my life. I don't intend to make an honest living. I have always made my way by robbing people, and I intend to keep on doing it."

What would you do with such a man? The Christian might preach the Gospel to him and try to bring him to the experience of the New Birth. That would solve the prob-

lem. But suppose he refused to accept Christ, then what? The scientific method would segregate him from the rest of society as an anti-social person. The best minds are advocating this very thing. Under present laws it cannot be done. We must wait until he robs somebody, then catch him, convict him, and put him in prison for the number of years specified for that particular crime. After that we must turn him loose to go on with his robbing. In one or two states, we could put him away for life when he has committed four offenses.

But what would you do with such a man in the next world? Some sentimentalists say we should turn him loose in heaven. Others say he should be annihilated. The Bible teaches that all such persistently anti-social individuals will be segregated from the rest of society FOREVER. And all those who reject Jesus Christ are anti-social individuals.

### THE Dangers of Human Life

A man in Walla Walla was walking about his yard, and suddenly his shoes caught fire. He had been working in a spray factory and some sodium chlorate had gotten on his shoes. He jumped into a duck pond, escaping with some severe burns.

Another man in San Francisco, pricked his finger while pinning a bouquet of flowers on his bride just before the marriage cere-

(Continued on page 16)

### EXPENDITURES CLIMB BENEVOLENCES DROP SINCE CHURCH "DRIVES"

An exhaustive study of Protestant church finances in the United States, especially in relation to benevolent giving, is just published by the Institute of Social and Religious Research under the title TRENDS IN PROTESTANT GIVING. The author is Charles H. Fahs, one of the compilers of the "World Missionary Atlas" and now in charge of the Missionary Research Library.

Partial and tentative results of this inquiry were presented at the Foreign Missions Conference at Detroit last January. The complete investigation as now published reveals that the total picture is somewhat less gloomy than was painted in the presentation at Detroit, when the figures then available seemed to tell a story of continually mounting congregational expenses side by side with dwindling contributions for total benevolences and especially for foreign missions.

The story as told in the completed report shows that while, for the eleven major denominations most intensively studied, there has been a steady decline in benevolent giving since the peak year of 1920, representing the culmination of several denominational "drives," nevertheless, as compared with the year before the World War, 1913, benevolent giving has shown a marked increase both in actual amount and in relation to the cost of living. During the same period congregational expenditures have risen steadily and reached their highest point in the latest year considered by the study, 1927. The ratio of per capita giving for total benevolences and per capita giving for congregational expenditures, which was 21 to 79 in 1913, had shifted in favor of benevolences by 1920 until it stood at 35 to 65, since which year the decline in benevolent giving and the upward climb of congregational expenditures have combined almost to restore the ratio of 1913.

The results of a study of receipts for for-

eign missions for fifteen Protestant denominations are summed up as follows: "A study of total receipts for foreign missions from all sources for fifteen Protestant denominations for the period 1901-1927 shows a growth in such receipts from 5,300,100, in 1901 to \$29,833,727, in 1921, and with a total for 1927 for these fifteen bodies of \$27,179,594. If these fifteen denominations can be classed as three groups—the first a group of three church bodies having more than two million members each; the second a group of four bodies having more than one million but less than two million each; and the third a group of eight bodies having more than 100,000 but less than a million each—it is found that the greatest fluctuations in receipts are in relation to the size of the denominations, the drop in total receipts from the peak points to 1927 of the three groups being respectively, 33, 9 and 2 per cent."

Church; Congregational Churches; Disciples; Methodist Episcopal Church; Methodist Episcopal Church, South; North-Disiples; Methodist Episcopal Church; Methodist Episcopal Church, South; Northern Baptist Convention; Presbyterian Church in the U. S.; Presbyterian Church in the U. S. A.; Protestant Episcopal Church; Reformed Church in America; Reformed Church in the United States; Southern Baptist Convention; United Brethren; United Lutheran; United Presbyterian Church.

The study was undertaken by the Institute of Social and Religious Research at the request of the Foreign Missions Conference of North America, and is the first study ever made that shows figures of foreign missionary giving for the various Protestant denominations on a comparable basis. It was designed, the report says, expressly to answer such questions as:

"Have church expenditures, whether for local expenses or for benevolences, kept pace in recent years with the increased cost of living?"

"As local church expenses have mounted has the increase been at the expense of benevolences?"

"Has there been any marked change in the percentage of the total gifts which went for foreign missions?"

Whatever Christ is worth to you, he is worth giving to some one else.

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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

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## Why the Short Pastorate and How Prolong It

Last week we considered the importance of lengthening the average pastoral term. This week we will endeavor to point out some things that contribute to the shortness of pastorates. Why is it, in the face of the obvious advantages of the longer pastorate, that the average term of service continues so short? In our endeavor to answer briefly this question, we shall hope also to gather some suggestions for lengthening the pastorate. Along with our suggestions, however, we shall bear in mind the uncertainty as to the workability of any theory, no matter how logical it may seem, because of the human element entering in. It is easier to offer a remedy than it is to effect a cure. In a theoretical situation one can figure out exactly what will be the outcome, but in a practical case he must deal with people and they do not always act as might be expected under a given situation. Yet people can be influenced, if not predetermined, for a certain course, and the more they are encouraged in the right way of thinking about this matter, the more they will be inclined to make at least some progress in the right direction.

Prominent, if not foremost, among the causes ascribed for the short pastorate is the economic one. Salaries are too low and are irregularly paid, and churches are generally indisposed to improve the situation as long as the minister will stay on the field. Few preachers will make demands for better financial consideration, and the church would not think well of them if they did, so the only chance for relief is to accept a better salary offered by some other church. Very often a church will let a pastor go with regrets at losing him and with congratulations on his promotion to a "larger field," then after several pastorless months they find themselves compelled to pay an increased salary to get a man equal to the one they lost for lack of adequate salary. If they had given the increase to the man who left them, they might have kept him and had the benefit of his experience on the field.

The pointing out of this economic factor does not suggest that ministers are greatly inclined to be grasping or to be actuated by pecuniary motives, but that they are in large numbers, about ninety per cent in fact, getting less than a living wage, considering the standard they are compelled to maintain. It does not mean that ministers are unwilling to make sacrifices, but that the required sacrifices of the minister are out of proportion to those the church is willing to make. It means that the minister's salary has not received the attention that it deserves at the hands of the church. Rev. Orvis F. Jordan, writing in "Plain Talk Magazine," said, "The denominational leaders have had big national drives for missions, for education, for ministerial pensions, but no big drives to settle the unrest of the men who are fundamental to everything in church administration. There are thousands of rural churches that expect to find a minister and his family who will live in the parsonage and get twelve hundred dollars a year or less. When these figures are worked out in human terms, it means that the minister's wife, usually an educated woman, is sentenced to forms of domestic slavery that usually fall only to the lot of women without education."

The time will never come, nor is it desirable, when the ministry will not call for sacrifice, but the time ought speedily to come when the underpaid minister will no longer be compelled to sacrifice the physical welfare and culture of himself and family, nor the proper education of his children. And until it comes the church can expect a continued restlessness among its ministry. It is poor policy for a congregation to persistently ignore the financial strain of its minister until he is compelled to move to a new parish to get relief. And such a policy is as unnecessary as it is unwise, if church members in large numbers would cease to rob God, but would "bring all the tithes into the storehouse." There is to be found the secret to financial improvement among the churches, and as well to spiritual growth and power. And the pastor himself must lead the way.

Restrictions to pulpit liberty have been pointed out as a reason

for the short pastorate. Dr. Jordan thinks this is not far behind the economic factor for influence on the problem in question, and our observation leads us to give considerable credit to such a view. But we believe that such pulpit restrictions apply not so much to theological interpretation as to the dealing with the practical problems of sin. The church members are not so numerous who will get wrought up over matters of orthodoxy, and such are usually confined to groups that have received specially intensive Biblical instruction, but there are many who are inclined to be sensitive about the type of preaching that touches their manner of living, or that influences their business, or that lays bare the sin of their social affairs, or their indulgences, or their pleasure pursuits. On this point Mr. Jordan agrees, for he says, "The minister usually is an idealist. He goes into his work with a 'message,' or he would have chosen a more lucrative profession. But he is warned on all sides 'not to be a trouble-maker.'" But the true prophet of God cannot be muzzled, and if people will not hear him in one field, he will shake the dust off his feet against them and go on to another. A church that desires the benefit of a long pastorate, especially of a man who has a positive, constructive, untrimmed message from the Lord, must cultivate a willingness to hear sin denounced, repentance insisted upon and a calling for the fruits of the Christian life. And the pastor, on his part, while he will not tone down the message to ease the conscience of any worldly-minded parishioner, should speak his message not in bitterness and stinging sarcasm, but in that tender, compassionate spirit that characterized the ministry of Jesus. Such consideration for the Word on the one hand and for the people on the other will make for a long and successful pastorate.

Lack of cooperation on the part of the people with the pastor often causes the pastor to become discouraged, give up in despair and leave the field before his work has really begun. Building the kingdom of God in any community is a cooperative affair and no pastor will be able, or will long attempt, to accomplish the task alone. Or, to change the figure, the church that hitches a preacher to the gospel wagon and expects him to pull it into glory while they ride on top with folded hands, is doomed to disappointment and speedy failure. There is a place for every shoulder at the wheels.

Over against the preceding point we place another factor that, when it is present, makes for a short pastorate and little real accomplishment, and that is, the lack of a spiritual passion on the part of the pastor, or the failure on his part to take his task seriously, sincerely, earnestly. Even when he begins with earnestness, there is the danger of losing much of the spirit. A great seriousness is necessary to the highest success in the Christian ministry, but that attitude of mind is burdensome, and there is the constant danger of seeking to lighten the load by performing the task in an official or professional manner. People soon detect the difference between the more or less perfunctory service of the official and the deeply in earnest effort of the servant to share and to bear their burdens. The official minister will be treated as an official by his people, and it will not be difficult to let him go, but he who finds his way down deep into their spiritual lives and thought will not be easily moved. Great passion wins and holds the hearts of the people.

Then, there is just plain incompatibility that contributes to the shortness of pastorates. This term might be made to cover a multitude of sins, but we have in mind not any lack of proper effort or interest on the part of pastor or people, but merely that lack of being suited to each other. Sometimes pastor and people do not seem to fit together, or there is a lack of ability or of willingness to adapt themselves to each other's peculiarities and ways. Sometimes there is a lack of tactfulness or of sympathy on the part of the preacher, or a tendency to irritability and impatience, or an inclination to personal carelessness, or an extremist attitude, any

one or all of which may make for disagreeableness. Or on the part of the church there may be a spirit of aloofness, or an aristocratic air, or a lack of reverence for the office of the ministry and of respect for the minister, or an unteachable attitude that makes for a lack of smoothness between pastor and people. Or there may be some domineering church officers, or some touchy, unconverted church members, or perchance some little cliques within the church that contribute to a lack of harmony. There are any number of ways in which the spirit of incompatibility and unsuitability may show itself and grow into disaffection and spoil the

(Continued on page 9)

## EDITORIAL REVIEW

Brother Herman Koontz, of Masontown, Pennsylvania, writes of his visit to the Brethren church at Grafton, West Virginia, where he conducted an evangelistic campaign, which resulted, according to our report in last week's paper, in fifteen additions to the church. Brother Koontz sees here a large and challenging field for Brethrenism, which needs adequate pastoral leadership to bring splendid results.

Brother Henry Rinehart, treasurer of the Brethren Home at Flora, Indiana, makes his first report of gifts received since the time for the taking of the offering in February. There are some gifts that are indicative of interest, but they are not many. Perhaps the same story applies here as to other special offerings taken this year, which is, that the stringent financial situation in many localities is hindering the generosity of the people.

Brother Fred V. Kinzie, the new pastor of the church at Harrah, Washington, writes the sequel of last week's letter. He has been busy getting acquainted with the situation as well as with the people. He likes the spirit and hospitality of the great west. The Harrah church is composed of people who are loyal and sacrificing, and are determined to build up the Brethren cause in spite of financial handicaps.

Our good correspondent from Elkhart, Indiana, reports a very satisfactory closing of the years' work, and along with the election of other church officers, the pastor, Brother W. I. Duker, was retained for his eighth year of service with these people. Their recent quarterly cash offering brought in over a thousand dollars to apply on their building debt; these offerings keep up in a commendable way. Brother Duker is said to be regaining his health following his operation and is now able to fill his pulpit.

Brother W. R. Deeter, who is completing his first year as pastor of the church at Carleton, Nebraska, informs us that he is staying on for further service at that place as he was called for an indeterminate period. He is delighted with the well equipped church plant, including parsonage and church building. He has a boys' organization of twenty-seven members, and they meet every week for work and play. They put on an attractive demonstration this spring, and they have two camp periods scheduled for the summer. It pays to take care of the boys of the congregation.

Our correspondent from Clay City, Indiana, points out a very vital element and requisite to the propagation of our faith when he says pastors should so thoroughly indoctrinate their members that when they are compelled to move into a community where we have no church, they will become missionaries of the whole gospel faith. That is a historic method of expansion among Dunker people and perhaps we need to re-learn it. Brother H. M. Oberholtzer has been retained for his second year as pastor of this church. A well attended and richly enjoyed communion service was recently held.

Brother R. Paul Miller writes us that he is leaving his pastorate in Philadelphia and that after August 1st his address will be Berne, Indiana. He says he is going back to the farm for a while and that he has sufficient Bible conferences and evangelistic meetings scheduled to keep him going until July 1st, 1930. Any one desiring dates after that time should write him at his new address. Brother Miller has performed a notable service in Philadelphia. As he goes forth into evangelistic work he is not entering a new field, but one with which he is well acquainted and in which he has been used of God to win many victories.

Brother James S. Cook reports a splendid spirit existing among the people of his parish at the Martinsburg and McKee churches, in Pennsylvania, also 37 confessions at the recent meeting conducted by Brother R. I. Humberd, twenty-five of which represented additions to the church, twenty-two coming by baptism and three by letter. At Brother Cook's return meeting at Campbell, Michigan, where Brother Humberd is pastor, we are informed that there were four received by baptism and eight to be received by letter. At a consecration service practically the entire membership expressed a willingness to reconsecrate their lives to the service of Christ.

Brother I. D. Bowman writes of his work in Delaware, where he is hoping to lead the people in erecting a new church house, as they are being compelled to worship in the homes of the members. He has been doing supply preaching every other Sunday in South Philadelphia near where he preached for twenty years in what was known as the "Whole Gospel Missions." Brother Bowman says he and his wife expect to celebrate their golden wedding on the 28th of August. It is our hope that they live and keep in health and have a most happy celebration on that occasion. They will have a large number of well-wishers throughout the brotherhood.

We are quite familiar with the "editorial 'we'", but Brother C. R. Sensenbaugh in his news article explains his use of "we" as having a trinity of significance, which is not bad for news writers to keep in mind. The pastor speaks with appreciation of the splendid work this congregation has done and is doing. It is one of our younger Indiana churches, has a membership of 150 and a Sunday school attendance of some less, a goodly percentage of which consists of children and young people. A church with young people has a future. And the character of the field adds to this church's outlook. Brother Sensenbaugh has accepted a call for a second year of service with this church.

Dr. W. S. Bell, secretary of the College Endowment Campaign, tells of his visit to Oak Hill, West Virginia, where he enjoyed and took part in the district conference program and canvassed the Oak Hill church for Endowment gifts. Notwithstanding their heavy financial load incident to their new church building debt, they did what they could for the college. Brother Freeman Ankrum, the pastor, has led his people forward in fine style and is building well and strong, according to the personally expressed opinion of Brother Bell, during a revisit to the editor's office. The total gift of Oak Hill and nearby Brethren was \$405.00, leaving the total of the Endowment Fund stand at \$213,667.20.

We are in receipt of a couple of very attractively printed posters giving the text of the General Pact for the Renunciation of War signed at Paris last August. One is a large poster, twenty-seven inches by forty-four inches and the other a small poster, eleven and a half inches by eighteen and a quarter inches. Both of them are printed with the text in blue ink and a red border. The small poster can be read from a distance of ten feet and the large one from a much greater distance. The same text is also printed, on post cards in the same coloring as the posters. For the benefit of those who have inquired, we will state that the post card sells for one cent each or 75 cents for 100. The small poster sells for 10 cents each or one dollar for 15, and the larger poster for 15 cents each and one dollar for 10. They may be secured through the National Council for the Prevention of War, 532 Seventeenth Street, N. W., Washington, D. C.

Dr. R. R. Teeter tells of one minister's wife who got the first cooker offered as a prize for getting Evangelist subscriptions. He has another to offer for the same kind of work. But whether you do it for a prize, which any one may properly do, or whether you do it just to get the Evangelist into more homes of our church, we hope many others will go about it "straightway." By helping to increase the Evangelist circulation among your people you are helping your church. Every home needs the church paper to keep informed and to keep church loyalty and spiritual interest up to the proper point. Every pastor ought to feel it a personal duty to boost his own church paper and to encourage his people to read it. Some are neglectful of this matter, but not a few are giving commendable cooperation. Where pastors urge it upon their people we usually maintain a very respectable subscription list, and the influence upon the church is quite noticeable.



## Non-conformity to the World

By J. F. Garber

Text: And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.—Rom. 12:2.

The epistle from which this text was taken was written to the church at Rome: which had a membership, the greater part of which were Gentiles, and had never known any religion intimately, except perhaps their idolatrous worship, and they were not really religious at all, so far as personal helpfulness is concerned. They had nothing whatever to do with a changed life. They worshipped their gods and committed every sin known to humanity without the least compunction of conscience. In other words, they could conform to the wicked ways of the world without the least infringement on the tenets of their religions.

One of the hardest tasks that our missionaries in heathen lands have today is to get their converts to be Christians, to leave off their wickedness and to conduct themselves as civilized Christian people. It is not so hard to get them to accept Christianity, as it is to get them to live it. I am wondering if that is not true to some extent in our own Christian land. Many join the church without being truly converted, or changed.

It seems that the church at Rome had made this unfortunate mistake, and Paul was attempting to right them. He says in the first verse: "Present your bodies a living sacrifice, holy, acceptable unto God," which is nothing more than a reasonable service. For his redeeming love should be answered by a life of purity, self-denial, and true work for God.

He then makes use of the words of my text. In this scripture the word conform means to comply with, or yield to; to live or act according to; to conform to the customs, or fashions of the world.

Then, Paul as our inspired writer, is saying to us as well as the church at Rome: Do not follow the customs of those who indulge in the vice and sins of the world: And do not follow the ungodly fashions of worldly society. But let your heart be so changed by the Holy Spirit that you will look for, and recognize God's will, and love to do it.

John in his first epistle says: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away and the lust thereof: but he that doeth the will of God abideth for ever."

The world to which John refers is not the world of nature, so wonderful, and perfectly complete and harmless, nor the world of humanity which God so loved that he gave his only begotten Son, that they might not perish. But he has reference to the present order of things which appeals to the soul of man, and leads him away from God—things that are opposed to God. All that is thus antagonistic to God, is summed up under three heads, as separate avenues through which the world, or evil Spirit—the Prince of this world—reaches the soul of man. They are the lust of the flesh, the lust of the eyes, and the pride of life; and they will pass away with the world.

We usually do not want to conform to the ways, or look like things, that we do not love: therefore if we love not the sinful ways or fashions of the world, we will not want to be conformed to them. If we love God we will

rejoice in being conformed to his will, and want to do those things that are pleasing in his sight.

I am fully convinced that when Paul said, "Be not conformed to this world." He was not thinking of outward appearance alone; for we read in Holy Writ that "the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. I believe that Paul was thinking of the things of the heart that really contaminate the soul and make their outward appearance in the life of the individual; for he uses the greater part of the twelfth and thirteenth chapters of Romans immediately following my text, in telling how to live a life of non-conformity to the world, and he says nothing whatever about outward appearance, in this admonition.

But Jesus said: "We shall know the tree by its fruits." If you should plant what you supposed to be a "Delicious Apple" tree, and at time of harvest you came to it to gather fruit, and you found it loaded with wild crab-apples, you would know without any argument that it was not a "Delicious apple" tree. So it is with the life of an individual. If the life yields the fruit of unrighteousness, we know that that life has not been "transformed by the renewing of his mind, that he may prove what is that good, and acceptable, and perfect, will of God."

As my time is limited I cannot discuss all three of the avenues through which sin reaches and contaminates the soul, and as I desire to notice briefly the avenue referred by John as "the pride of life," I will direct your thoughts to that part of the subject.

The pride of life is the avenue through which comes the proud and haughty spirit—the spirit that causes a person to want to conform to the customs, and fashions of worldly society. Too much time and money are wasted in trying to "Keep up with the Joneses." If we become proud, and haughty, because of the possession of lands, money, stocks, bonds, automobiles, houses, natural abilities, or social accomplishments, as well as fashionable dress, and we set our affections on them, then our soul has become contaminated by the pride of life: and I cannot see that any one of these things is any worse than the other, when carried to the same extreme, but we will notice briefly the last one named—fashionable dress.

I never was an extremist on the dress question: choosing rather, to adopt a garb that would suit my own taste, granting to other people the same privilege that I claim for myself. Yet with this freedom on the subject, there are certain questions for each individual to settle in his own mind, and these questions should be settled in accordance with the Word of God.

Now, what does our guidebook, the Bible, say about it? It tells us that our fore-parents, Adam and Eve, sewed fig leaves together and made themselves aprons, because, when they discovered that they were naked they were ashamed. After that the Lord made coats of skin, and clothed them. Clothing, then, has a twofold purpose: to hide our nakedness, and to protect our bodies. And if you will read 1 Timothy 2:9 and 1 Peter 3:3, 4, you will discover that if we are to follow our Guide Book, our clothes should be modest in appearance—not gaudy, avoiding gold, pearls, and costly array, and instead of using our clothes to decorate our outward appearance, we should ornament the inner man of the heart with a meek and quiet spirit, which is in the sight of God, of great price.

But Dame Fashion does not always take into considera-

tion the vital essentials of clothing in fashioning the garb for people in this-day and age of the world. I have never yet felt inclined to conform to every foolish whim of fashion. If it should become style for men to chop their clothing off at the knees, and wear nothing on their limbs from knees to shoe tops but silk stockings, and cut their coat and shirt sleeves off at the shoulders, and leave out the greater part of their shirt front, I most certainly would be one man that would not dress in the style: for that sort of clothes would not fulfill the purpose for which they are worn. They would not be modest, would not hide nakedness, or protect the body: and most assuredly there would be nothing about them to ornament the inner man with a meek and quiet spirit. The question as to whether a garment is in style or not, never enters my mind. But does it measure up to the physical and Biblical requirements of clothing?

We ought to adorn ourselves, as Paul said, "with good works," avoiding extremes in anything—be temperate. Obey the injunction, "Let your moderation be known unto all men."

Weldon, Iowa.

## What Should Be Required of an African Before Baptism?

By William Haas

I have never been able to refuse baptism to one who gives convincing proof of having passed from death unto life. It has seemed to me that one who knows the Gospel with such heavenly wisdom as is necessary to make him turn with true heart-sorrow from the sins that caused the Son of God to be given to die for them, and to rejoice in the belief that his blood has washed these sins away ought to know enough to be baptized. If he has not had this experimental knowledge, I cannot baptize him, although he may have been under years of instruction, "ever learning but never able to come to a knowledge of the truth." In the Great Commission the order is (1) Make disciples, (2) Baptize them and (3) Teach them. The Greek word used means to make disciples and not to teach them and the American Revision respects this distinction wherever the word in its various forms occurs. The failure to do so in the Common Version has been the cause of much, if not of most, of our misunderstanding concerning the great commission order. Making disciples or scholars is for the purpose of instructing them; but one does not master what is in the curriculum in order to matriculate. Thus baptism properly begins the school of the Christian life.

2. A careful reading of Acts never gives one the impression that a line of teaching requiring a prescribed length of time was ever a pre-requisite of baptism. On the contrary, the words "straightway," "Why tarriest thou?" "What doth hinder?" "Who can forbid water?" and "Who was I that I should resist God?" and other statements referring to almost immediate baptism of both learned Jews and newly converted Gentiles seem to indicate that repentance toward God and faith in our Lord Jesus Christ only were required. Of course I respect the full Scriptural meaning of **repentance**. It is that change of mind about God, worked by Godly sorrow that makes one turn with true heart-sorrow and hate from the sins for which Christ died;—and of faith as that belief in the heart which results in righteousness. I do not make profession and confession synonymous.

3. There is no more outstanding and formal confession of Christ than that which confesses faith in his death for our sins and his resurrection for our evidence of jus-

tification. Colossians 2:12 connects this truth with baptism. But Jesus says, "Whosoever shall confess me before men, him will I confess before the Father." Should we deny this definite privilege of confession, (and, may I add, its benefit in the heavenly complement) to one who can sincerely make it, but has not fulfilled our course, or prescribed time of instruction? "Take heed that ye cause not to stumble one of these little ones," it were better that our ministry abruptly end than that we should attempt to close the door of blessing to one prepared for it by a heart changed.

4. "By grace ye are saved through faith, and that not of yourselves; it is the gift of God. Not of works, etc." Surely we want to hold clear that grace appropriated by faith and not any kind of works is that which saves. Doubtless those who require a certain line of teaching before baptism seek to insure it by the conversion of the catechumen. But if the truly converted native is led to believe that works also must be added as a proof of conversion, in the way of a term of instruction, is he not liable to fall into an error like that of the Galatians and seek to imitate the superficial and thus suppress or choke his real growth in the Spirit? One recognizes various degrees of harm in this method of delay in baptism, but it is almost inevitable that the catechumen shall unconsciously gain the impression that baptism is a benefit whose price consists of certain requirements not necessarily and exclusively, of faith alone.

5. Among other vital reasons why one should be admitted to fellowship as soon as born again, that of discipline should not be overlooked. As long as one is unbaptized, he is outside the visible organization. He may be in a certain kind of fellowship but he is not in the church. Such an one cannot be scripturally disciplined, for what have I to do with them that are without? It is only in the church that we can exercise the Spirit given privilege of disciplining the newborn babe. It may often subject us to identification with weak, faltering babes in Christ, but who dare grieve the Spirit even in one of them? It is only in "the body" that the wayward ones may be dealt with in such spirit and power that the Spirit may be saved in the day of the Lord Jesus, and surely Africans as well as others need the benefit of loving corrective discipline. It is to be feared that church discipline is often considered as a kind of punishment, a fine for bad behavior instead of the tender, spiritual application of the Word and prayer with exhortation even when he fails to hear the church . . . I truly sympathize with those whose love for a pure church leads them to perfect the newly converted somewhat before running the risk of his weaknesses bringing trouble and stain upon the church . . . But I cannot refrain from sympathizing also with the young convert who having passed from death unto life needs the closest, warmest fellowship we can give him. Now I am conscious of the fact that judged by our standards, the birth of most Africans into the spiritual life is very weak and sometimes the signs of life are almost imperceptible. We are fully justified in refusing baptism to those who give **no** signs of the new life. Without going into the causes of this perplexing question and common problem, for the present let us confine ourselves to the treatment.

What is the physiological process and practice when the child is inactive at birth? The utmost care, for birth presupposes life as a rule. The whole question then resolves itself into the supreme one, "How may we know there has been a spiritual birth? By many tests, I have found that tried and true native members have been able to discern this change by more infallible rules than I have been able to formulate. I do not baptize any professed

converts that the whole body cannot agree upon as having been born again. . . . The conclusive statement of the elders or deacons that the church is satisfied that the applicant believes in his heart, . . . I accept unless I see something the church does not, and in such a case I have yielded where the testimony of the applicant is clear as the candidate is to be joined to the church, not to me.

It is impossible to here recount all the questions asked a candidate, but the following is a summary: (1) When, where and from whom did you first hear the gospel? What were you told?

2. What effect did it have upon your mind as to God's goodness and love? As to your sinfulness? as to what God requires? as to what your past life has been, of your ignorance of the truth? As to God's way of cleansing? of the sufferings of Jesus for your sins? as to other effects of the message on your heart?

3. How do you now feel as to your past life? as to the sufferings your sins have caused Jesus to have? as to his love for you, as to the forgiveness of your sins and your love to him?

4. Are you sure he has washed you in his blood and why are you sure? Is it your heart's desire to do all he asks of you, to turn from every evil practice?

5. Is there any one whom you do not love? Do you desire God's blessing upon all? These questions are supplemented by various related ones to bring out the state of the heart toward God and man. Finally the applicant is asked if he thinks that baptism helps to wash away his sins in God's sight, and to add some merit aside from the confession of Christ's death and resurrection for him, and of his death to the old life and resurrection to the new. These questions are put in such a way as to focus continually upon the one great fact of his heart attitude towards the death of Christ for his sins and his resurrection power while all these involve the great doctrines comprised in regeneration, yet the points sought for are whether he wants to be a Christian in order to escape punishment alone, or because of sorrow toward God for the suffering his sins have caused to the heart of God. In all our evangelism the purpose is to bring the hearer face to face with what his sons have done in piercing the heart of Christ when he poured out his soul unto death as an offering for sin. This is emphasized more than punishment to be avoided or heaven to be gained. These are spoken of in order to show the need of salvation and the wonderful love of God in saving from the awful separation and punishment of hell, and in making them his children to live with him in his happy home.

The conviction leading us to this course is that only a heart touched with the love-sufferings of Jesus can ever have godly sorrow, and thus be able to respond in like love to him; to do his will through love alone unmixed with self love or selfish fears. This evangel has produced startling conversions in the face of severe persecution, as it seems to find the vital part of witchcraft and the fundamental superstitions of the native life and lay them open. The life of the unconverted native is one of such fear on every hand—danger on the path, in the village, from reptiles, beasts, diseases, evil spirits and from the uncanny deeds of his enemies who practice secret medicine against him: he knows little of real love, being suspected and suspicious. The medicine he seeks in order to counteract these fearsome evils is often worse than the evil itself. To believe that, as a mother's heart is wrung with the death throes of her child because of her love for it, so the heart of God in Christ has suffered for his sins—sins which would have meant eternal death and separation from God—To believe this is to accept a spirit which has no use for counter witchcraft, but to leave himself

without revenge, like unto his Lord—only asking the Lord to shield and defend him.

Our experience has been that such a gospel and such a method of presenting it makes it comparatively easy to discover who has really accepted it, and the resulting conversions are often marked.

The most awful crime of sin against God leads us to show by every feasible illustration from their daily lives and from nature what God's love for the sinner has led him to suffer on account of the sinner's sins. The holiness of God which cannot permit sin of any kind in his presence more than the light can permit darkness to dwell where it shines; his love for the sinner while he utterly hates his sins, . . . makes God seek to cleanse the sinner rather than destroying him, just as we wash a garment rather than burning it. The cleansing blood of the Lord Jesus may it be presented with only one design—to sicken the natives' heart toward sin and fill it with love for God.

Briefly, God's revealed order of grace is—

1st, Faith; 2nd, Baptism; 3rd, Works and Growth; he blesses this order and the book of Acts illustrates it. If we require works before baptism the native will always be weak in the grace of faith and he will be tempted to substitute his clever imitations for the genuine fruits of the Spirit. Live faith produces live works, but to reverse the order produces the dead works of a dead faith.

## My Ideal Church

By Mrs. J. R. Laughlin

(Address at the Southeastern District Conference, Oak Hill, West Virginia, June 11-13, 1929)

When I first began to consider this subject, a picture of a very fine group of people assembled in a magnificent church, with stately music, gorgeous furnishings beautiful in every detail, presented itself to me. But realizing that the work of the church is to seek the lost, help the poor, and guide the blind, the scene changed, and I began to think of an ideal church as one which most effectively fulfills its obligations to the community in which it happens to be located. We will think of the church as a company of people rather than a building.

First, the question of size arises. Should it be large or small? Let us say medium, not less than 500. Larger churches have more work but less help. With this number we could have a fairly well organized body of workers, a group of all ages and all kinds, that is, in intellect, finances, etc.

We would have our folks attend regularly regardless of distance or weather, regardless of business—I mean church business—or pleasure. There was a time when business meetings were most uninteresting to me but if I asked too many questions of those who had attended I received this reply, "Why don't you go and see for yourself?" It is desirable that all members of a church be interested in all the activities of the church. Those who live some distance from the church and attend services regularly are a great inspiration.

What should be the finances of our ideal church? To be consistent the wealth of the church should be distributed in about the same proportion as it is in the community. It is hard to say this, in a way, because we could find so many uses for money. Surely we will have a few rich members and we shall have the whole membership honest and generous enough to give proportionately and systematically. That is God's way—one-tenth—and we cannot improve that. It has been said that poverty is caused by the misuse of wealth so this is another reason

why we need families who have accumulated riches, because if they are successful in managing their own affairs well, they will be valuable in managing church affairs.

The church ought to provide for the instruction of children and youth in Christian truth and for their training in Christian life and service. Here we would lead for trained leaders—people who will dedicate their talents to be used in religious education and who will devote their lives to the problems of training children. A good leader will train others for leaders. This calls for such traits as loyalty, courage, energy, determination, faithfulness, cheerfulness, reverence and respect for wishes of elders. It is very important that workers possess these qualities because they are being imitated by younger folks.

Sociability is desirable among church folk but not to the extent that it interferes with reverence. "Enter into his gates with thanksgiving and into his courts with praise." It seems to me that we should be immediately aware that we are entering the house of God, that material things be left behind and our minds be in an attitude of worship, when we go into the church. We sometimes hear folks criticize sermons and we are made to wonder how much they have really heard—they have been so busy talking. Worship is a reach after God and should help us to live purely, to speak truly, to follow Christ as our Master.

There must also be unity in our purpose and plans for the church—no factions or divisions. Hear Paul's exhortation in First Corinthians 1:10, "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing and that there be no divisions among you; but that you be perfectly joined together in the same mind and in the same judgment. Here we may draw a lesson from the Quakers both in their little speaking and their willingness to agree. Unity may not mean unanimity. (I have seen splendid examples of those who were on the losing side keep right on in church work and this is as it should be. On the other hand, we are made to feel sorry for those, who, when some action is taken which does not meet their approval, express their thoughts too freely, making others unhappy and themselves more so. We would have the members of an ideal church united in one holy bond of truth and peace, of faith and charity—more charity, more self-denial for the comfort and welfare of others. We would have them gentle in their judgments, reflecting on their own shortcomings before they pronounce judgment, in other words, practicing constantly the Golden Rule. Faultfinding becomes a habit with some folks; they do not spare even the pastor. I think this is a very helpful motto:

"Do not look for wrong and evil,

You will find fault if you do.

If you find fault with your neighbor,

He may see some fault in you."

Self-control is one of the distinguishing marks of a Christian. Kind speech is the overflow of a kind heart. The story is told of the pagan chiefs who refused to have their right hand baptized. The sword hand never was made Christian but remained pagan. The one who gives this story says also that often it is the tongue that seems not to have been baptized and made Christian. "The fruit of the spirit" should be manifest in every Christian's life and they are "love, joy, peace, longsuffering, gentleness, goodness, faith meekness, temperance."

We would have the services dignified and impressive so as to bring out the best that is in folks and that all may cultivate "the grace of our Lord Jesus Christ." Grace is hard to define. It is the refined element which shows

in our speech and conduct; the element which helps us to "endure hardness like a good soldier of Jesus Christ." Those who cultivate the spirit of grace are the pastor's helpers. There is a great need for persons so qualified that it might not need be said of our preacher as was said of one in a little story: Walter had heard considerable talk about installing the new preacher. He asked, "What does that mean—does it mean to put him in a stall and shut him in?" "No," replied the father, "it means to hitch him to the church so that he can pull the congregation who are seated inside." Persons who have a desire to be used, without ambition to be conspicuous, are a great help to the pastor, to the church and to the community in making the teachings of Christ a reality in the world.

One holy church, one army strong,

One steadfast, high intent,

One working band, one harvest-song,

One King omnipotent.

Hagerstown, Maryland.

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## SIGNIFICANT NEWS AND VIEWS

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### FRENCH CATHOLICS SEEK PAPAL RESIDENCE

French Catholics, impelled by the strongest yearning toward Rome that has gripped them since the separation of the Church and States twenty-five years ago, have started a movement to offer the Palace of Popes at Avignon to the Papal State. If their wishes become a reality Pope Pius XI will bring back to the banks of the Rhone River the splendor which departed in 1377 when Pope Clement VII relinquished the palace as the seat of Catholicism. According to a tentative plan of religious fervents, the government would be asked to give the historical palace to the Vatican with the understanding that the Pope be invited to spend a substantial part of the year within its high walled enclosure.—Methodist Protestant.

### "CIRCUMSTANCES ALTER" OPINIONS

Two years ago the Illinois legislature gave Governor Len Small an "immunity bath" during his tax accounting difficulties by repealing the act for ouster by *quo warranto* proceedings of public officials whose eligibility was questioned. Now that the Small rule is over, the legislature has restored the former rule. Of course, it is a partly new legislature, but it is estimated that about seventy-five former members of the legislature changed their votes. Only six members stood for retaining the "immunity" law. It would seem that circumstances alter opinions as well as cases. It is acrobatic feats like this which lowers the confidence of the public in the integrity of legislators.—Presbyterian Advance.

### DR. OZORA DAVIS FACES THE FUTURE WITH CHEER

Dr. Ozora S. Davis retired as moderator of the Congregational Council at its present session and, because of ill health, has resigned from the presidency of the Chicago Theological Seminary, effective October 1. He has been elected professor emeritus for life by the institution which, in 20 years, he has built up from a small school of 100 students to one of 500, and with a home costing more than a million dollars. But Dr. Davis, although pronounced by surgeons the victim of an incurable malady, expects during the next few months to write some books, especially a biography of the late Victor F. Lawson, for a generation the editor of the Chicago Daily News, and a philanthropist who made possible the new

home of the seminary. Dr. Davis is 62 now, but as he puts it, he has been "a plaything for the surgeons," and cannot look forward to health. Speaking of death to an interviewer, he said a few days ago: "Of course, I don't want to go—this is a mighty interesting world and I'm having a mighty good time in it. But I'm no more afraid of going than of going through the door of this study. For I know that I shall have a spiritual body to do with as I please and I won't have to worry about the aches and pains of the poor physical body." Dr. Davis thinks there is more religion in the popular mind today than ever before, and sees modern young people as "the finest I have ever known."—Christian Century.

### DECEPTIVE ARMY INDUCEMENTS

Posters showing the advantages and delights of army life, designed to induce young men to enlist, come in for criticism at the hands of the "World Tomorrow." It notes that the posters discreetly omit the statistics of suicide in the army. Suicide is the highest cause of death, the next highest being pneumonia; the rate of suicide is said to be about 2.5 per thousand, while in the general population the rate is nearly .13 per thousand. These figures would make the rate in the army nearly twenty times that in the general population. Whatever the facts may be with regard to army life, our young men ought to know them, the bad as well as the attractive. It is not fair to a young and loyal citizen for his own government to decoy him into service by a deceptive showing. In private business such representation carries a hard name.—The Baptist.

### DENOMINATIONS VERSUS UNION OR DENOMINATION PLUS UNION

Before any satisfactory approach can be made toward that general union of Christians which all Christians long to see, one point needs clarification. Are denominations in their essential nature consistent or inconsistent with true Christian union? At one extreme are those who oppose all proposals for union on the ground that all the advocacy of union is disloyalty to the denomination. At the other extreme are those who denounce all denominations on the ground that they destroy Christian unity. Which is right? Neither. A denomination is a religious group associated under a distinctive name to maintain some specific principle or practice of religion. Such groups are natural, necessary, valuable and right. They may or may not be accompanied by schism. But if they are so accompanied, the schism is due not to the existence of the denomination but to the attitude which persons hold toward one another with regard to it. Denominations as such do not prevent union. They may even promote union. They are largely used as agencies for the promotion of common religious purposes, and may be more largely so used. No program of union based on opposition to denominations as such is valid or can succeed. True Christian unity finds a place for them and uses them.—The Baptist.

## Why the Short Pastorate and How Prolong It

(Continued from page 4)

chances of continued and effective service. What can be done to save the church from such a situation? What can counteract the tendency toward the development and the spread of the feeling that the pastor does not suit and that a change ought to be made just when he might be rendering the church his best service? There is just one thing that will stop that evil influence, and that is the spirit of Christian love. We need just to heed the words of the Lord Jesus when he says, "A new commandment give I unto

you that ye love one another; as I have loved you, that ye also love one another." A revival of Christian love will make for the spirit of agreement in the church, prove the genuineness of discipleship to the Lord Jesus and save the pastor in many cases to an indefinitely lengthened pastorate of invaluable service.

## Our Worship Program

Daily Readings and Comments

(Keep with your Bible)

### MONDAY

Eph. 4:17-32. **The Walk with God.** We thank thee, our Father, that thou hast given us such intensely practical rules for living; that thou hast made it so plain that even a foolish one need not err therein. As we begin this new week's work, may each one walk in accordance with the teachings of this passage. May no corrupt communications proceed from our mouths; may we remember that money is not the only thing that may be stolen; and above all, may we in no way grieve the Holy Spirit of God, whereby we are sealed unto the day of redemption. Amen.

### TUESDAY

Eph. 5:1-6. **As Children.** Just as a dear child has learned to have complete trust and confidence in a loving father, so should we learn to trust and obey our Father in heaven. And just as children are ignorant and wholly innocent of the terrible things enumerated in this passage, so may each one of us remain free from their taint. May we also realize the serious and importance of the so-called "little sins," when foolish talking and jesting are classed as unbecoming, along with idolatry and whore-mongering.

### WEDNESDAY

Eph. 5:7-16. **Unfruitful.** "Herein is my Father glorified, that ye bear much fruit." There is no greater condemnation of the works of darkness than that they are "unfruitful." The unfruitful branch, we know, shall be cut off and cast into the fire. May we ever be found redeeming the time, that we may not be ashamed before him at his coming.

### THURSDAY

Eph. 5:17-21. **Giving Thanks.** Always, and for all things! "Oh, it's easy enough to be happy," wrote the poet, "when life flows along like a song." But when the way seems dark and forbidding, and we see no way out—can we give thanks then? Happy the man who walks so close with God that at such times he may feel the "touch of his hand on mine," and may know that HE is leading and will bring us through to the light, and that we shall be the better and stronger for having trod this path with him. Let us give thanks always for all things!

### FRIDAY

Eph. 5:22-33. **The Bride of Christ.** It is a little difficult to know whether the greater emphasis of this passage is upon the relationship of husband and wife, or of Christ and his church. It makes little difference: there is no higher ideal of home life than that represented in this passage, and there is no better illustration of the close sympathy and communion between Christ and his church than the home that is ordered after this pattern. May each home be so ordered. Amen.

### SATURDAY

Eph. 6:1-9. **As Unto Christ.** The solution of all labor troubles is bound up in these verses. Whether our masters are just or unjust, so long as they are our masters and we follow Christ, we must serve them not only with eye service, but serve them even as we would serve Christ himself. Of course, as masters, we must show every consideration for those in our employ if we expect any consideration from the Master of all. God hasten the day when such understanding may obtain among men!

### SUNDAY

Eph. 6:10-24. **Warfare.** May we realize as never before that there is a real conflict between the forces of righteousness and the forces of Satan. May we acquit ourselves therein as good soldiers of Jesus Christ. And as we fight on, in the midst of the warfare, may we have that inward peace, and love with faith, that is from God the Father and the Lord Jesus Christ.—T. C. L.

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Goshen, Indiana

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# NATIONAL SUNDAY SCHOOL ASS'N

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## The Bible in Education

By Wilbert W. White, President, The Biblical Seminary in New York

We can put the Bible into education once we really believe it to be worth while to do so. To the worthwhileness I address myself.

The Bible is the product of the highest type of education. An amazing amount of the finest physical, mental, social and moral, as well as spiritual discipline is evidently back of the emergence of the Bible into history. Thus only can the Bible's existence be accounted for. What has not the Bible done in history since it came into existence? We meet it at every turn. In a very real sense it has made history. The Bible cannot be studied apart from history, nor can history be understood apart from the Bible: Produced by life it in turn has made everything live whithersoever it has gone. And yet we exclude the Bible from education: Is there any need of support of our proposition? Witness the high estimate of the Bible by the masters in practically every department of high accomplishment. Can I better make a powerful plea for the Bible in education, which it is my earnest desire to do, than by extensive quotations concerning it from masters in world leadership? Like responds to like. Deep calls to deep. Life recognizes itself. The thoughtful, the true, the expectant, the adventurous, pioneers, pathfinders, the sacrificial, the suppliant—these flock together in scorn of time and space. No boundaries can keep them apart.

Immanuel Kant says: "The existence of the Bible as a book for the people is the greatest benefit which the human race has ever experienced. Every attempt to belittle is a crime against humanity."

Lord Bacon says: "There never was found in any age of the world, either religion or law that did so highly exalt the public good as the Bible."

Ralph Waldo Emerson says: "The most original book in the world is the Bible. Shakespeare, the first literary genius of the world, the highest in whom the moral is not the predominating element, leans on the Bible; his poetry presupposes it. People imagine that the place the Bible holds in the world it owes to miracles. It owes it simply to the fact that it came out of profounder depths of thought than any other book."

It will interest you to follow this testimony of Emerson by his lovely report of contact with Carlyle at Craigen Puttock, Scotland. In his "English Traits" Emerson says: "We went out to walk over long hills, and looked at Crippel, then without his cap, and down into Wordsworth's country. Then we sat down and talked of the immortality of the soul. It was not Carlyle's fault that we talked on that topic, for he had the natural disinclination of every nimble spirit to bruse itself against walls, and did not like to place himself where no step could be taken. But he was honest and true, and cognizant of the subtle links that bind the ages together, and he saw how every event

affects all the future. 'Christ died on the tree,' said he, 'that built Donscore Kirk yonder, that brought you and me together. Time has only a relative existence.'"

Carlyle's own words about the Bible, in part, are as follows: "The period of the Reformation was a judgment day for Europe, when all the nations were presented with the open Bible and all the emancipation of heart and intellect which an open Bible involves." Of the Book of Job he says: "There is no book in the Bible or out of it of equal literary merit." Here belongs Victor Hugo's estimate of Job. He says: "Tomorrow, if all literature was to be destroyed and it was left to me to retain one work only, I should save Job."

"While the Bible has never numbered among its religious believers a fourth part of the human race," says Professor Phelps, "yet it has swayed a greater amount of mind than any other volume the world has ever known. It has the singular faculty of attracting to itself the thinkers of the world either as friends or foes always and everywhere."

I shall insert here a summary of what the noted Jurist Wines, in his commentary on "The Laws of the Ancient Hebrews," says are the fundamental ideas at the basis of the Hebrew State. These he finds in the Old Testament portion of the Bible. I submit, are they not challenging to the educationalist?

They are:

1. The unity of God.
2. The unity of the state.
3. Civil liberty.
4. Political equality.
5. An elective magistracy.
6. The sovereignty of the people.
7. The responsibility of public officers to their constituents.
8. A prompt, cheap and impartial administration of justice.
9. Peace and friendship with other people.
10. Encouragement of agriculture.
11. Universal industry.
12. The inviolability of private property.
13. The sacredness of the family relation.
14. The sanctity of human life.
15. Universal education.
16. Social union.
17. A well adjusted balance of power.
18. An enlightened, dignified, venerable public opinion.

The words of Chief Justice Taft fit in here. They are: "The classic English of the Bible has given shape to American literature. Its spirit has influenced American ideals in life and laws and government."

So also those of Whitelaw Reid: "The Bible has been the basis and main-spring of Anglo-Saxon development for the last three centuries, having moulded its morals, lifted its legislation and its jurisprudence, and inspired its literature."

Daniel Webster falls in line with a word

to be soberly heeded: "If we abide by the principles taught in the Bible our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity."

Webster is supported by Professor Edward Koenig, of the University of Bonn, thus: "The guarding of the people's moral and religious interests is the greatest factor in the promoting of civilization."

Hear also Chancellor Kent, one of the greatest jurists of America: "The general diffusion of the Bible is the most effectual way to civilize and humanize mankind, to purify and exalt the general system of public morals, to give efficiency to the just principles of international and municipal law, to endorse the observance of prudence, temperance, justice, and fortitude, and to improve all the relations of social and domestic life."

For further emphasis of literary values provided by the Bible, note the following:

Edmund Gosse, the eminent English critic.—"When young men ask me for advice in the formation of a prose style, I have no counsel for them except this: Read aloud a portion of the Old and another of the New Testament as often as you possibly can."

Sir William Jones (familiar with the literature of twenty-eight languages—1746-1794).—"I have carefully and regularly perused the Scriptures and am of the opinion that this volume, independent of its Divine origin, contains more sublimity, purer morals, more important history and finer strains of eloquence than can be collected from all the other books in whatsoever language they may be written."

Richard Hurrell Froude.—"This Bible thoroughly understood is a literature in itself—the rarest and richest in all departments of thought and imagination."

In this same line is a striking testimonial to the Bible uttered by George A. Dana, the illustrious Editor of the New York Sun, in an address at Union College to a graduating class of journalists. He said: "There are some books that are absolutely indispensable to the kind of education that we are contemplating, and to the profession that we are considering; and of all those the most indispensable, the most useful, the one whose knowledge is most effective is the Bible. There is no book from which more valuable lessons can be learned. I am considering it now not as a religious book, but as a manual of utility, of professional preparation and professional use for a journalist. There is perhaps no book whose style is more suggestive and more instructive, from which you learn more directly that sublime simplicity which never exaggerates, which recounts the greatest event, with solemnity, of course, but without sentimentality or affectation, none which you open with such confidence and lay down with such reverence; there is no book like the Bible."

(To be Continued)

## Editor's Select Notes on the Sunday School Lesson

(Lesson for August 4)

### Belshazzar's Feast

Scripture Lesson—Daniel 5:1-31.  
Printed Text—Daniel 5:17-28.  
Devotional Reading—Psalm 1.



**Golden Text**—Be not drunken with wine, wherein is riot.—Ephesians 5:18.

### Introductory Note

Nebuchadnezzar had taken the gold and silver vessels from the temple at Jerusalem when he destroyed that building with the major part of the city itself. He put them into his treasury as his own property, but we hear of nothing worse being done by him to them. It remained for one of his least powerful successors to the Chaldean throne, Belshazzar, his grandson, to desecrate them. His forces having been routed by Cyrus the Persian, he had retired within the city walls, where he had laid up provision for twenty years. For two years Cyrus has in vain laid siege to Babylon when Belshazzar and his lords celebrated an idolatrous feast and drink wine in the sacred vessels taken from the Jewish temple. "It was the inspiration of a mind essentially profane, to propose the prostitution of consecrated vessels to the vile use of a drunkard's orgy. It argued a radically blasphemous heart. Soon the reeling guests, led by the king, are quaffing deep out of the holy cups with shouts of scurrilous merriment and rowdy acclamations of their own leering gods. Belshazzar well pleased has thrown himself back on the cushions of his couch. His eyes rolling in the wideness of excited intoxication are suddenly caught and fixed by a sight at which his fevered heart stands still. Just above him a hand appears, dreadfully impersonal, yet instinct with life. The fingers curve themselves as though holding a stylus, and slowly begin to write upon that part of the whitened wall which was thrown into strong illumination by the golden candlesticks beside him. With an awestricken fascination he follows the ghostly hand till, having finished its task, it disappears."

The writing was in terms that none of the magicians could read or explain. Through the influence of Nicrotis, the queen mother, Daniel was sent for, and after faithfully and fearlessly reproving the king for his wickedness, he reads the hand-writing and explains to Belshazzar that his kingdom has come to an end. And the impending doom fell on the city that night by the seizure of the empire by the Medes and the Persians.

According to Herodotus, the gates opening towards the river Euphrates were left open and unguarded because of the drunkenness of soldiers, and the Persian prince Cyrus had no difficulty in entering with the troops he had marched down the river's bed after drawing off the waters in an artificial channel.

### Touch Not the Unclean Thing

"Touch not the unclean thing" should sound into the heart-depths of every child of God in reference to this matter. Intoxicating drink writes God's curse upon the whole nature of man in lines undeniable and terrible to see. God's providential government agrees with his Word. There is no contradiction between them. And God's Word very often finds its grandest comment in human experience.—Dickson. A gentleman took his son to a drunken row in a tavern in England some years ago, and there the inmates were fighting and swearing, and he said, "Do you know what causes all this?" "No, sir." His father pointed to the decanters sparkling with wine and rum and said, "That is the cause; will you take a drink?" The boy started back with terror and exclaimed "No!" Then he took the child to the cage of a man with delirium tremens. The boy gazed upon him

affrighted as the drunkard raved and tore, thinking the demons were after him, he howled, "Leave me alone! ... I see 'em, they're coming." "Do you know the cause of this, my boy?" "No, sir." "This is caused by excessive drink; will you have some?" and the boy shrank with a shudder as he refused the cup. Next they called at the miserable hovel of a drunkard where was squalid poverty, the drunken father beating his wife and with oaths knocking down his children. "What has caused this?" The son was silent. When told that it was whiskey, he declared he would never touch a drop in his life. But suppose the lad should be invited to a wedding feast, where with fruit and cake the wine-cup is passed amid scenes of cheerfulness and gayety, where all the friends are respectable, beloved and kind to each other, and he should be asked to drink, would he refuse? Or suppose him walking out with father on New Year's Day to call upon his young lady friends to enjoy the festivities of the ushering of the new year. With other things, wine is handed to him by a smiling girl. His sociable father, whom he loves and has been taught to respect, presses the wine-glass to his own lips, and compliments the young lady upon the excellence of its quality; what wonder if the son follows example? "Touch not, taste not, handle not."

### Prohibition of the Saloon

I regard the cause of Prohibition as virtually settled, although it may take as long to release a community from the curse of drink as it is likely to do in the case of murder and burglary.

"A community has a right to rid itself of social pests the same as other dangers to health and property. This nation has taken this step in defense, as a great experiment. I see no evidence of its failure among law-abiding people; and these constitute the vast majority of us. If we do not like a law, there are very simple and direct ways of changing it, not through defiance.

"We head a good deal of the modification of the Volstead Law, accompanied by the admission that the saloon has been a monstrous evil which must be checked. As a matter of fact, there is no way by which alcohol for drinking purposes can be made acceptable and accessible. There is no substitute for the saloon, short of its suppression. In fact, things are going on as well as could be expected. Whether we wish it or not, Prohibition has become a national issue. The American people have decided and will never turn backward, although minor details may be subject sometimes to change, but not, I believe, through the methods that have been thus far put forward."—David Starr Jordan, Leland Stanford University. Reprinted from "Signs of the Times."

### "Liquor Control" in Canada

The use of liquor has alarmingly increased and alcoholism in its various manifestations has become correspondingly prevalent. Manufacturers still receive their profits in an unprecedented volume. Greater facilities are afforded by which the illicit dealer may procure supplies. While the revenue has increased, Brewers and Distillers get the greater part of the profits. The people, whom the Government should protect, bear the losses. Money spent in liquor is loss of prosperity. Use of liquor is liable to engender a cumulative liquor-in-control appetite. The user risks losing health and happiness, risks losing character and friends, risks losing life, risks causing death. In short, the 'Liquor Control' method in theory is based upon fallacy and specious claims; in practice it leads to results that are deplorable and wasteful both to human life and well being."—J. Gibson Hume of Toronto, From "The Congregationalist."

### "Personal Liberty"

The persistent war-cry of those who are trying to bring back the saloon—for that is what the sale of wine and beer would mean

(Continued on page 16)

E. M. RIDDLE,  
President  
Warsaw, Indiana

F. C. VANATOR,  
Associate  
Peru, Indiana

CHRISTIAN ENDEAVOR AT WORK



Young People's and Junior Topics in THE ANGELUS

GLADYS M. SPICE,  
General Secretary  
and  
Treasurer

2301 13th St., N. E.,  
Canton, Ohio

## Questions for the Treasurer

By Rev. Harry Thomas Stock

1. Do I count all money received in the collection in the presence of the secretary or some other person, making a public report of the total?
2. Do I keep a careful record of all dues paid, and notify the collector (unless collecting is also my duty) of those who are in arrears? In attempting to collect back dues do I combine a businesslike procedure with good nature?
3. Do I pay all bills promptly when authorized, paying no bills whatever without the proper instruction from the executive committee or other responsible persons?
4. Am I very careful never to borrow a cent from the treasury of the group for my own personal use? Am I sure that I never make an exception in this matter?
5. Do I keep my books as carefully as if I were the cashier of a bank?
6. Do I keep the money in a bank? If

there is enough, it should be kept in a checking-account, all bills being paid by check and the stubs carefully saved.

7. Do I make regular reports, finding out from some capable adult just exactly how businesslike reports should be made?

8. Do I have my books examined at least twice a year by the executive committee, an auditing committee, or some person appointed to do it? This will save worry later if a mistake should be found or if some other system of bookkeeping is needed.

9. Do I regularly compare the receipts and expenditures with the budget? If the expenses are running ahead of the amount agreed upon in the budget, do I take the matter up with the executive committee before paying such bills?

10. Do I keep my records in a safe place, carefully arranged and filed.—C. E. World.

Send Foreign Mission Funds to  
**LOUIS S. BAUMAN**  
 Financial Secretary Foreign Board  
 1925 East 5th St.,  
 Long Beach, California

Send Home Missionary Funds to  
**WILLIAM A. GEARHART**  
 Home Missionary Secretary  
 1101 American Savings Bldg.,  
 Dayton, Ohio

## MISSIONS

### Apolo of the Pigmies

Apolo was a boy in Uganda in the days of Alexander Mackay and the early Uganda martyrs. Impressed by the courage of the martyrs, he, too, became a Christian. His adventurous journeys took this African missionary farther and farther west, till at last he crossed the great Ruwenzori Mountain to the vast pygmy forest beyond where dangers and adventures awaited him.

The storm broke with a vengeance. One poor, deserted woman whom Apolo had protected, had become a Christian. The priests cursed with terrible oaths any other woman who should become a Christian. The king, a weak and vicious chief, proclaimed that he would give a large present to anyone who would burn Apolo's house to the ground with Apolo inside. Very soon, as Apolo knelt in prayer within his hut one night, he heard whispers outside, and then the pungent smell of smoke came drifting through the walls. He quietly prayed on. Suddenly there was a shout, and a body of men broke into the house, now blazing from thatch to floor, and dragged him outside. Spears gleamed in the firelight, yet none laid a finger on him. They led him away to the king. "Why did you not kill him?" he roared. They replied, "We were afraid."

For a time he was unmolested. Then the king, urged on by the witch-doctors, again sent men to forbid him to preach, or he would be killed. Apolo said to them: "Go and tell your master that God's messengers were often killed in days gone by, but it did not stop other messengers from taking their places; tell him that I cannot cease." Then the king, in a rage, sent men with cords to bind him. Apolo quietly asked leave of his captors to tell them about God's love. Spellbound, they listened; then they rose and cut his cords and returned, saying: "Apolo is doing no harm; he is only teaching the people that God loves them; we could not bring him."

Then the king sent his prime minister, with a fresh bodyguard, who led Apolo, manacled, to the king's quarters. There he was stripped naked, and threshed with twenty lashes from a hippopotamus hide whip. The lash made its way through the skin and cut cruel wounds in his flesh. Weak, and sick with pain, he was driven to his house, where he lay for days in agony. When he recovered, he summoned the people again to the small church which he had built. They came, and he taught them and prayed with them fearlessly as before.

The worst was now to come. He was once more captured and bound. This time the king was determined to kill him. Lash after lash fell upon Apolo's naked body, until at last he tottered and fell unconscious. Then the order was given to take up the body and throw it into the long grass of the jungle. "For," said the king with a sneer, "if life remains, it will not be long before he is carried off by the wild beasts." So the stricken, bleeding body was taken into the jungle, to be a prey for the hyenas and wildcats.

But they had made their reckoning too soon. The Christian woman whom he had befriended stole out secretly into the jungle,

to the lonely spot where the body of her teacher and friend lay pale, motionless and bleeding. She knelt and wept beside it. It should at least have decent burial. Suddenly, to her intense joy, there was a flickering movement of the body. "He is alive; he is alive!" she whispered to herself. Quickly she ran to a stream and brought water to bathe his face and wash his wounds. She carried him, with almost superhuman strength, to a deserted hut on the edge of the forest, laid a fire of sticks, and with soft fresh grass made a rough bed for him. Then she went stealthily to her own hut and fetched wood and water and fire.

For many a long week in that lonely hut she tended him secretly and carefully like a child, till gradually his dreadful wounds were healed, and his strength slowly returned. When he was quite well again, he told her he must go back and preach to the people once more. She besought him with tears to fly secretly from Mboga. But that was not Apolo's way.

One day he made a dramatic appearance in the village church, calling the people to worship by beating the church drum which had so long been silent. There was no mistaking that sound. The whole place was soon in a ferment. "Apolo is risen from the dead," was the cry. The king, trembling with fear, wrapped his cloak around him and set out to the church to know the

truth. He found everything as in the old days. Apolo, book in hand, sat reading the Gospel story to the people. When he saw the king, he rose, and, with a cheerful smile, welcomed him to the service.

Then a marvel happened. The king knelt humbly before the Christian whom he had tried to murder, and begged for forgiveness. He asked that he, too, might become a reader, and promised to help the work with all his power. Apolo took the king's hands in his, and lifted up his heart and his voice to God in prayer and thanksgiving. Praise rose from that grass-built sanctuary to heaven, where "the angels of God rejoice over one sinner that repenteth." Before long, there was another feast in Mboga, when "Tabalo," the king, became "Paul," the servant of God.

A new church was soon built, for the people in scores were becoming Christians; and when Apolo called for volunteers for missionary work among the pygmies of the dark forest, they readily came forward. The pygmies know now of One kinder and better than the cruel, strong "spirit of the forest" who was worshipped with offerings of honey and fruit and meat in the hut-temples of the deep forest fastness.

\* \* \* \* \*  
 Canon Apolo Kivebulaya (for he is now a Canon of the Church of England) is an old man, and known throughout all the Uganda Church as a leader and a saint, but he is today as humble and unspoiled, cheery and unselfish as in the day when he trudged up the mountain side of the Everest of Central Africa, with his knapsack on his back, Christ at his side, and the great missionary adventure still ahead of him in the dark pygmy forest.—Missionary Review of the World.

### Christian Missions the Best Investment for Life

As a man grows old and the end of the road begins to come into view he asks himself some serious questions: "Have I invested life in the best way? Have I given it to the highest and the richest causes? Have I laid out whatever God gave me in the way which would best please Jesus Christ? Men and women who have given their lives to the foreign missionary enterprise, do not question as to whether they did right in thus devoting their lives. They have no desire to do otherwise than they have done. Dr. John L. Nevius was one of the most cautious and prudent of all the missionaries of the church. I heard him say that he never had come home from China on a furlough without meeting ministers at home who regretted that they had not gone as missionaries, but that he never, in his long life, had met a foreign missionary who regretted having gone.

Some years ago I visited a little village in southwestern Scotland, the name of which is unknown to the world save for one thing. There in the midst of the village at the end of the village green was the monument to Robert Moffat who had gone out from that village to Africa. He lifted the little unknown Scotch town into the deathless records of service rendered for mankind. Who would know Blantyre, the hamlet of weavers' homes, not far from Glasgow, were it not for the fact that out of one humble weaver's house in that village went David Livingstone to rend the night of Africa asunder and let in the light? Who, of the thousands of visitors to the city of

Calcutta, ever asks to be shown the house in which Thackeray was born, or the house in which Macaulay lived, or the palace where Warren Hastings reigned? But many a discerning foreigner asks to be taken out to the little Dutch burying ground of Serampore to see the resting place of William Carey, the English cobbler who rediscovered and retaught the world the glory of this missionary ideal.

Even when lives are not lifted clear up and written visibly on the record as these lives have been, still when men and women have given themselves to this enterprise and have been forgotten, they are well content, because they know that they have built all they have had into the best and most enduring work that could be done in the world. Dr. Joseph P. Cochran of Uramia, Persia, was a prince in the land where he lived. His name was all the passport that any traveler required. We went through the most turbulent regions of Western Asia, healing thousands of sick folks, the counselor and judge among the helpless himself a bulwark if justice and confidence in the disturbed sections of western Persia and eastern Turkey. He did all this in his quiet and unadvertised way, and was well content that he had put his life in the richest and purest enterprise in the world. Thousands of others with joy also have hidden their lives, unknown to men, in the unseen but enduring service of the stranger peoples.—Robert E. Speer, in "Are Foreign Missions Done For?"



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

#### OAK HILL, WEST VIRGINIA

This was a combined trip in representing the College at District Conference and also canvassing the church for college endowment. Last year when I was in the state, the church here had a building program on and my visit was deferred until this time.

The Brethren here under the leadership of Brother Ankrum have done a fine piece of work in erecting a very complete and modern church building, also a fine brick parsonage. It was a heroic undertaking for a small membership made up practically of people who have very little of this world's goods, but rich in faith, sacrifice and labor.

I have attended the last three conferences in this District and the conference in Oak Hill to me was the best. A fine program, able addresses, a working program with a vision and a united spirit of love and cooperation.

It was a pleasure to meet these people and get better acquainted. Brother Ankrum, who is serving his seventh year, has endeared himself to the people and community and will leave a monument to his service and faithful ministry. He is a graduate of Ashland and needless to say he has the interest of the College at heart. After the conference I made my home with him and he placed himself and car at my service in soliciting for the College.

I found the people had gone their limit in financing the building, some having more than doubled their original pledges, yet they were willing to give aid to the school, not in proportion to their interest, but as they were able. What more could one ask? Their gifts were \$395.00.

Bethlehem Church, just a few miles from Oak Hill, has united with the Oak Hill congregation and while they maintain a Sunday school and preaching services the membership is one organization and is served by the Oak Hill pastor.

#### Gatewood Church

This church is located about seven miles from Oak Hill. As the present they have no pastor. In the past the Church of the Brethren, located near, united on one pastor for both congregations. I gave the College pictures here to a full house, made up largely of young people. The people here are poor in this world's goods. The church has a place in the community life and should be maintained. There are wonderful possibilities in the large group of young people. The gift here was \$10.00.

The total amount from this report is \$405.00.

W. S. BELL.

#### MARTINSBURG AND MCKEE, PENNSYLVANIA

It is the consensus of opinion, I believe, that the two churches, Martinsburg and McKee, are in a better position to go forward because of their oneness and harmony than they have been for years. In this we rejoice, and because of it we expect great things for the coming year.

Beginning March the 25th, Dr. E. J. Pace

was with us for one week. His lectures and Bible teaching proved to be a great spiritual uplift to both the church and the community in and around Martinsburg.

Rev. R. I. Humbert of Lake Odessa, Michigan, began an evangelistic meeting with us on May the 5th, and closed on May the 25th. The first two weeks were spent with the McKee church and the last week with the church at Martinsburg. During these weeks 37 came forward, 25 to be received into the church, 22 by baptism, 3 by letter and 13 to reconsecrate their lives.

Brother Humbert's messages were ably presented and highly appreciated. He has a style all of his own, using a different chart for each message. Any one desiring the Word would do well to engage him for a meeting.

On June the 9th, the writer began a meeting with the church where Brother Humbert is pastor in Michigan, and closed Monday evening the 24th with communion service. The fellowship with Brother Humbert and his people was all that one could possibly wish for. Brother Humbert's work there with his people is very gratifying. As to the immediate results of the meeting we will leave that for the pastor to report. We wish, however, to thank both pastor and his

people for their kindness that added so much to our joy and comfort. "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."—(3 John 2).

JAS. S. COOK.

#### CLAY CITY, INDIANA

At a recent business meeting of the First Brethren church at Clay City, Indiana, it was unanimously agreed to retain our present pastor, Brother Harvey Oberholtzer, for another year.

During recent years our little congregation has scarcely held its own, because of the fact that the work is scarce in this vicinity and many of our young people have been forced to locate at other places. This of course, scatters our membership, and a scattered membership naturally results in some losses, especially among those who are not firmly grounded in the faith. This shows beyond a doubt, that one of the important missions of our pastors should be to thoroughly instill into their disciples the doctrines once delivered unto the saints that when they are forced out into the world they will not wander away, but being ready to render a reason for the faith that is in them, they will instead be missionaries for the cause wherever they may go.

On the evening of July the fifth, we held our communion services which were quite well attended. The entire service of the evening was very sincere and reverent and we believe that the Spirit manifested itself fully in the heart of everyone present. The pastor explained quite clearly the meaning of the various acts of the service and knowing these things, we were truly happy in doing them.

Outside of a small organization of the Church of the Brethren, about five miles



from us, and with whom we work in the fullest harmony, there is no other organization of a similar faith for many miles. If the Brotherhood believes in its plea for a whole gospel teaching, we feel that any support and encouragement they can give to such isolated congregations as ours would be a valuable missionary investment.

MARLIN P. GOSHORN,  
Corresponding Secretary.

#### ELKHART, INDIANA

The reports of the various organizations at our regular quarterly meeting shows a satisfactory closing of our year's work.

Our church officers continue their work uninterrupted for another year. Brother Floyd Hoagland and Millard Layton were elected to fill the office of church trustees.

Sunday, July 7, was our cash offering day—\$1,006.90 was paid into the building fund. We witnessed the burning of our first \$5,000 note with a satisfaction that comes with a conquered task. The church called Brother W. I. Duker to serve another year. We feel we are asking much when we ask them to serve the eighth year, yet we feel long service has fitted both pastor and people for better work the eighth. We mutually agree his work here is not yet finished.

We are glad to assure our readers that Brother Decker is gradually gaining strength from his rather serious operation. Yet it will be some months before he can subject himself to severe mental strain. He is again assuming full charge of the work of the church. During Brother Ducker's absence, the work continued uninterrupted. Brother Rench, Brother Coleman, and the writer filled the pulpit. Our people were loyal to the work and the cause.

MRS. EDNA NICHOLAS.

#### ARDMORE-SOUTH BEND, INDIANA

Many Brethren Evangelist field reports introduce the plural, personal pronoun "we" in the opening assertions. He, the Infinite; they, the local Israelites and I, the pastor, are the persons comprising the "we" in this article. We are sympathetically united, because we share in each others distresses and successes. We are instrumentally united, because we love each other and have similar motives and objectives. We are organically united, "Ye in me and I in you, that ye all may be one," for the building of personality, and for the preserving of men's souls from everlasting torment. Our field of activity is Ardmore, South Bend, Indiana.

Previously Brother A. G. Carpenter, our good Moderator and wise counselor, gave a report of the accomplishments here. Since he gave his report from the angle of a layman, I desire to give a brief survey of the field from a pastor's standpoint.

We are located in the western suburban community of South Bend. We are not in the city limits but the church building is but one-half mile distant. The church is in its infancy, having been organized but eleven years ago. It has been through the untiring efforts of the entire group that the church has survived, and grown from a struggling, discouraged few to a membership better than 150, and to the place where they are supporting a full-time pastor. It is a great field for the future, because it is the only church in a growing community of better than 200 dwellings.

The people are religiously religious. Their loyalty to the worship service is commendable. Their cooperation, in promoting objectives, is encouraging. Peculiar, to most

churches, we have our best crowds at the second service.

The Bible school, under the efficient leadership of Brother M. P. Runyan, is steadily growing. Recently we had 132 present when the temperature was perspiringly high. This group is very encouraging, because a large percentage of the attendance can be classed as children and young people. The church has always been blessed with young, plastic life to be fashioned and molded like the Master. On the evening of Sunday, June 30th, the Sunday school presented the Children's Day program to a crowded house. The Christian Endeavor is active, planning and laboring to create interest, that it might survive the summer months. The Women's Missionary Society and the Sisterhood of Mary and Martha are wielding their respective influences in the church. The Boy Scout troop is growing by leaps and bounds and serves its purpose in the lives of the young boys.

It is our prayer that prayers will be lifted to the throne of Grace, for us, by all Brethren, as we labor together here.

In the Master's Name,  
C. R. SENSENBAUGH.

#### THE WORK IN DELAWARE

It has been quite a long time since I have written anything for our paper. I have received a number of letters of inquiry: "Why don't you write for the paper?" "What are you doing?" "How is the Delaware work?" etc." I really owe an apology to many of my correspondents and to the Evangelist readers who have been looking for a word from me. I suppose no one ever gets too busy to write and yet I have been trying to make myself believe that. I have too many irons in the fire.

For almost a year I have been corresponding with the District Superintendent and State Mission Board trying to secure an abandoned Methodist church. After much red tape both the Superintendent and President of the Board promised to rent or sell us the building. At last they got the consent of the Conference to dispose of it, but at the last Conference, April 3, they changed District Superintendents and he "spilt the Beans." So after removing much prejudice, and after bright promises, the late Superintendent perhaps having bad advisors, turned us down.

While it seemed that much time was lost and we are unable to organize the Sunday school as we expected yet we are hoping that it will prove a blessing in disguise. Our people are being aroused and more determined than ever to build a new church at a little better site, or in the town of Millsboro.

At our last Sunday afternoon service we had the largest attendance and most enthusiastic testimony meeting we have had for six months. All say they will do what they can toward helping to get a place of worship. Hence we have started to battle along a new line and we hope by fall or winter to have a permanent church home. We really need two buildings, as our work is scattered over a territory of twenty-five miles. But one is all we will be able to build now.

We have had two communion services since our last report. One was in Brother Littleton's home near Ocean View and one in Brother Charles Workman's home near Millsboro. These towns are twenty miles apart.

This week, my cousin, J. M. Bowman, who had been confined to his bed for eight

months, the Lord has wonderfully raised up. In his trip from Virginia to my place he will pass through Delaware and will take my place by preaching ten or more sermons for these people. This will make it possible for me to go to Allentown, Pennsylvania and hold a week's meeting for Brother Christiansen. I preached in South Philadelphia last Sunday. I preached last night in Allentown. At the close of the service Brother Christiansen baptized a noble young married lady.

It gives me great pleasure to again meet with this noble band of workers. The Lord opened up this work with your unworthy servant over 30 years ago. This was done by the missionary spirit and sacrifice of the First Brethren church of Philadelphia. They sacrificed their pastor and paid my salary while I preached for this people. They built this church 30 years ago, and since then have bought and paid for a good parsonage and kept a preacher on full time. This is but one of a number of churches that has been built by the great sacrifice of the First Brethren church that paid me while I was preaching for these missionary points. If the whole brotherhood would have shown the loyalty and made the sacrifice that the Philadelphia church made we would have more than five times the membership we have today. But it costs more prayers, tears, sacrifice and hard work than our brotherhood is willing to pay.

I have been preaching every Sunday all summer. I go to Delaware every two weeks and preach in Southern Philadelphia every two weeks—one block from the Whole Gospel Mission Brethren church where I preached for twenty years.

I would much rather preach for our people than for the Presbyterians but several of these members were prominent members of my church for years and are Brethren still in faith, and the most prominent Presbyterian family lived across the street from us for twenty years. They insisted upon me to preaching for them until they can get a pastor.

This is the cleanest down-town church I have seen. All worldliness they abandoned years ago, and they enjoy a pure Gospel up to the light they have. Being unable to preach every Sunday, they have a Presbyterian man to preach every other Sunday. I go fifty miles every other Sunday to help them out.

It is a great comfort to me, that after living and preaching for twenty years in one place that I should be called back by my neighbor church to preach within a square of where I lived.

Wife and I are alone. My granddaughter who lived with us for years married and moved ten miles away. We miss her very much. My youngest son is no longer with me. We alone are feeding a thousand chickens, trying to run a 29-acre farm, and I am away every Sunday. Wife and I are both overworked.

If we live until the 28th of August we hope to have our golden wedding. I have been a "grass widower" half of my time for fifty years, being away in the evangelistic field. We hope after this golden wedding to be able to live together more, the remaining years of our lives.

Wife has taken the place of father, mother and pastor half of these years. The preachers' wife had it harder than the preacher.

ISAAC D. BOWMAN.

Are you afraid to do wrong? That fear is far braver than courage in wrongdoing.

### GRAFTON, WEST VIRGINIA REVIVAL

Accepting the invitation from the Grafton Brethren church, the writer gladly gave his services in a two weeks' revival campaign from June 16 to 28. The good people showed through their splendid hospitality their desire to welcome anyone interested in the welfare of their church.

The attendance in the evening services as well as in the children's afternoon hours was good, considering the unusually hot weather that prevailed.

The desire to enlarge this center of Brethren faith on the part of the members is commendable. The struggle which the church has experienced proves that it contains a nucleus of earnest Christians who need only a consecrated leader to bring the church to the front rank. The field for endeavor is large and challenging. Scores of families holding to the Dunker faith have settled in Grafton and vicinity, and the church lacking pastoral leadership has been unable to reach this group. Then too, this field has a large percentage of unchurched folks which gives unlimited opportunity for evangelism on the part of pastor and people. The Grafton church is praying for a leader who will take up the work and lead them on to victory for the glory of the Lord and the salvation of many precious undying souls.

HERMAN KOONTZ,  
Masontown, Pennsylvania.

### BRETHREN HOME OFFERINGS

Money received since last report of the treasurer of the Brethren Home Churches and Societies

Fair Haven .....	\$ 9.37
Camden .....	1.50
Highland .....	7.00
Fort Wayne .....	4.80
Fremont .....	3.50
Sargent Mills .....	5.75
Clay City .....	5.00
Yellow Creek .....	3.50
Gretna .....	15.00
West Kittanning .....	17.04
Allentown .....	17.00
Oakville .....	6.45
Bryan .....	10.00
Wooster M. S. ....	10.00
Fairview .....	5.00
Roanoke, Virginia ..	16.00
Waynesboro .....	21.00

#### Individual Gifts

Mrs. C. M. Beachy .....	50.00
E. E. Focht .....	10.00
John Bricker and wife ..	10.00
Richard Harding .....	10.00
Mrs. E. E. Moyer .....	2.00
Harriet Kimmel .....	10.00
Dr. C. O. L. Johnson .....	.50
Florence Cleaver .....	2.50
Mrs. H. J. Prithard .....	5.00
Margaret Fallor .....	.50
Maggie Saylor .....	.25
A Friend .....	.89
J. H. Grush .....	.50
Collection .....	1.41
J. S. C. Spickerman .....	3.07

HENRY RINEHART, Treasurer.

### HARRAH, WASHINGTON

#### An Outpost in the Great Northwest

Last week you were told of our activities in transit, to this place, which is the most northwestwardly of any Brethren Church.

In the month of residence here much of the time has been necessary in getting settled and adjusted to the new field. Acquaintance with conditions is as necessary

as acquaintance with individuals. During this month one week was required in our attendance at the Northwest District Conference at Spokane, entailing a drive of some 600 miles total. We felt well repaid for the trip; while this is the smallest of church districts, it is far from small in mileage, nor by far is it small in interest and enthusiasm in relation to the work of the church. Everyone expressed themselves as highly pleased with the spirit and trend of this gathering.

There is one thing certain, it seems evident the old adage rings true, "Distance makes the heart grow fonder," for here where distance is a considerable item, people know how to "get together." Some of the Sunnyside Brethren and their families, who could not attend at Spokane during the week, drove the distance of over 200 miles on Saturday night after work, in order to attend the Sunday services, and then drove home Sunday night, to be ready for work Monday morning. This has the "Iron Man" of Canada beat, although they did admit they stopped a couple of hours in the middle of the night and in the middle of the road wholly unconscious.

And then more recently the W. M. S. of Harrah were invited to meet in joint session with those of Sunnyside. You should have seen these ranchers' wives pilot the cars over the 35 miles of highway eastward. The writer felt much out of place in that caravan.

Still more recently our own good people, in a quiet manner, made arrangements and let it be known, that their new pastor and family might be properly "received." Well, if you want anything done "properly," come for advice to Harrah. It was a delightfully amazing reception, not soon to be forgotten. Sunnyside was present in such numbers as not to be overlooked, and welcome so. Brother Grisso spoke and Brother Reed took part. The Grisso family gave of their overflowing talent to the musical part of the program. The last phase was one of fellowship and refreshments in the basement.

Our first impression of this field, it is hoped, will not have to be altered later on. From a commercial standpoint it seems to be a land of unusual opportunity. Why not so for the church? We affirm that it certainly must be!

Harrah itself is only a very small village, with the usual row of filling stations; then besides the pool room and dance hall there are several stores. The residence section is not very pretentious as yet, but a large lumber yard, warehouse for the storage of local produce, feed mill and cream station, give some importance from an agricultural standpoint. The possibilities of growth are not altogether remote. But the greater work of the church lies in a great rural community, with no other organized church near.

We are located some 20 miles south of the city of Yakima, a center known far and wide, from an agricultural standpoint. In fact the Washington State Fair is held here instead of Olympia. Harrah is near the center of the great Yakima Indian Reservation, a large part of which is the Yakima Valley, fed by the waters of the Yakima River. Usually a country is "drained" by a certain stream, but since this is one of the nation's BIG irrigation projects, the agricultural life depends upon the waters of this stream being distributed to the crops. And this is done in an elaborately scientific manner.

Only one mountain peak is in sight from

our location—Mt. Adams—beautifully covered with snow even at this date, appearing like a titanic dish of ice cream, as it rears its head about the nearer foothills. Mt. Adams is some 70 or 75 miles distant, though the low-lying hills, black with their growth of pine and spruce, are twelve to fifteen. This valley itself is, to a large extent, very level, and between these foothills on every side, perhaps represents a territory 30 by 100 miles, very roughly speaking. There is some rolling land within this area, but almost all of it is under irrigation or can be brought under. In fact, a new canal is now being extended just a few miles northwest of Harrah, which will include another wide area, and what is now a wilderness of sagebrush, inhabited by the pheasant and gopher, will soon blossom (yes, with some roses) but better yet, commercially speaking, with the purple of alfalfa, the gold of wheat, or the pink of multi-various fruits.

By the way, right now, along the north-eastern rim of this area stretches more than 20 miles of orchard—said to be the longest continuous stretch of orchard in the world. Through this orchard area is a paved highway of some forty miles without a single acute or right-angle turn. East of us is located the largest nursery in the world. This is a great potato land, and the cultivated area is a matter of hundreds of acres. They are sold by the ton. One of our Harrah members raised 30 carload last year, but the market was such as to create a loss. Every evidence points to a contrary condition this year. How about 160 acres of hay to be cut three times? That is another one of our folks' enterprises. And fruit! Cherries! We have learned we never knew what cherries were, much as we loved those little old sour ones of Hoosierdom. They were good, but give me now a Lamber or Royal Ann. It was our privilege to pick a few of the "leavings" for our own use. The crop had been sold and was done in this particular orchard. The proprietor confided that he had sold only 23 tons at 15 cents a pound.

Well, this will give you some idea of the bigness of things commercially and agriculturally here, and folks who come and see are usually not dull of comprehension. One of our neighbors came on a visit several months ago, but the "visit" is being prolonged into a permanent residence.

There is practically no rain here and consequently much sunshine, both figuratively and literally; but not all is "sunshine" figuratively. Naturally there are undesirable features, though the advantages largely overshadow these and make them inconsequential. It need hardly be recorded that the Devil came here and established headquarters at every strategic point long before the church even glanced in this direction. But the church has finally arrived and it is time that we comprehend the vast opportunities which lie ahead.

In this Indian Reservation, all the land is not yet available for sale, but is leased to the white men by the Indians. This is a rather unsatisfactory arrangement, and tends to retard the building of permanent or modern homes. Really the housing problem is a general one, and a very specific one for the writer. This matter seems near solution, however, as more and more, the Indians are being permitted (by the U. S. Indian Agency) to sell their holdings. This is a quite certain eventuality, and will mean much to the home life and especially the church.

However, in spite of these untoward con-



ditions, a number of genuinely Brethren families, desiring homes here, were not content without a church home. They, consequently, have built one, and one of which the brotherhood and the community may justly be proud. Because of market failures (never a crop failure) for two successive years, the edifice is not quite completed, but nearly enough so that no serious handicap is experienced in going forward with all the activities of the weekly services.

We have never met any more hard-working people than these, and yet after a long day, and chores perhaps until dark (which is later here than in the East), they come to church and are loyal to her every interest.

It is to be deplored that more Brethren churches have not been planted in this great Northwest. In many respects there is still an opportunity to "go west and grow up with the country," but not more so for the youth than for the church of Jesus Christ! There is a need, yea, a crying need in many wide areas throughout this region for just such a whole-gospel church as that of the Brethren. May we not turn our eyes to this open door, and pray the Lord of the Harvest to send laborers!

FRED V. KINZIE.

### Sunday School Notes

(Continued from page 11)

—is that prohibition infringes upon their "personal liberty." A weaker, more unchristian argument was never put forward. "In law and in civilization the first consideration is not the individual, but society. Therefore, whatever injures society is not permitted. The greater our civilization, the more restricted become our liberties. You may enjoy civic liberty only as you are willing to sacrifice personal liberty.

"This does not mean that you are actually surrendering anything. Each of us is asked to give up some little things and put them into the common fund which makes up the sum of all our comforts in a civilized community, but each of us draws out of that common fund much more than any of us puts in.

"You may exercise your personal liberty only in so far as you do not place additional burdens upon your neighbors, or upon the state.

"No man has a right to drink if by so doing he poisons himself or makes himself an unfit member of society, compelling the state to cure him, support him when he is unable to take care of himself, lock him up when he is dangerous to be at large, bury him at public expense when he is a corpse, and take care of his family after he is gone.

"No normal man would prefer to live in a state of barbarism where every one does absolutely as he pleases without regard to the well-being of his neighbors. He would rather make some sacrifices which mean comparatively little to him in order that he, too, might make a contribution to the civilization which is bringing so much happiness and comfort to all."—Charles Stelzle.

### SIGNS OF THE TIMES

(Continued from page 2)

mony. Four days later he was dead from blood poisoning.

Some observers might facetiously draw the moral of shunning spray factories and marriage ceremonies, but that would not help us any. There are other ways of get-

ting killed. The real moral is that human life, under present conditions is an extremely precarious affair. Be ready. And if you should come through the day safely, kneel down and thank God through his Son, Jesus Christ.

In the next age, the world will be made safe for human life. Innocent children will not catch fire and burn to death. And men will not die from pinning on bridal bouquets. Now there is always a death's head at our feasting. But then "they shall not hurt nor destroy in all my holy mountain," saith the Lord.

### A GOOD Scheme, if it Works

A young man arrested in New York, is given his choice of two alternatives by the presiding judge. Either he must go to prison for a year, or he must join the Methodist church of his town and attend it regularly for one year.

What will the church say about such a scheme? The young man will probably join the church, if they permit him. An old-time Methodist church will demand some proof that the young man is genuinely converted before letting him in. If the church is Modernistic, the young man may as well go to prison. He might hear the Gospel there, and be saved.

Today I am writing beside Diamond Lake, a beautiful body of water about 5000 feet above sea level surrounded by snow-capped mountain peaks. To the south we can see famous Crater Lake, about fifteen miles distant.

## OUR LITTLE READERS

### THE BOY ON LONDON BRIDGE

One evening I was crossing London Bridge to get a train for Brighton. In the gloom I noticed ahead of me the strange little figure of a boy walking with a crutch. I could just make out the withered leg dangling limply against the stem of the crutch as he plodded his way homeward. Dear little fellow. He must have been a match-seller or maybe he sold newspapers at some street corner to earn a scanty living. As I walked behind him I felt so sorry for the little chap in the rainy night, for it was long after ten o'clock. How hopeless and terrible it seemed to me!

Behind me I heard some one coming. He was running, and I heard the squelchy sound of bare feet in the puddles. It was another boy. He passed me in the ring of light from one of the darkened lamps. Truly his was as comical a figure as the boy's ahead was sad. The barefooted youngster had on a pair of trousers that had been made for a man. The trouser legs were all folded up to give him freedom for his feet. On top of this he had a huge jersey folded up almost to his chin. The sleeves were tucked back almost to his shoulders.

"What a little ragmuffin," I thought, "and as wild as a boy can be, I'll warrant."

There now, he has got alongside of the crippled boy. The little ragmuffin stopped. "Is he going to harm the cripple?" I hurried up to within a short distance and heard:

"Say, kiddie, are you going my way? Where d'ye live? Down by the 'Elephant and Castie'? You're tired, I'll bet. Let me see you home."

Down he slithered on his knees and hitched the little cripple up on his back.

So, I thought, boys and girls can show us how to be unselfish.—Selected.

## Business Manager's Corner

### "STRAIGHTWAY"

One of the familiar terms used in portraying the activities of the Master during his earthly life is "straightway." It is a very expressive term, indicating the promptness with which the Savior faced his duties or performed his tasks.

It would be well for all of us to emulate the Master in this as well as in other principles of his life. Many things that go undone because of neglect or forgetfulness would not remain undone if we acted "straightway" upon the first impulse or when the task was first pointed out to us.

This morning we received evidence that some people at least do thus act promptly. Last week we offered two Aluminum Pressure Cookers as premiums to the first two Missionary Societies or the first two individuals who sent in ten yearly subscriptions to The Evangelist, either old or new, together with twenty dollars, the regular subscription price.

The Evangelist was mailed on Wednesday afternoon and on Saturday Sister O. C. Lemert, Bryan, Ohio, mailed us eleven subscriptions with twenty-two dollars. This Monday morning we mailed her one of the cookers. Straightway Sister Lemert went to work and the task was done. We wonder how soon the other remaining cooker will be started on its way as a reward for promptness.

### Time to Renew

Last week we sent out hundreds of expiration notices to our subscribers, and we are getting responses from some of them already, but we would appreciate it very much, if all would be prompt and respond before the close of this month, as we close our books for the year's business at that time and we would like very much to have a good report to make on Evangelist subscriptions.

Because of various reasons an occasional card is sent to a subscriber whose subscription is paid, though not often, and we will always appreciate it if such a one will notify us, as it is not difficult to check back on the subscription list and correct any error that might have been made.

### Conference Minutes

Last December we mailed a supply of Conference Minutes to those pastors only who had paid for the copies sent them the previous year, and presumed they would all remit for the copies sent them this year. Most of them have, but a few seem to have let the matter slip their minds.

These Conference Minutes are printed at the order of the Conference, and are the property of the Conference. The Publishing House does the work of distributing them without charge to the Conference, so it makes no difference to us whether they are paid for by the pastors or not as the Conference pays us for printing them; but we like to keep the bill against the Conference as low as possible, so we would appreciate it very much if the pastors who have not yet made remittance for the copies sent them would do so before August first.

R. R. TEETER, Business Manager.



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# THE BRETHREN EVANGELIST

## *Heart Throbs of Our Church Leaders*

### XIX. EXPERIENCING GOD

By Quinter M. Lyon, Editor Sunday School Lesson Publications

Many proofs have been urged for the existence of God, for the deity of Jesus, and for the truth of the Bible records. My conviction is that they are stronger than the counter arguments of the critics.

But Christianity need not depend on philosophical proofs. We have laboratory proofs before us all the time.

We know that God exists because we have experienced him in our hearts. "The Spirit himself beareth witness with our spirit, that we are children of God." Romans 8:16.

It is absolutely true that the world has found divine salvation in no way but in Christ. Therefore the words of Jesus are true, that "no one cometh unto the Father but by me," and "he that hath seen me hath seen the Father." We know Jesus is the divine Son of God, the "effulgence of his glory," because



we have experienced it. Explain it? No one ever has, satisfactorily. But I believe it, because I know it to be true in my experience.

The medieval type of mind delighted in abstract reasoning, and distinctions of words. More modern was the first century, when men were satisfied to experience the power of God through Christ. This was enough. It dissolved castes, nullified wealth, made the poor happy, and reaped great harvests of souls. Christianity thrived amid persecution, because God lived and walked among men.

I have no fear for the church when she gets this point of view. It is encouraging to note that the life-situation type of Sunday school lesson is replacing the more theoretic approach of the past. This will lead the pupils into a continuous experiential proof of the truths of Christianity. Ashland, Ohio.

## Signs of the Times

by  
Alva J. McClain

### WHAT is Man?

This is being written at Morgan Hill, California, a short distance south of San Francisco, where we are resting for a few minutes from the heat of the afternoon. This forenoon, while crossing on the Golden Gate ferry, the ocean breeze was almost uncomfortably chilly. Such are the contrasts of this remarkable state.

Yesterday we drove through the great redwood groves, an unforgettable experience. One rides for a while in the blazing California sun and then suddenly plunges into a grove of these gigantic trees. There the light is dim as it filters down through branches which form a roof hundreds of feet above. And, save for the roar of an occasional passing motor, the silence is cathedral-like. At one place I parked the machine and wandered out away from the road. Only a short distance away, the forest completely muffled the passing motors. Standing amid a carpet of giant ferns as high as a man, surrounded by trees twenty and thirty feet in diameter, looking up at little patches of sky far above, I could almost imagine I was the only person in the world. It was a bit startling.

I notice that the tourists like to huddle together in the various camps. Man feels more important when he has other men around. For all pompous, self-important individuals, I would like to prescribe a walk through one of these great forests. It would be better yet to get them lost. Such an experience would shrink them to their proper size. I am certain Henley did not write his "Invictus" in any place like this. It would be difficult for man to talk about his "unconquerable soul" with trees thirty centuries old looking down upon him. The words would stick in his throat.

If he were wise he would be more likely to cry out, "Oh, Lord, how excellent is thy Name in all the earth... What is man, that thou art mindful of him?" (Psa. 8:1, 4).

### THE KINGS OF THE EAST"

Russia and China, the two largest nations of the world, have gone to war. China is a member of the League of nations, and both nations signed the famous Kellogg Peace Pact. It takes more than Leagues and Peace Pacts to prevent war. Only the Prince of Peace can do that. And, thank God, he will make peace a reality among nations one of these days. Read Isaiah 2:1-4.

It is not likely that either of these nations will conquer the other. China could not conquer Russia. And the other nations will not permit Russia to conquer China. The stakes are too great. Ask Japan.

This war, if it goes on, will accomplish one important result. It will unify China. Since the fall of the monarchy, China has been torn by warring internal factions. And all the efforts of the statesmen have failed to unify these factions. But a serious war with an outside enemy will do it.

The unification of China will make her one of the great world powers. Let the nations take heed then, especially those who have pursued toward her a policy of exploitation.

All this is intensely interesting to the student of prophecy. The "Kings of the East" are to play an important part in the terrific events of the end-time (Read Rev. 16:12-16).

The remarkable development of Japan as a world-power, the rumblings of independence in India, and now the coming of China to the front—all indicate that the "Kings of the East" are being prepared for the final conflict which will precede the establishment of our Lord's millennial kingdom on earth.

Remember the word of Christ, spoken in connection with the prophecy of these very events, "Behold, I come as a thief. Blessed is he that watcheth" (Rev. 16:15).

### DARROW on "Death"

In the Saturday Evening Post the famous criminal lawyer writes his impressions "At seventy-two." More interesting than what he writes is the way he writes. One is reminded of the style and manner of the ancient stoic philosophers. Doubtless, Darrow has found his philosophy in their writings, and has borrowed their style, though unconsciously. At any rate, the style is somber with a strange mixture of exaltation and petulance; and the philosophy is chill and hopeless. It reads a bit like the gloomy book of Ecclesiastes, in spots, where Solomon, having tasted all that is "under the sun," declares that man dies like the beast and "all is vanity."

That's the trouble with Darrow—like Solomon, he has been too much engrossed with things "under the sun." Like the mole, he has spent too much time underground. If he had looked higher, to the things of Jesus Christ, he might have written something more hopeful.

Darrow speaks of Death as "the unavoidable tragedy that is incident to life," and expresses his conviction that death marks the end of personal existence. He says that he contemplates its approach with "small concern." One wonders here whether he is describing his feeling accurately.

For any intelligent man of seventy-two to say that the approach of death gives him "small concern" seems impossible. He ought to display at least a bit of curiosity regarding the experience itself. But, we must recall that Mr. Darrow is writing for publication, and men do not, as a rule, expose their naked souls to the public gaze. Some day we shall know more of Mr. Darrow's real feeling in the face of death, and he will know more about the meaning of death, a great deal more. "God shall bring every work unto judgment, with every secret thing" (Ecc. 12:14).

### CATHOLICS QUIZ CANDIDATES IN BRITISH ELECTIONS

The Catholic church, we have been informed, never takes any part in politics. It may be presumed, therefore, that it was not the Catholic Church, as such but some group of Catholic citizens, as such, that interrogated all parliamentary candidates before the recent elections with respect to their attitude on the support of Catholic schools by public funds. The two questions which were propounded to all candidates were, as given by the Jesuit weekly, America, as follows:

1. Do you agree to the principle that the same amount of public money should be expended on schools in which definite religious teaching is given as is expended on schools in which no such teaching is given?

And, in the case of Catholic schools, will you endeavor to persuade your party to introduce, and will you support, any measure framed so as to give effect to that principle, wholly or in part, which does not infringe the existing rights of Catholic managers, by whatsoever government it is introduced?

2. If no other means were found practicable of relieving Catholics of the enormous double burden of paying their rates and taxes out of which council schools are provided, and at the same time of providing all sites and buildings for Catholic schools, would you at least do your best to induce the government to pay a fair rent for the use of Catholic schools for secular education, such rental to be based for example on the certified accommodation of each school?

Perhaps, after all, the inquiry was not quite unofficial, for it was Cardinal Bourne who reported that the conservatives returned a satisfactory answer, while the other parties, "so far as their leaders are concerned, seem to be, and I regret to say it, singularly shy and reticent." It is scarcely going beyond the evidence to assume that the purpose of the inquiry was not wholly academic but was direct support to those who gave satisfactory replies. American leaders will be less interested in the alleged reticence of the labor and liberal candidates than in the fact of an apparent effort to organize a Catholic bloc, under the leadership of a cardinal, for the support of the candidates who would pledge themselves to vote for appropriations for Catholic schools. We do not criticise the act. We merely mention it in connection with the claim that the Catholic Church never enters politics.—Christian Century.

"For any gift God gives me I cannot repay; Gifts are most mine when I most give them away;

God's gifts are like his flowers which show their right to stay,  
By giving all their bloom and fragrances away

Riches are not gold, nor land, estates or marts—

The only wealth that is, is found in human hearts."—Charles Coke Woods.

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# THE BRETHREN EVANGELIST

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## Take Heed How Ye Judge

It is a very easy thing to express an opinion, and oftentimes the less one knows about a matter the easier it is to give an opinion and to be dogmatic about it. Very much of the commonly expressed opinions to which we give heed is based upon incomplete knowledge and illogical reasoning. Consequently very much of it is unwarranted, unjust and derogatory. It is therefore important that we be occasionally reminded of the warning words of our Lord, "Take heed how ye judge."

A common subject of unjust judgment is youth. The young people of our day are being widely flayed for their waywardness and prodigality. And it is true that there are not a few outstanding examples of youth gone bad. The average age of the criminal of our day is younger than it has ever been. The great mass of major crime is being committed by mere lads not yet out of their teens. But on the other hand, the age of notable achievements by men of our day is younger than it has ever been. Mere boys are springing into prominence because of their great accomplishments and contributions to the world's advancement in every line. In aviation, in invention, in scientific investigation, in the field of technology and in the learned professions, the number of youth gaining distinction is daily increasing. So that when it is said that this is an age of crime-committing youth, it can also be said that this is an age of nobly achieving youth, and the latter quite outbalance the former. The fact is that youth is very much in evidence in every field of activity and in every type of conduct. In a sense, it may be said that this is youth's age, and it proves nothing to say that there are more prodigal young people today than heretofore when there are also more illustrious youth. It is manifestly unfair to characterize the youth of our day as a deteriorating and profligate generation because of the number of vicious youth in the public eye. No reasonable man would think of judging a crop of apples by the few specked and knotty ones that are to be found in the orchard. And yet there are those who judge the youth of our age by the meanest specimens culled out by the public press. Such judgment is wrong and is inclined to smother youthful energies and aspirations under a blanket of pessimism. "Take heed how ye judge."

There is much misjudging of the Prohibition situation due to the reckless statements of the wets. There are those who have been led to believe and to voice the opinion that Prohibition is not effective, that there is more drinking now than in the days of the licensed saloon. They are certainly sincere—many of them—in their contention, but they are misled by the fraudulent claims of the liquor interests and jump at unwarranted conclusions from a very limited and local observation, and the result is a judgment that is not favorable to Prohibition. Confessedly the system is not perfect, but if it were not in a very large measure effective there would not be all this frenzied effort on the part of the wets to abolish it. The truth is, it is too effective, and that is what hurts. There is too little liquor being drunk, it is too hard to get, and the business of bootlegging is too hazardous, that is the cause of all this furore on the part of the wets. Prohibition is so effective that it diverts about \$5,000,000,000 a year from expenditure on alcoholic drinks to other commodities and to savings, according to an estimate of Dr. Paul H. Nystrom of Columbia University. Prohibition is so effective that it has ruined the "business" of the local police courts. Former Judge Erwin, who sat on the bench at Terre Haute, Indiana a few years back when Prohibition was still an experiment, is authority for the statement that he used to have 100 to 150 cases, many of them of the kind that furnished news and excitement, before him every Monday morning, while the present court at that place has only about ten or twelve cases on a Monday morning, an most of them unimportant. Prohibition is so effective that the old time drunk that used to pester people on the streets, on railway trains and at public gatherings has disap-

peared and today decent people may go anywhere in the legitimate channels of business or pleasure and feel entirely free from such annoyances.

And yet there are those who are expressing the opinion that Prohibition is not effective and furthermore, that it cannot be made so. They are saying that it is not enforceable, that it is wrong in principle because it seeks to regulate morality, and that to attempt to do so is only to make bootleggers. The fallacy in judgment at the one point is made evident by merely pointing out that matters of morals have been subjects of regulation ever since the Ten Commandments were delivered to man. And on the latter point it is sufficient to say that Prohibition did not make bootleggers, it just revealed them, showed them up, turned the spot light upon them. They were here before Prohibition came, but the government was too busy seeking to curb the legalized saloon and to care for its vicious product to give much attention to the bootlegger. But what makes these items of wrong judgment regarding Prohibition the more serious is the fact that they are shared in certain respects by a goodly number of church folks, and that adds greatly to their respectability and consequent strength. And that which gives comfort and encouragement to one of the strongest organized enemies of the church should be avoided by all who profess Christian loyalty. In this matter we need to give heed to the admonition of our Lord, "Take heed how ye judge."

The church is also the subject of much faulty judgment. There are those who survey the weaknesses of the church and conclude that it is weakening, that it is yielding ground, that it is lacking in vision and power and is impractical in the face of the world's direst needs. It must be granted that the church has its weaknesses, as has everything touched by human hands. It has its hypocrites and its deserters. But why judge it by these? There is not an army but has some soldiers who would run away from the field of battle, but it is not reasonable to berate the army because of the few deserters and traitors in it. Nor is it fair to flay the church with carping criticism because of its unfaithful few and because at times it lacks vision and zeal. Were it perfect there would not longer be any need for its existence and the day of its translation would have come. Yet in spite of its weaknesses, and in spite of the cheap and indiscriminate criticism heaped upon it, the church is today, considered even from its human side alone, the noblest, most unselfish, most serviceable, the most far-visioned, and the most far-reaching influential and powerful institution in the world. It is so manifest that there is nothing that can stand up beside it that the claim needs no proof. And while there are times and places of temporary receding, yet the whole church of Christ is moving steadily forward with clearing vision, and increasing power and effectiveness in meeting the needs of this sin-sick world, and in coping with the daily multiplying problems of our complex life. And because the church is more than a human institution, because it has back of it the authority of Almighty God, because it has the unction of the Holy Spirit, and because it is under the personal direction of our Lord and Savior, Jesus Christ, our little opinions and derogatory judgments concerning it will not halt or hinder it in its great onward march. It is destined to succeed and not fail, for Christ has said that even the gates of hell cannot prevail against it. In the light of such considerations how must our puny judgments and detracting, destructive criticisms appear! "Take heed how ye judge."

Regarding the ministry, there is much superficial judgment passing the rounds these days. No one knows the shortcomings of the ministry better than ministers themselves. There are ministers who are lazy, and some who are insincere, and some who are proud, and some who lack heart for their task, and occasionally one who is dishonest and even immoral. But the same sort of criticisms can be levelled against the legal profession, or any other

calling. There are lawyers who care more about winning the case than about securing justice for the individual, and there are some who will purposely misrepresent and cover up and lie for the sake of a fee. But it would be unfair to conclude that all lawyers are rascals and liars because a few such have crept into the profession. And yet there are those who will make due consideration for the crooks in other professions but not for the ministry, allowing one Judas to jar their faith in the profession. The defender of the ministry need not speak in any other than respectable terms for all other professions, yet he can nevertheless say that there is no life work that places men upon so high a plane and makes such exacting demands of them as does the ministry. And the number that measure up to the standard set for them is not less than those who meet the standards in other professions. There is no place where we have a right to expect and where we actually find more noble, high-minded, sacrificing, hard working men than in the ministry. Dr. W. E. Barton says of the ministry, "It is a profession which enables a man to be his own largest and best possible self." And yet we are meeting on every hand ungracious and even vicious criticisms of the ministry. "Take heed how ye judge."

## The Ministry of Singing

This is one phase of the gospel ministry that receives comparatively little emphasis in the local church, at least not so much as it deserves. We are much concerned about the singer and the song. We give attention to the quality of voice and the technique of singing. And we select our "psalms and hymns and spiritual songs" with care for the loftiness and stateliness of the music and the inspiration and faithfulness of the message. All this is good and praiseworthy. Every effort is properly expended that seeks to add to the beauty, impressiveness and meaningfulness of our church music. But no less important than the voice and the song is the purpose of the singer. Every song ought to be sung with a purpose and that purpose should be, not merely to entertain, but to give forth a message that will meet the need of some yearning soul. The singer ought to feel that he is a messenger of God, even as is the preacher, and that he is held responsible for doing his best to deliver that message to the hearts of the listeners. He ought to sing not primarily as an artist, but as one ordained and commissioned of God and with the unction of the Holy Spirit. He ought to realize that he is in the service of Christ, engaged in the ministry of song.

Such a purpose dominating the being will have a wonderful influence on the success of his song; it will give meaning to his words and impressiveness to his singing. It will make such a ministry resplendent in beauty and vitalizing in power. It will enable the singer to kindle by his heart-searching message the fires of heavenly devotion in lives that have remained cold and unresponsive to other appeals, and will give him the power to touch the tender chords of sacred memories in lives that have once known the love of God but have lost that passion, so that discipleship is renewed and the soul is recharged with consecration and power from on high. So much depends upon the soul of the singer, upon the readiness to be used of God for a great purpose, upon the consciousness of being called of God to such a purpose as the singing of the message to the hearts of men!

In 1863 when the terrible Civil War was abroad in the land, a boat was sailing on the Mississippi river below Cairo, bound for Vicksburg, on which were the colonel of the Twelfth Michigan Regiment and his bride, the latter an exquisite vocalist. The lady had been singing national songs and popular ballads when a young man dying with consumption fixed his eyes upon her and asked: "Can you sing something for a dying man?" It was the bride's first acquaintance with hospitals, but without hesitation she moved to the bedside, and sat down beside him on a camp stool, took his hand and with great emotion, sang, "Nearer, my God, to Thee." There was sobbing in the ward when she ended, but the dying youth asked: "Can you sing the 'Sweet By and By'?" She sang that, all joining in the chorus. Then unsolicited, she sang "Home, Sweet Home." Mrs. Mary A. Livermore, who was present, said: "Never have I heard it so feelingly rendered. The scene that followed was alarming. Men buried their faces in their pillows and wept aloud. Others who were sitting up in partial convalescence, threw themselves upon the beds face downward, in excess of emotion." God is

calling the singers of our churches to sing with such a passion and purpose to the souls of those who are sick in sin unto death, or who are hungering and thirsting after righteousness. How tenderly and how mightily the Spirit of God might move upon the hearts of our waiting congregations if far and wide and with great spiritual fervor they would yield to that call! Let perfunctory service disappear, and let there be a revival of the ministry of singing, and through the church will flow a new impulse of life and power.

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## EDITORIAL REVIEW

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God cannot be defined, but he can be approached; he cannot be comprehended, but he can be known and experienced.

We are in receipt of a clipping from a Sunnyside, Washington, paper which informs us that Brother C. C. Grisso and family have left there by auto for their new home at Lanark, Illinois, where Rev. Grisso will enter upon his new pastorate the first of September.

Brother John F. Locke, the efficient secretary of the Southeastern District conference, supplies us with a very full report of the proceedings. His report bears out previous statements to the effect that it was a highly successful conference. Brother E. L. Miller was re-elected moderator, and next year's meeting will be held in the Mount Olive church in the Shenandoah valley.

Read the statement on the Mission page regarding the making of bandages for medical work in Africa. It is a little thing for the women and girls of the brotherhood to do, but it means much for the medical workers on the field to have this done and done right. Do not fail to note Dr. Gribble's instructions. Be sure not to price your bandages too high; it costs over there.

Brother L. A. Myers, pastor of the church at Morrill, Kansas, writes that his people are encouraged and pressing forward, notwithstanding the fact that the past year has been one crowded with discouraging weather conditions. Four were added to the church and the finances have been kept up so that every obligation has been met. The pastor has been retained for another year with a very substantial raise in salary.

Dr. Martin Shively, bursar of Ashland College, makes his second report of Educational Day offering receipts, and we are glad to note that the outlook is much brighter than it was at last report. Some very respectable gifts are included in this report, and the total amount is \$2,340.09, a little less than half the amount asked for. Doubtless there are many churches who will yet come forward with good offerings, and there is need of such. The goal set was \$5,000 and it is a case of absolute necessity that the amount be reached.

Brother R. I. Humbert writes of the very enjoyable time he had with Brother James S. Cook in the revival campaign in the Campbell church, which was strengthened by twelve new members. Brother Humbert assisted in a Bible conference held in Lake Odessa. He also has been making good use of tracts and Bible portions. There are few ministers who work this kind of service more assiduously. Possibly it would be well for many others of us to take a lesson from his efforts along this line, especially as a means of propagating Brethren doctrine.

NATIONAL CONFERENCE PROGRAM is to be found in this issue. Brother E. L. Miller, the secretary of the program committee, had his difficulties in getting returns from all the various departments and persons represented in the making of such a program, as is usually the case, but he has accomplished his work well and we commend the program to the careful study of the churches, which should make for enthusiasm for conference attendance. Let us never forget that one of the big factors in a successful conference is a large attendance. Every pastor and church leader should be working for a large delegation to Winona Lake for the week of August 26 to September 1.

## The Escape of Littleness

By A. B. Cover

One fact is self evident as we study the Word of God, that man misses God's intention for him, if he lives on a low plane. We make all too little of the truth that we are "created in the image and after the likeness of God." Should this truth grip us in its greatness man no longer would grovel in the dust. The Scriptures tell us that Solomon was famed for his wisdom, and at once we are desirous to learn whence came this wisdom. A passage of Scripture tells us that, "God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea-shore." This truth is illuminating and at the same time most encouraging to man. There is a fountain of wisdom that is inexhaustible and man may draw upon it. So man does not need to be little, he can get wisdom and escape littleness if he so chooses.

What makes people little? Analysis will disclose that little besetting sins poison the stream of life and folks live where God does not want them to live. People of certain temperaments may be predisposed to certain sins: the ambitious are in danger of pride; the acquisitive in danger of greed; the volatile will be elated one hour and depressed the next. The strong willed have a tendency to lord it over the weak; the weak are too easily influenced; and the ascetic are too blind to enjoy beauty. Then the esthetic must guard against the tyranny of flesh and the senses. In the realm of art care must be exercised that to it alone belongs all sacredness whether it be artist, poet or musician; for a blinded opinion in any of these realms would portray dead manhood in the real sense. It is profitable to examine our motives and actions carefully that we may discover the sin or sins that easily beset us. To be forewarned is not to be forearmed necessarily, but it does make us conscious of the need of armor.

What are OUR besetting sins? We need to place ourselves under the vision of the All-Seeing Eye. Naturally no one would desire to be placed in the category of LITTLENESS. And yet we may be guilty. How many people are content to live narrow lives? Let us see—there are some who are carelessly wasting noble faculties. The man in the parable buried his talent. He was careful with in burying, for we wrapped it in a napkin and hid it away. Foolish man was he, for he should have been busy using what God had entrusted to his care. He should have traded with his Lord's money and increased it. Why has God dowered us with capacity and ability? Certainly not that we should live on a low plane when we can live on a higher sphere of usefulness and achievement. To carry on our life's work on a low plane when we should live in the higher realm is to be untrue to our Lord's plan and purpose for our lives. May we be touched with and respond to those motives that make great souls.

It is a hopeful sign when one becomes dissatisfied with his limitations. It is stimulating to find those who may be holding some position in the church but desire to attain a higher office. That evidences enlargement of vision and should be satisfied with enlargement of task. It is like the young eagle that is captured and placed within a cage which becomes a prison for the freedom loving bird. Beating its breast against the bars and flapping its wings are the expression of rebellion in being placed in an environment that is not its natural state. This is true of the soul that is kept in the prison-house of low aim when it should grow unto "the full-grown-man in Christ Jesus." Christianity recognizes and makes provision for satisfying the supreme yearning of the human heart. It offers

in other words, the escape from littleness. Ben Johnson replied to the king who had sent him a present incommensurate to the worth of his services and because Ben Johnson lived in an alley, "your soul lives in an alley." How many souls are living in alleys when they should be traveling on the King's Highway! Christianity offers escape from littleness, and makes possible to all who will, to live fully and richly in things of the Spirit. A man owned a magnificent library. He was careful in the selection of the color of the binding of books so that it would harmonize with the decorations of the room; it contained many volumes of choicest literature. But he was busy with monetary affairs and found no time to read. Occasionally he entered the room and admired the library for its magnificence. The janitor, a young boy, as he enters to dust the shelves of books, stops, opens choice books and drinks in the truths they contain. Who really owns the library? Another owns the acreage of valley and hills and the cattle that graze upon it. It has monetary value for him certainly. But an artist who lives in a hut steals forth, he looks upon the beauty and his soul is lifted up in ecstasy as he beholds its beauty. It tells him of nature's God and his God. Who in reality owns that landscape? Two men study a map of the world. The one is a merchant prince. He traces it and finds thereon the avenues through which he will send his vessels to the ends of the world. To him that map discloses opportunity of commercial value. We find no fault with honest business; materially we must have the merchant-prince. But the other man studies the same map from a higher view. The water-ways lead to the unevangelized, the needy, and he plans to send his messengers with the Good News to them and offer them salvation in a risen Redeemer. He values the world from the spiritual viewpoint. Which one lives on the higher plane?

In the purpose of God, man is to ascend. "And as we have born the image of the earthy, we shall also bear the image of the heavenly," says Paul in the great resurrection chapter. The aim of Christianity in its true purpose is the development of the individual to the utmost of his powers. Jesus said, "I came that ye might have life, and that ye might have it more abundantly." Christianity is not something superimposed upon life but a spirit infused into life. The Spirit of Jesus flowing into a soul is expansive. A man cannot remain on a low plane with the Spirit of Jesus lifting him to the realms of perfect day. No one can follow Jesus and live a narrow life. The statement bears worthy consideration. To be a follower of Jesus demands the surrender of self. And self, surrendered, multiplies manifold. It is said in Denver lives a colored laundress, described as big and strong and homely. But she has been the foster-mother of a dozen children, white and black waifs and castaways; and for them she toils daily over the tub, enriched by their love. A dress maker in New England left six native teachers in India, educated by her gifts, to enshrine her name in their hearts and in the hearts of many others. She ascended. God gave her largeness of heart. The same is true of the afflicted Kentucky girl who some years since made her couch the center of a circle which included the "shut-ins." Her life became a blessing and a benediction upon those to whom she ministered and her own life was lifted up.

To escape from a life of littleness, there are some obstacles to overcome. As we have observed they do not consist of race barriers, nor poverty, nor affliction. It behooves us to find individually what does or may stand

in the way. That one we need watch carefully is SELF. A traveler standing nervously upon a projection over a dangerous precipice was instructed to look up and not down at his feet. The advice is timely in spiritual attainment. Eyes are upon self when they should be heavenward. When Michaelangelo was working upon the statue of David, he put a candle in the visor of his cap to prevent any shadow of himself to fall upon his work. Brother, sister, are you absolutely confident that no shadow of yourself is falling upon the work you are attempting for your Savior? Self unsundered casts a forbidding shadow over all our work.

Worldliness will disqualify us for spiritual greatness. Undue desire for earthly possessions keeps us in the realm where the vision is clouded. Industry and vigilance are virtues in the field of honest endeavor and achievement but carried to excess they become vices. So in business, we find the "crowder," "the pusher," "the get rich quick," "the wise quack," who belong to the realm of littleness. Sorrow, sacred and sacramental as it may be, with power to bring us to God and to make God real to us, can make us great, or like the man who seeks to drown his trouble in drink, drag us down to littleness. We must not rebel against God. His ways are not our ways and what seems to us a calamity is in reality a blessing in disguise. Other things which keep our souls in meager compass are, false pride, social envy, wrath, ignorance of spiritual values, low ideals, love of ease and godless pleasure. But there is an open door of escape from all that hampers and imprisons. There is a Friend who opens strong gates and breaks down thick walls, and that leads to high viewpoints and vast outlooks. That Friend is Jesus Christ, our blessed Lord.

When Richard of the Lion Heart was imprisoned in a foreign land, a friend went in search of his beloved monarch. He traveled far and softly played sweet music outside many prison walls without response from within. But one day there was a response from within and he found his king. What music sounds outside the prison walls of our petty lives? Is it the music of Christ's Gospel and Christs' still small voice? He awaits our answer. He awaits our prayer to be delivered from our petty little sins, and when we ask he will forgive us, having wrought for us redemption. He desires to make us comrades of his Cross, counsellors of his Kingdom, and to charge us with the high honor of being workers together with him.

Los Angeles, California.

## Life is Not to Find Out

By Harold D. Fry

TEXT: Now the Spirit speaketh expressly that in the latter times some shall depart from the faith giving heed to seducing spirits and doctrines of devils (demons).—1 Timothy 4:1.

I need but to call attention to three characteristic features of the latter times to introduce the subject of the morning and the motive promoting such a warning message. Apostates, those that leave the faith, shall flourish, deceiving and being deceived, during the end time of the church age. Seducing spirits, both human and diabolic, I believe, will have audience and power. Demons shall teach, and the apostates shall give heed to these doctrines of demons.

I am warning of certain demon teachings current on every hand today. We recognize their efforts on the platform, and set up in type in both religious and fictional and so-called scientific literature. But the matter which is the immediate cause for this exposure of the wrong and setting up of the right, is the story entitled, "Life is

to Find Out," by William Pelley, published in the June *American*. When a promessing scientist seeks newspaper publicity by denouncing some truth of Scripture, we ignore his statement, for he is out of his realm. Likewise, we do not consider seriously errors of thought and shallow ethics displayed in the great mass of fictional magazines of our day; but when an able short-story writer, claiming a psychic experience, teaches false religious ideas in a periodical of such high standard as *The American*, one who knows the truth cannot but see the power of such a subtle influence, and lay bare the dangerous nature and real purpose of such an article.

Dr. Bauman in previous issues of *The Evangelist* discussed Mr. Pelley's experience, which was self-styled, "Seven Minutes in Eternity." I trust you have all read what Brother Bauman presented as the Scriptural revelation of the identity of Mr. Pelley's supernatural hallucination, and of the seduction of spirits only received by one apostate. Knowing the absence of salvation in a man we are not surprised to see spirits seduce him as they have Conan Doyle, Oliver Lodge, and others; neither need we be astonished that these should grow so bold in teaching fatalism, spirit-worship, and other doctrines of demons. In treating the false in order to present more forcibly the true, it is my desire that for the sake of fairness, any breadth of recognized psychology, poetic licence or other permissible extravagance of speech be allowed the author, and that only those fallacies be exposed which cannot be ignored.

There are four reasons for objecting to Mr. Pelley's story: 1. Youth deserves the truth. They want to know the answer to such questions as these: Do the dead live among us? Is every event in life marshalled by fate, or am I responsible for some of them? Is there another ever-active, supernatural power than God? Is life to find out, or is it laid out, and by whom? Second, this article teaches a fatalism, recommends trances and dreams, sets forth recklessness in marriage and in business, and excuses mistakes, sins and their consequences as "our due" and unavoidable.

Third, this present stage of civilization is very apparently the fulfillment of many prophecies having to do with certain religious, social, moral, and economic conditions of the last days; and until the city be taken and the land rendered desolate, truth must not fail to sound forth warning and precept. Fourth, inspiration, after mentioning apostates, seducing spirits and teaching of demons, adds in the sixth verse of 1 Timothy 4, "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ."

This is the narrative in brief. A twenty-seven-year-old, only daughter of a well-to-do widower is set upon and married by an indolent drummer of the old day, ambitious for the father's money. The elopement breaks the fathers' heart. The husband squanders \$60,000 in six months, and goes from bad to worse as a gambler and lazy clout for five years during which time three children are born to the neglected wife in rooms over a barber shop. About the time the family is reduced to the limit of its credit, the worthless husband is shot and killed by possibly another wife. The mental reaction of the widowed mother in her extremity results in a psychic experience from which a strange courage is given her, and a more peculiar poise takes possession of her as church organist, music teacher, and mother of three.

The two oldest children die, the younger grows to maturity, practices the same folly as her mother in marriage. The elopement indirectly causes the mother's death, who to the end displays the belief that "life is to find out," and that what is, must be, and what must be, is



right. The daughter, unworthily married, is pictured as later famous for her musical ability, and in a recital in a New York church, the author affirms his belief that the dead mother is present with the daughter, and that there was a supernatural necessity for all their experiences in which the individual makes no mistakes, and bears no consequences of his sins.

#### Fatalism is a Growing Menace

By fatalism, we mean the theory that there is an unaccountable, unavoidable, supernatural cause behind all our behavior, compelling us to perform in a manner blamable to the cause, but not to the agent. If we are readers of the human pulse today, we detect that in the United States since the days of witchcraft, omens, and other superstitions, there has not been such a wide-felt, undermining belief in fate, as at the present time. This fatalism says, "When it's my time to go, I'll have to die." "It was just to be; no one could have prevented it." So this story tells us that whatever you dread, whatever you fear will come to pass. Is this true? Does God send evil upon you? and always give to us that which we dread? My, what fear that is!

Rather the voice of Deity would quiet our spirits and remove our fears, with: "Fear not, it is I." "Let not your heart be troubled." "In nothing be anxious." "I will be near him in trouble; I will deliver him." "I am his God." In regard to the fear of death and its supernatural instigator, there is an interesting truth expressed in Hebrews 2:14, 15.

Perhaps this growing error is more pronounced and more repulsively taught in the widow of the narrative saying, "My mistake? I was due to marry Edwin." In other words, a pure sweet girl just has to marry some worldly-wise, deceitful reprobate—it is her due. I object! Since when has the Divine Government sanctioned or permitted us to approve an unequal yoke? We would despise the greedy, false betrayer, and would protect the unwarned and wronged.

Fatalism ascribes all of our mistakes, our sins, and their consequences to a supernatural fate who orders, and nothing can set aside. Thereby we are denied our moral responsibilities with, "Sow your wild oats: it's not your fault nor your funeral." If you mismarry, or if by chance bury, if your plans miscarry—the trouble lies in your star, not in you. No Christian will admit that everything that happens is needed and right. For that is such a false solace which says, "God's in his heaven, all's right with the world." Girl, you are responsible as to whom you marry! Man, you must give account for the deeds done in the flesh! For God is over all, a Judge and mighty Over-ruler, a Savior to whomsoever will.

(To be continued)

### Be Ready When He Comes

By C. F. Yoder

One day in meditation

I heard the Spirit's voice.

It seemed to say, "Be ready

With your eternal choice.

The Savior comes, he's coming soon.

According to his word,

Be ready then to welcome him,

Be ready for the Lord."

And then I seemed to see my life,

All marred and scarred with sin.

My garments were not pure and white,

How could I enter in?

It seemed as if my faith were false,

My words were not sincere,

And O I wept, to think that I

Might meet my Lord with fear.

"O Lord," I cried, "forgive my sin,

My doubting and my fear,

And clothe me with thy righteousness,

Yea, even now and here."

And then I seemed to hear him say,

"In me thou art made whole.

Doubt not my word, nor grieve thy Lord

Whose blood doth cleanse thy soul."

And then once more I felt the peace

That only Jesus gives,

And though sometimes I grieve him sore,

Yet in my heart he lives.

And O how beautiful the hope

That when he shall appear

I shall be clothed upon with him,

With all who love him here.

Rio Cuarto, Argentina.

## PROGRAM OF THE Forty-Second General Conference of the Brethren Church, August 26 to September 6, 1929, Winona Lake, Indiana

MONDAY, AUGUST 26

Evening

6:15 S. M. M. VESPER SERVICE.

Josephine Garber, Leader.

7:30-8:00 OPENING CONFERENCE SONG SERVICE AND

DEVOTIONS. Dr. Charles A. Bame.

8:00 SERMON. Vice-Moderator, J. Allen Miller.

TUESDAY, AUGUST 27

Morning

6:30-7:15 MORNING PRAYERS.

Devotional Subject—Our Young People.

E. M. Riddle, Leader.

8:00-9:00 AUXILIARY ORGANIZATIONS.

1. Ministerium—Inn Chapel.

Devotions—The President.

Address, How Much of the Pastor's Time Belongs to Himself. Dyoll Belote.

2. Layman's Session—Auditorium.

Devotions. Jos. E. Stookey.

Address, Great Laymen of the Bible.

Prof. G. W. Brumbaugh.

3. S. M. M.

Speakers of morning sessions—Dr. J. C. Beal, W.

I. Duker, Hattie Cope Sheldon.

9:00-10:00 GENERAL CONFERENCE ORGANIZATION.

Scripture Message and Prayer. S. M. Whetstone.

Election of Officers and Committees.

10:00-11:00 Induction of Newly Elected Officers.

Moderator's Address. Dr. E. E. Jacobs.

11:00-12:00 BIBLE LECTURE HOUR.

Prayer. A. V. Kimmel.

Bible Lecture—Wonder Book of the Ages.

Dr. A. I. Brown.

Afternoon

2:00-3:00 NATIONAL C. E. SESSION.

Devotions. F. C. Vanator.

Special Music. Mrs. H. H. Rowsey.

Address, The Challenge for Christ and the Church.

Delbert Flora.

Special Music, Instrumental Duet.

Pageant, Warsaw Brethren Endeavorers.

3:30 W. M. S. GENERAL SESSION.

Devotions, Giving is Living, Vice-President.  
 Annual Reports.  
 Memorial Service.  
 Announcement of Committees.

**Evening**

- 6:15 S. M. M. VESPERS. Louise Harden, Leader.  
 7:15-7:30 INSPIRATIONAL SONG SERVICE.  
 7:30-8:00 DEVOTIONAL BIBLE STUDY. Dr. J. C. Beal.  
 8:00 SERMON, The Christ We Preach. C. C. Grisso.

**WEDNESDAY, AUGUST 28****Morning**

- 6:30-7:15 MORNING PRAYERS.  
 Devotional Subject, Caring for the Aged and Superannuated. B. F. Owen, Leader.  
 8:00-9:00 AUXILIARY ORGANIZATIONS.  
 1. Ministerium.  
 Devotions, Fred Vanator.  
 Reports and Organization.  
 2. Laymen's Session.  
 Devotions, E. W. Culp.  
 Special Music.  
 Address, Great Laywomen of the Bible.  
 Miss Adda Inboden.

3. W. M. S. Session.  
 Song and Prayer.  
 Reports of Nominating and Other Committees.  
 The Presenting of Goals, Mrs. Briscoe.  
 Round Table Discussion.  
 4. S. M. M. Session.  
 Speakers—Dr. J. C. Beal, Mrs. G. L. Maus, Dr. L. S. Bauman.  
 9:00-10:00 GENERAL CONFERENCE BUSINESS SESSION.  
 Scripture and Prayer.  
 Financial Reports of National Sunday School Association, National Christian Endeavor Society, Publication Board, Board of Benevolences, Home Mission Board, Brethren Home and all other Financial Reports.  
 Reports of Committees, Report of Statistician.  
 10:00-11:00 BENEVOLENCES.  
 Superannuated Ministers.  
 Speakers and Subjects to be Supplied by Board.  
 Brethren Home.  
 Report of Home Board, Dr. Martin Shively, Secretary.  
 The Christian Obligation to the Poor,  
 Dr. J. Allen Miller.

- 11:00-12:00 BIBLE LECTURE HOUR.  
 Prayer. Dr. L. S. Bauman.  
 Bible Lecture, Genesis and Modern Science.  
 Dr. A. I. Brown.

**Afternoon**

- 1:00-1:30 W. M. S. MISSION STUDY TRAINING CLASS.  
 Mrs. A. D. Cashman, Leader.  
 2:00-3:30 BRETHREN PUBLISHING COMPANY'S SESSION.  
 Address. Dr. E. E. Jacobs.  
 Address. Dr. Martin Shively.  
 Address. Prof. C. L. Anspach.  
 3:30-5:00 W. M. S. GENERAL SESSION.  
 Devotional Series, The Essentials of Devotions.  
 Prof. C. L. Anspach.  
 Election of Officers.  
 Recognition of Banner Societies.  
 Statistical Report. Mrs. Briscoe.  
 Lecture, The Indians of America.  
 Mrs. Bessie Patterson.

**Evening**

- 6:15 S. M. M. VESPER SERVICE. Frieda Gillen, Leader.  
 7:15-7:30 INSPIRATIONAL SONG SERVICE.  
 7:30-8:00 DEVOTIONAL BIBLE STUDY. C. H. Ashman.  
 8:00 SERMON. Dr. G. C. Carpenter.

**THURSDAY, AUGUST 29****Morning**

- 6:30-7:15 MORNING PRAYERS.

Devotional Subject, Our Home Mission Work.  
 Freeman Ankrum, Leader.

**8:00-9:00 AUXILIARY ORGANIZATIONS.**

1. Ministerium.  
 Devotions. Raymond Gingrich.  
 Address, The Pastor and Congregational Management. Dr. G. W. Rensch.  
 2. Laymen's Session.  
 Devotions. B. F. Buzzard.  
 Music.  
 Reports of Officers.  
 Election of Officers.

(Continued on page 16)

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**SIGNIFICANT NEWS AND VIEWS**


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**WHO WON THE WAR?**

This has been a moot question among many men and many nations in the last ten years. Perhaps no more clear thinker exists among the ministers of the world than Dr. John A. Hutton, editor of the justly famed "British Weekly." His opinion would carry weight anywhere. In a recent issue he says:

"Again and again in recent years American friends have asked us (for the most part in good humor and merely with the purpose of having an intelligent and casual opinion) as to who really won the war. We have always repeated that, whoever won the war, it was no European nation. Germany in the popular view lost the war. But she was not alone. Great Britain also lost the war. France lost the war. Belgium lost tragically, as did Italy and Roumania. Whoever won the war it was not a European power or group of powers. And on that common basis of defeat and mutual suffering Europe may yet come together in a solemn, even though unwritten, pact of everlasting peace."—The Evangelical-Messenger.

**COSTLY NAVIES**

According to the statement made in March by the first lord of the admiralty of Great Britain, that country's net total for this year's naval estimate is £55,865,000 or \$272,062,550. The cost of the United States naval establishment for the current year is \$374,331,044, or more than a million dollars a day. When this enormous outlay is compared with the amount we spent in pre-war days, it is evident that we are not yet free from the grip of the war mania. In 1913 the cost of the naval establishment of the United States was \$123,747,652. Today it is three times as great. What it will be in future years depends largely upon the attitude of the church and peace-loving people in this country.—Northwestern Christian Advocate.

**RELIGIOUS CEREMONY OF YUMA INDIANS**

Once more the anthropologist presents us with an enlightening bit of news about religion. This time it is a scholar from the University of California who brings news of the religious ceremony of Yuma Indians.

The original ceremony was a commemoration of the death of the creator, Kukumat, and was inaugurated by his divine son, Kumastamxo. This "savior" taught men endurance, physical courage, and stoicism in the face of death: and these powers were brought to men by the original ceremony he performed on the sacred Mount Avikwaame.

Subsequently the rite has become an occasion of mourning for the dead of the tribe, and of expressing the tribal solidarity. Original ritual elements, however, survive in a reproduction of the cosmic battle between good and evil. The overlay of individual commemoration of the dead is

of recent origin, having been traced to contact with the Diegueno tribe, but it is supposed by the Yuma to be as old as creation. A few of the oldest tribesmen who recall its recent introduction will only rarely speak because they do not want its sanctity questioned. Clearly, religious control is pretty much the same among all peoples!—The Living Church.

### THE SITUATION IN PERSIA

The situation in Persia is said to be not unlike that which obtained in Afghanistan some months ago. The shah is having difficulties with certain reactionary tribes headed by priests who are inflaming these backward peoples against modernization. Whether the shah will be able to hold his own until his people become modernized, or whether he will be driven from the country as was the king of Afghanistan, seems to be the divergent possibilities that appear at present. The government is using armored cars and airplanes against the tribesmen. Perhaps the seriousness of the situation will be more evident when it is remembered that Persia and Afghanistan are neighboring lands with no natural barrier for a boundary line. Thus it would seem that what has happened in one might easily happen in the other, if the central government is not especially alert.—The Gospel Messenger.

### AN ADVENTURE IN CHRISTIANITY

Something new in Christian charity has come to pass in Texas. Governor Dan Moody, we read in the Dallas "Morning News," has granted a sixty-day furlough to a convict under a long sentence, in order that the prisoner may return to his home in Dallas and make provision for his family, it being understood that the pastor and church of his mother will "stand good for him" during the two months of the furlough. The arrangement, says "The Morning News," has much in it to provoke thought, and the newspaper reflects:

"The interest of churchmen in those undergoing penal sentence is always commendable, although it is not always exercised in so intelligent and helpful a fashion as in the case under consideration. Sympathy is always easier than usefulness. And yet there is plenty of room for both in handling those out of prison either by executive clemency or by completion or their term of incarceration.

"But the idea that a church can afford to stand good for a convict is worth turning over. It is something of an adventure in practical Christianity of that sort that appeals instantly even to the man on the outside of the church. If churches could go a bit farther and stand good for their own members, the last arrow in the quiver of the unchurched would lose its barbs. Suppose that church life progressed to the point where the debts of a member were guaranteed by the congregation and his character underwritten by his brethren in the faith. In that case, of course, it would be a bit harder to get into the church—but, getting in would mean more, wouldn't it?"—The Literary Digest.

### HIGH AUTHORITY ON A LIVE MATTER

Dr. Temple, the recently consecrated Archbishop of York, Primate of England, is quoted as having said lately, "that religion can do itself no greater injury than to compete with popular amusements in an effort to entice people to come to church. If we try to tickle the minds of people who come to church as they would be tickled at the Cinemas, only with a different feather, church going will lose its religious value. It is far better to have small congregations and true worship than large congregations

that are being religiously entertained." To which utterance every Evangelical minister can utter a fervent "Amen."—The Evangelical-Messenger.

## Our Worship Program

### Daily Readings and Comments

(Keep with your Bible)

NOTE: The devotional life is often colored by the events of the day. It is well, perhaps, that this is so; we like to rejoice in the mere sense of God's presence, his loving care and providence, but it is well that we definitely thank him for the gifts of the day, for the things from which we have been spared, and that we definitely pray for those whom we have seen to be in special need of prayer. If Jesus taught us anything, he taught us to be definite and practical. The comments this week are suggested by some of the writer's experiences in the city of Chicago.

#### MONDAY

**New Buildings.** At several places in the business district, in order to make room for larger and more up-to-date office buildings, large, imposing-looking structures have been torn down. At first, it seemed a pity to destroy such fine looking buildings; yet we on the street have no way of knowing what structural weakness may have been found within. It is certain that the new building will be more beautiful, and of greater service. Lord, give us faith to know that when that which we prize is laid low, thou art preparing a place for us; and cleanse us from all secret faults! Psalm 19:7-14.

#### TUESDAY

**Not the Righteous.** In the district where I work, there are many "bums' rooming houses": filthy places where the crippled beggars who throng the streets, and the more frightful moral and spiritual cripples, may obtain beds for "ten cents a night, special rates by the week!" It is not Pharasaic to say, "Lord, I thank THEE that I am not as these;" yet it was for such as these that he came. God make us grateful for our privileges, and bless the efforts being made to bring such souls to thee. Matt. 9:10-13.

#### WEDNESDAY

**The Anchor.** About eight o'clock one winter night, I was working at the office, when from the street below came the sound of a cornet playing, "I've anchored my soul in the haven of rest." I learned that this was the signal for "free coffee," served by the little mission just a few doors away, for the "bums." What memories the old hymn must have brought to some of them! Thank God for the Spirit of Jesus at work in the world today. Luke 10:25-37.

#### THURSDAY

**Wages.** A number of killings lately; we shudder, even as we realize that in almost every case the victim would gladly have killed his slayer, from a rival gang. No matter how small or how frightful, the wages of SIN is DEATH, and they that take the sword shall perish by it. But thank God for his unspeakable gift: eternal life, through Jesus Christ, our Lord! Rom. 6:15-23.

#### FRIDAY

**Corruption.** Perhaps there never was a city so completely mismanaged as Chicago. Certain it is that taxpayers have become afraid to vote the money necessary for public improvements, for fear it will again be squandered by city officials in riotous living. But he has told us before that such things must be before the fulfillment of that blessed hope—more blessed today than ever before. 2 Tim. 3.

#### SATURDAY

**Everywhere.** Seated at my desk high above the street, one day there drifted through the open window the gray winged seed of a dandelion; it was certainly about the last place in the world that one would have expected to find such a thing. Yet how like God's love and mercy, that seeks us everywhere, even in the most unlikely places. Rom. 2:1-11.

#### SUNDAY

**I Will.** Sympathetic to a degree with this slogan of the city, it is yet typical of the spirit that ruined a world: "I will!" "THY will be done, in earth, as it is in heaven." Jas. 4:13-17.—T. C. L.

<b>W. I. DUKER</b> President Goshen, Indiana  <b>E. L. MILLER</b> Vice-President Maertown, Virginia	<b>NATIONAL SUNDAY SCHOOL ASS'N</b> <b>MAGAZINE SECTION</b> <b>M. A. STUCKEY, Editor</b> Ashland, Ohio	<b>O. C. STARN</b> General Secretary Gratts, Ohio  <b>M. P. PUTERBAUGH</b> Treasurer, Ashland, Ohio
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## The Bible in Education

By Wilbert W. White, President, The Biblical Seminary in New York

(Continued from last week)

Professor Thomas Huxley is not popularly associated with endorsement of the Bible. In 1870 he made an address before the London School Board in advocacy of the reading of the Bible in the public schools. Of one of his statements quoted below (the one which mentions his perplexity) an observer remarks: "I think it is significant that necessity should force such a conclusion from him." Here are the extracts from Professor Huxley's address:

"I have been seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up, in the present utterly chaotic state of opinion on these matters without the use of the Bible. Take the Bible as a whole; make the severest deductions which fair criticism can dictate for shortcomings and positive errors; eliminate, as a sensible lay teacher would do if left to himself, all that is not desirable for children to occupy themselves with, and there still remains in this old literature a vast residuum of moral beauty and grandeur. And then consider the great historical fact that for three centuries this book has been woven into the life of all that is best and noblest in English history; that it has become the national epic of Britain, and is as familiar to noble and simple, from John O'Groat's House to Lands' End, as Dante and Tasso were once to Italians; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and finally, that it forbids the veriest hind who never left his village to be ignorant of the existence of other countries and other civilizations, and of a great past, stretching back to the farthest limits of the oldest nations in the world. By the study of what other book could children be so humanized, and made to feel that each figure in that vast historical procession fill, like themselves, but a momentary space in the interval between two eternities, and earns the blessings or the curses of all time, according to its efforts to do good and hate evil; even as they also are earning their payment for their work?"

Huxley near the end of his address continues thus:

"That children take kindly to elementary science and art no one can doubt who has tried the experiment properly. And, if Bible reading is not accompanied by the constraint and solemnity, as if it were a sacramental operation, I do not believe there is anything in which children take more pleasure. At least I know that some of the pleasantest recollections of my childhood are connected with the voluntary study of an ancient Bible which belonged to my grandmother. There were splendid pictures in it, to be sure; but I recollect little or nothing about them save a portrait of the high priest in his vestments. What comes vividly back on my mind are remembrances of my delight in the histories of Joseph and

David; and my keen appreciation of the chivalrous conduct of Abraham in his dealing with Lot. Like a sudden flash there returns back upon me my utter scorn of the pettifogging meanness of Jacob, and my sympathetic grief over the heartbreaking lamentations of the cheated Esau, 'Hast thou not a blessing for me, also, O my father?' And I see, as in a cloud, pictures of the grand phantasmagoria of the Book of Revelation.

"I enumerate, as they issue the childish impressions which come crowding out of the pigeon holes in my brain in which they have laid almost undisturbed for forty years. I prize them as an evidence that a child of five or six years old, left to his own devices, may be deeply interested in the Bible, and draw sound moral substance from it. And I rejoice that I was left to deal with the Bible alone; for if I had had some theological 'explainer' at my side, he might have tried, as such do, to lessen my indignation against Jacob, and thereby have warped my moral sense forever; while the great apocalyptic spectacle of the ultimate triumph of right and justice might have been turned to the base purpose of a pious lampooner of the papacy."

I should have quoted earlier the following from this same address: "I may add yet another claim of the Bible to the respect and attention of a democratic age. Throughout the history of the western world, the Scriptures, Jewish and Christian, have been the great instigators of revolt against the worst forms of clerical and political despotism."

The Bible has been the magna-charta of the poor and of the oppressed. Down to modern times, no state has had a constitution in which the interests of the people are so largely taken into account, in which the duties, so much more than the privileges of rulers are insisted upon, as that drawn up for Israel in Deuteronomy and Leviticus. Nowhere is the fundamental truth, that the welfare of the state, in the long run, depends upon the righteousness of the citizens, so strongly laid down. The Bible is the most democratic Book in the world.

From the sixteenth century onward, the Protestant sects have favored political freedom, in proportion to the degree in which they have refused to acknowledge any ultimate authority save that of the Bible."

With these words put those of Horace Greely and General Grant: "It is impossible to mentally or socially enslave a Bible-reading people." "The Bible is the sheet anchor of our liberties."

Is there not place here before proceeding further for the plea of Richard Moulton, author of "The Modern Reader's Bible," for a place for the Bible in a liberal education. He says:

"It has come by now to be generally recognized that the Classics of Greece and Rome stand to us in the position of an an-

cestral literature—the inspiration of our great master, and bond of common associations between our poets and their readers. But does not such a position belong equally to the literature of the Bible? If our intellect and imagination have been formed by the Greeks, have we not in similar fashion drawn our moral and emotional training from Hebrew thought? Whence then the neglect of the Bible in our higher schools and colleges? It is one of the curiosities of our civilization that we are content to go for our liberal education to literatures which, morally, are at an opposite pole from ourselves: literatures in which the most exalted tone is often an apotheosis of the sensuous, which degrade divinity, not only to the human level, but to the lowest level of humanity. Our hardest social problem being temperance, we study in Greek the glorification of intoxication; while in nature life we are occupied in tracing law to the remotest corner of the universe, we go to school for liberty impulse to the poetry that dramatises the burden of hopeless fate. Our highest politics aim at conserving the arts of peace, our first poetic lessons are in an Iliad that cannot be appreciated without a bloodthirsty joy in killing. We seek to form a character in which delicacy and reserve shall be supreme, and at the same time are training our taste in literatures which, if published as English books, would be seized by the police. I recall these paradoxes, not to make objection, but to suggest the reasonableness of the claim that the one side of our liberal education should have another side to balance it. Prudish fears may be unwise, but there is no need to put an embargo upon decency. It is surely good that our youth, during the formative period, should have displayed to them, in a literary dress as brilliant as that of Greek literature—in lyrics which Pindar cannot surpass, in rhetoric as forcible as that of Demosthenes, or contemplative prose not inferior to Plato's—a people dominated by an utter passion for righteousness, a people whose ideas of purity, of infinite good, of universal order, of faith in the irresistible downfall of all moral evil, moved to a poetic passion as fervid, and speech as musical, as when Sappho sang of love or Aeschylus thundered his deep notes of destiny. When it is added that the familiarity of the English Bible renders all this possible without the demand upon the time-table that would be involved in the learning of another language, it seems clear that our school and college curricula will not have shaken off their mediaeval narrowness and renaissance paganism until Classical and Biblical literatures stand side by side as sources of our highest culture."

I beg to follow Moulton with a statement by my associate, Louis Matthews Sweet, found in his study of the English Bible where the historical significance of the Bible in relation to education is strikingly set forth:

"It is to be remembered that throughout its entire course of development the people of Israel, however, separated at the core by original ideas and principles of worship, were surrounded and pressed upon by the great nations of antiquity who not only conditioned outwardly the movement of events in which Israel was involved, but formed the historical matrix in which Israel's national ideas and purposes were moulded. Is it too much to assert that not a single line of the Old Testament would have assumed the form in which we have it, had it not been for the geographical situation of Palestine,

which made Israel the frontier nation of the ancient world? No great nation of the Orient could look at another without sighting across the highlands of Judea. No nation could march against another without crossing Israel's territory or traversing her boundary. No more significant fact for the history of revelation could be imagined.

In like manner the history of Christianity, from the advent of Christ on, was conditioned, in its modes of self-expression, in teaching and institutions, by the fact of its inception in the imperial era. It is a fact of history as well as of doctrine that Rome is the "Babylon" of the New Testament.

(pənuŋuə əq əɪ)

## Editor's Select Notes on the Sunday School Lesson

(Lesson for August 11)

### Daniel Among the Lions

Scripture Lesson—Dan. 6:1-28.

Printed Text—Dan. 6:10, 11, 16-23.

Devotional Reading—Psalm 91:9-16.

Golden Text—The angel of Jehovah encampeth round about them that fear him, and delivereth them.—Psalm 34:7.

#### Introduction

Under the new dynasty by which the empire of Babylon was overthrown, God again shows the care which he takes of his faithful worshippers; and compels Darius, as he had forced Nebuchadnezzar, to acknowledge his supremacy. Chapter 6 relates Daniel's advancement by Darius, vs. 1-3; the plot formed against him by his envious colleagues, who practice upon the king's vanity with too great success, 4-9; Daniel's constancy in devotion, v. 10, his impeachment and exposure to the lions, 11-18; his miraculous deliverance, 19-23, leading to the punishment of his accusers and the king's confession of Jehovah's power, 24-27; and his prosperity in the reign of Darius and Cyrus, v. 28. Daniel was probably not less than eighty years of age at this time.—Illustrator.

#### The Story of the Plot

The story of the plot should be gotten well in mind by reading the earlier verses in the chapter. It is easy to see why the young, unscrupulous, native leaders should desire to get rid of Daniel. They were jealous of him because he was a foreigner, a member of a captive people and an old man, and stood in the way of the advancement of some of the young nobles. Moreover, he was strictly honest and so interfered with their schemes for graft and all sorts of dishonest wealth.

The first plan was to find some wrongdoing on Daniel's part, of which to accuse him to the king. This plan was a complete failure, because of Daniel's faithful performance of all his duties.

The second plan was to make use of Daniel's faithfulness itself. They found that their only hope of entrapping him was through his well-known religious convictions and habits of worship, and his unflinching obedience to conscience. They persuaded the king to make a decree that no one should ask any favor of God or of man, except of the king himself, for a month, on penalty of being thrown into the den of lions.

"The meaning is, not any petition absolutely, but any petition in the nature of a prayer, or request addressed formally to a

superior." Driver in Cambridge Bible. It is not at all probable that the decree referred to the common daily intercourse of man with man, for that would be perfectly irrelevant to the purpose of the officials who asked the decree.

Kings in ancient times wished to be regarded as gods. In later Roman times the Caesars claimed divine honors, and Christians were charged with treason, and executed because they refused to worship the emperor. This explains the decree requiring petitions to be addressed to no other god.

It seems strange that any king could sign such a decree. "But probably Daniel's enemies made the king believe that this would be a fine practical test of the fealty of his new subjects."—Professor Beecher.

The satraps lied about it for they said the proposal came from all the presidents and satraps, though Daniel the chief president had not even been consulted.

#### Darius the Median

Considerable difference of opinion prevails among commentators, as to his identity. Some say Darius is not mentioned at all in profane history, others just as clearly place him exactly where the inspired record does. Dr. James M. Gray says: "There is obscurity surrounding this subject on which our space will not permit elaboration. Darius the Mede is unknown to history by that name outside of this book, and is not to be confounded with the later Darius of Ezr. 5:5. When it is said he 'took the kingdom,' 5:31, some think it means that it was taken in his name merely, but really by his general, who was also his relative, Cyrus, who afterward became king, and who is named at the close of chs. 1 and 6."—Christ. Workers' Com.

#### Faithful to Principle

There is a great need for men of the Daniel type today. Worldliness and carnality and dishonesty and compromising with principle are so common, even among church members, that it is an inspiration to meet a man who, like Daniel, will stand by what he believes to be right though the heavens fall. Simple, unostentatious, uncompromising fidelity is what we need. Sometimes we find men who will stand by principle when there is a chance to get some publicity thereby, but Daniel was not of that kind.


He "made no show of his religion, but simply went on his daily path of life, as if no such order had been given. (1) To have done otherwise would have proclaimed his want of faith and of faithfulness, and dishonored his religion and his God. (2) There was no time when he needed to pray more than at this time. It was on the eve of the return, and all such great religious crises are ushered in with earnest prayer. (3) A failure, or even a seeming failure, on Daniel's part would have had a disastrous effect on the religious principles of the exiles. A man in his position had better die a thousand deaths than to falter and fall.

#### The Den of Lions

This was according to Oriental custom on the evening of the same day. The story of the den of lions is strictly in keeping with Babylonian usages. Assurbanipal says in his annals, "The rest of the people I threw alive into the midst of the bulls and lions, as Sennacherib, my grandfather, used to do."

Canon Tristram says: "Lions, which though all but extinct in India, and absolutely so in other parts of Asia, are still common in Babylon and Persia, were kept in the parks of great princes as part of their estate. The same custom still continues among the native rulers of India and is alluded to in the Assyrian monuments. The dens in which wild beasts are confined are not cavernous, or vaults, like those in which the Romans kept the wild beasts in readiness for the cruelties of the amphitheater. They are simply pits open to the sky, but enclosed with high walls. The Babylonian den might be like these, or it might be a cave with an enclosure round it." A similar pit for bears is seen in Bern, Switzerland, where the bear's den is one of the attractions, the bear being the heraldic emblem of Bern.

"The lion's den was a large quadrangular hole in the ground, divided by a partition into two chambers. This wall has a door which can be opened and shut from above. The keepers of the lions (mostly Jews) throw food into the one division and so entice the lions thither, then they shut the door from above and clean the other division. The whole is under the open sky and is only encircled with a wall over which people can look in. The emperor himself has men cast in."

E. M. RIDDLE, President Warsaw, Indiana		GLADYS M. SPICE, General Secretary and Treasurer
F. C. VANATOR, Associate Peru, Indiana		2301 13th St., N. E., Canton, Ohio

Young People's and Junior Topics in THE ANGELUS

## Outline of Work for Missionary and Service Department

May 1, 1929, to March 1, 1930

By Dorothy McMasters

- Three goals stressed constantly.
  - Every society rendering some regular and special service for the church and also for the community.
  - Every society having at least one mission study class.
  - Each society having at least six missionary meetings.
- Lists of helps and definite ways in which societies can do service and missionary work, sent periodically (about once in two or three months to district mission-ary and service superintendents and societies.
- Frequent letters to societies.
- Stress use of book "What Societies Can Do."
- Outline of contents of periodical letters.
  - Definite ways in which societies can render service.
  - Missionary Education.
    - Regular society meetings.
    - Study-classes.
    - Debates.

- d. Missionary socials.
- e. Plays and pageants.
- f. Missionary books in society library.
- g. Missionary magazines.
- h. Pamphlets telling where literature, etc., can be purchased.
- i. Stereopticon lectures.
- j. Correspondence with missionary stations.
- k. Visits to missionary stations.
6. Giving.
  - Proportionately and systematically.
  - Table of proportion of money given to denomination, Christian Endeavor work, and society's own use.
7. Prayer for missions and social-service work outside of the society.
8. Work of missionary and service committee given in outline.
- Four duties.

- (1) Improve meetings.
- (2) Increase information.
- (3) Promote giving.
- (4) Actually serving somewhere somehow sometime.
9. Division of work for the year.
  - (Not included in the above suggestions that are to be stressed all the year).
  - May and June, Conferences, Kansas City Convention, etc.
  - July and August Summer activities to keep back the slump.
  - September and October, Organization.
  - November and December, Service for others, Golden Rule Sunday, Thanksgiving, and Christmas.
  - January and February, World friendship (stressing one phase of the Crusade with Christ, Christian Endeavor Day.
  - Phoenix, Arizona.

Send Foreign Mission Funds to  
**LOUIS S. BAUMAN**  
 Financial Secretary Foreign Board  
 1925 East 5th St.,  
 Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
**WILLIAM A. GEARHART**  
 Home Missionary Secretary  
 1101 American Savings Bldg.,  
 Dayton, Ohio

### The Mott Meetings in the Philippines

By Walter N. Roberts

When John R. Mott comes along everyone stands aside to "make way" for one of the world's leading personalities. Doctor Mott came to the Philippines (March 18-21) and thirty missionaries, with thirty national leaders, dropped all their work for three days and entered into one of the most intensive, prophetic, and far-reaching conferences that evangelical workers have ever held in the Philippines.

The Mott conference was designed to discover the significance of the Jerusalem meetings for the Philippines. It endeavored to interpret the findings of Jerusalem in terms of the present stage of development and needs in the Philippines. To that task this group of sixty workers set themselves.

Dropping all other work these sixty leaders assembled for three days at the Manila hotel. The five subjects contained in the Jerusalem findings that were chosen for discussion were as follows: Leadership, Evangelism, The Relation Between the Younger and the Older Churches, Augmenting Our Financial Resources, Cooperation and Unity.

The conference was divided into five committees of approximately twelve members each. There was one committee for each of the five subjects. Doctor Mott introduced the subject by a general discussion which was then followed by an open forum. The members of the committees took notes on the discussion. The committee to which the subject was assigned then endeavored to formulate findings. After the findings were formulated they were again presented to the whole conference, and there criticized and amended until satisfactory results were secured.

#### Pertinent Findings

Any one acquainted with foreign mission problems of our day would not question for a moment the pertinency of the foregoing subjects. There was no dodging of the issues, but a spirit of frankness with cordiality prevailed. There was a passion for reality. The Kingdom of God cannot be built on superficial foundations. We must face

facts and attack our problem in the spirit and with the power of Christ.

Space does not permit a detailed report of these findings. A person in trying to pick out a few significant findings always runs the danger of being misunderstood. With the understanding that the following are only clippings from the findings, I quote a few of the more significant:

**Leadership.**—The following were given as some of the hindrances which keep the ablest young men out of the ministry: Lack of a true appreciation of the supreme importance of Christian life service; small salaries; lack of prestige; the attractiveness of other callings; obligations to parents and relatives; lack of encouragement at home; lack of the heroic appeal. In the face of these facts the following recommendations were made: Setting forth the splendid possibilities of Christian service; the church giving a better financial support for the ministry; more real evangelism and soul-winning; challenging young men and young women for service in needy fields.

**Evangelism.**—Giving the central place to evangelism was emphasized. More spirit-filled lives, both of pastors and church members, is the supreme need. Student evangelism through student centers, mission dormitories, and student churches, presents the most unique opportunity in the Philippines. The use of the Bible, especially in the formation of Bible classes for Bible study, was especially stressed.

**Relation Between the Younger and the Older Churches.**—Appreciation for the help given by the older churches in America was expressed. The development of the indigenous church was recognized as the goal of missionary effort. Within approximately two or three decades full self-support and also a very large measure of missionary responsibility for unoccupied areas should be realized by the Filipino church.

The following were some of the pertinent recommendations: The securing of an expression from Filipino church leaders regarding the return of missionaries, as well as the stationing of missionaries; the ad-

ministration of grants in aid from abroad for evangelistic funds be delegated to a joint committee, and that educational, medical, publishing, and other institutions necessary to the life and ministry of the churches should have Filipino representatives on their boards of management.

**Augmenting Our Financial Resources.**—In these findings the committee sought to find ways and means of securing larger gifts, both from the members of the Filipino church, and from the friends in America. The need of a more abundant spiritual life, of stewardship training, of an adequate program for the church, of strict accounting of money, of budgets, were factors emphasized.

**Cooperation and Unity.**—This committee recommended the reorganization of the Evangelical Union and renaming it the National Christian Council in the Philippines. They also recommended at least a part-time secretary of the Council whose duties were defined in the report.—The Watchword.

### Bandages (alias bandes) for Africa

A letter just received from Dr. Gribble expresses the missionaries' deep appreciation of the bandages that the various societies and individuals are sending to the African Field. Dr. Gribble writes:

"We are so grateful for the bandages, and with our rapidly increasing medical work, would not know how to manage without this continually incoming supply. We are daily handling the most loathsome cases—leprosy, syphilis, yaws, tropical ulcer, etc. Hence, to wash the bandages is impossible because insanitary."

Then, she writes further:

"We are having increasing trouble about the charging of customs on bandages, out of proportion to their value. Some one kindly disposed and thinking that to highly value a box of bandages will protect it, will mark it, for example, 'Value \$94.00,' which means that we will have to pay approximately \$12.00 to get it out of customs. Another thing which causes confusion is that the word 'Bandages' is also a French word, but it means automobile tires! Therefore, if a low value is put upon it (the box) the customs officer immediately makes a new evaluation and we pay on cotton bandages at the same rate as for automobile tires. Now, this has happened just once, but we would suggest the following plan to prevent its repetition: I would suggest that the French word be used, 'Bandes,' also that bandages made of old goods be marked 'No intrinsic value.' Thus, every box of bandages should be marked: 'BANDES DU COTON USE. PAS DE VALEUR,' which freely means: 'Bandages made of old cotton cloth, and of but little value.'

"If some authority requires a value, then it should be placed as low as possible."

For the information of those who have lately taken up this work, may we repeat what we have before said: When made, these bandages should be carefully packed, addressed to the missionary on the Field whom you want to receive them, and then sent to Montgomery Ward & Co., Missionary Bureau, Export Dept., Chicago, Ill. In addition to the missionary's address on the package, please put in large letters, "M. O. C." These initials stand for "Mission Oubangui-Chari," and our missionaries tell us that any package so marked comes



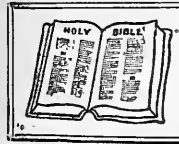
through without delay or question, whereas when it is merely addressed to an individual missionary, there is apt to be some difficulty, as officials over there do not know the names of all our missionaries. But "M. O. C." is recognized at once as our Mission Station.

At the time you forward the bandages to Montgomery Ward & Co., also please send to them a memorandum invoice, stating the contents of your package, its weight and a minimum value. They require this in making declaration on export shipments. Then please write to the Office Secretary, telling

her of your shipment, so she may instruct Montgomery Ward & Co. to forward your package with other goods going to our African Field.

Bandages should be 2 inches wide, and each roll should contain six or seven yards. If the piece runs short before that length is reached, it should be made that length by sewing on an additional piece. In his Name and on behalf of our missionaries, we thank you! ALICE B LONGAKER,

Office Secretary, Foreign Missionary Society of the Brethren church, 1925 E. 5th Street, Long Beach, California.



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### MORRILL, KANSAS

But few of us can take stock of the results we have accomplished for any given period of time, and look over the figures with a feeling of absolute satisfaction in that they represent our best effort and ability day in and day out. There is always room for improvement.

This is true in our review of the past months of our work here. With the end of the present year in sight, general church conditions are up to the general average. While we look back and see some things that might have been done, we also are made to observe certain handicaps, throughout the year, that have apparently held us back, for the time being. Elderly residents here tell us that the last year has been the most rainy, and weather conditions most unfavorable of any year in their memory. For six and seven Sundays in succession there has been rain and mud, and the roads have been almost impassible. We had snow and ice through the winter until the people were shut in. Sickness and other ills have also been handicaps. But here we are, with everybody optimistic at the close of another year, and in many ways the best year. We have observed every special day and received offerings, but our gifts have too frequently been cut down through the difficulties just referred to.

The financial support of the church has been very encouraging, with the church ready to close its year's activities with money on hand and all bills paid. The financial burden of a church with a small membership is by no means an easy one, yet it is our thermometer. With everybody cooperating, it reveals the spirit of brotherliness and a common interest in the things of the kingdom.

Four have been received into the church in the past year. There have been a few removals by letter, and one or so by death. Our dear Sister Syster, formerly of the Bethany church, with a membership of long-standing, went from us in the early summer. Also Sister Warner, not a resident of this community any more but an isolated member, was called home. Hence from the standpoint of membership, we have just retained our numbers. This is not discouraging, but it should be better. Nevertheless, in a closely church community as this one would have to do some close figuring to know where to go to find new recruits.

The Woman's Missionary Society, has been faithful throughout the year and proves to be one of the very faithful organs

of the church. The Sunday school has been below the average of last year due to impassable roads, bad weather and in the winter much sickness of the community. Yet, the spirit, quality of service, interest and devotion to its work maintain a standard equally as high as previous years. The Sisterhood continues its regular monthly meetings, and carries out the functions of that organization. A special feature of the year was the joint meeting with the W. M. S., in which time a good attendance was had, and a delightful evening enjoyed together.

Dr. Bell was with us in the early spring. He found it very difficult to meet all the people in the country, but the church cooperated in a very good way, in establishing a permanent endowment fund for the college. Bell did hard work, and yet was very optimistic. While here he and the Ford became better acquainted with the Kansas mud and Kansas roads.

The year closes with our vacation in August. The first of September the new year begins, with a very substantial raise in the pastor's salary, and with good will and fine feeling prevailing in the church.

All those who are interested in the Christian work at Morrill, remember us in their prayers. L. A. MYERS, Pastor.

### THE EDUCATIONAL OFFERING

My last report was dated a month ago and the reader will note below that offerings have been coming in, and I am hoping they may continue to do so, until the congregations responding will reach 100%. That has never happened yet, though I can see no reason for not expecting it, in view of the custom which has been established, and the continued appeal of the general conference.

Reported to June 26 .....	\$ 790.88
Nell Zetty .....	2.00
Yellow Creek .....	12.00
Carleton, Neb. ....	8.94
Roann, Ind. ....	22.35
Louisville, Ohio .....	18.60
J. P. Horlacher .....	10.00
Martinsburg, Pa. ....	7.75
Wooster, Ohio, W. M. S. ....	10.00
Waterloo, Iowa .....	77.00
Homerville, Ohio .....	20.00
Allentown, Pa. ....	28.00
Rittman, Ohio .....	11.13
Dallas Center, Iowa .....	26.53
Johnstown, Pa. (1) .....	75.00
Meyersdale, Pa. ....	37.00
Mt. Pleasant, Pa. ....	9.10

Fremont, Ohio .....	18.35
Washington C. H., Ohio .....	7.56
Coneaugh, Pa. ....	47.56
LaMar, Ill. ....	30.20
New Enterprise, Pa. ....	6.16
Falls City, Neb. ....	3.00
V. U. Flora .....	3.00
Johnstown, Pa. (2) .....	20.00
Mexico, Ind. ....	20.00
Raystown, Pa. ....	5.25
F. O. Switzer .....	10.00
Smithville-Sterling, Ohio .....	31.75
Peru, Ind. ....	5.00
Oakville, Ind. ....	30.40
Nappanee, Ind. ....	22.93
Gretna, Ohio .....	20.00
Gratis, Ohio .....	7.05
Berlin, Pa. ....	37.15
Former students .....	107.76
Washington, D. C. ....	20.75
Lost Creek, Ky. ....	2.37
Brush Valley, Pa. ....	19.00
Bryan, Ohio .....	50.00
Ankenytown, Ohio .....	2.50
Dayton, Ohio. ....	80.25
Clay City, Ind. ....	6.00
Jones Mills, Pa., W. M. S. ....	3.00
Jones Mills, Pa. ....	3.69
Miamisburg, Ohio .....	5.00
Kittanning, Pa. ....	19.05
Altoona, Pa. ....	15.00
Long Beach, Cal. ....	292.28
Warsaw, Ind. ....	15.80
Philadelphia, Pa. (1) .....	200.00
Harry Ringer and family .....	6.00

Total, July 24, 1929 .....\$2,340.09

MARTIN SHIVELY, Bursar,  
Ashland College.

### LAKE ODESSA, MICHIGAN

On June 9 Brother James Cook began a meeting in the church at this place. Brother Cook is a true Fundamentalist and preached the truth, for which we praise the Lord. Our fellowship together was such that we felt a pang of loneliness when it came time for him to leave us. Four were baptized on the last Sunday evening and eight others have signified their desire to unite with the church by letter. Brother Cook's presence strengthened the people in the Lord and many reconsecrated themselves in response to a sermon, "Up to Mount Moriah."

Meetings closed on Monday night with a communion service, lacking only five of the largest since we have been here. We were glad for the special music furnished by the Goodsel party consisting of accordion, vibraphone, piano and drums, also for the support of visiting ministers, three paying us a visit in one night.

We count ourselves fortunate in having a large tabernacle in Lake Odessa where a fine Bible Conference is held each year. The conference is conducted by the Newell Brothers of Pennsylvania, and many good speakers are brought to our midst. The writer gave a Bible Chart Lecture of the "Virgin Birth" on the last Sunday of the conference this year. This conference is a source of great strength to the community and our people are loyal to its support.

The post office gave me a 1c permit and I have been sending tracts to every address from this place each month. It costs some \$8,000.00 to support the churches in town a year (our church is in the country) and one of the pastors told me that he doubted if six persons were saved last year and only about 400 people were reached. Through the mail I reach some 3,000 people at an expense of some \$150.00 a year.

We also hold open air meetings on the streets, using the cornet to bring the people together. At times there is a large crowd and at other times it is small. There is little encouragement in work of this kind, yet our Lord has bidden us "go" and we leave the results to him, knowing that our labor is not in vain in the Lord. Once in a while we do hear from some one. Recently I passed out Gospels of John in a train. Evidently someone became disgusted with one and threw it from the window near Harrisburg, Pennsylvania. But the Lord knew just how to stop a big Pennsylvania engine near the spot, and when the engineer got out of his cab to inspect his engine he saw the Gospel. When he got back into his engine he took it along and gave it to his fireman who was such an ungodly man. The engineer wrote me a letter saying that "He is a changed man now." If God used that one Gospel, I am sure much good came from the other 1300 that I took along with me.

Our Foreign Mission offering was the largest this church has ever had, being over \$700.00. We praise our God for the interest in Foreign Missions that these people are showing forth not only in word but also in deed.

On two occasions we were favored with the presence of outside speakers. Anna McFedries, the Jail Angel of Pittsburgh, gave us a very touching account of her work among the unfortunate girls in that place. Also Miss Stock, a returned missionary from China gave us a fine message about her work in that dark country, where Satan rules supreme and for whom so little has been done to give them the message of salvation. Surely our Lord has said "Go" and woe to that person who does not "Believe in foreign missions." The question is not, "What will God do with the heathen," but "What will God do with the Christian who does not heed his command to give them the Bread of Life?"

One great hindrance to missionary effort is the lack of financial support. God has given his people plenty of money but many have kept it under pretense of "making a living." What God wants is for his people to trust him fully. I wish to give my testimony for those who may be faltering between two courses. Sometimes ministers think that they should not tithes, but I believe that the minister is in need of the blessings that God has promised, as well as any one else.

We receive one of the smallest salaries in the entire Brethren church and have one of the largest families to support and have always given our tithe. But at the Bible Conference at this place a year ago we were convinced that we should give more. Thus for over one year we have given two tithes or one dollar in five to definite Christian work, not in helping pay our own salary but in foreign missions and tract work, etc. And God has not failed us for we have had the happiest year of our ministry and are sure that there are greater blessings than those that can come in a financial way. The Lord gave me eight meetings with my Bible Charts and I had the joy of seeing some 140 souls brought to definite decision and we praise him for it all.

We are anxiously looking forward to National Conference at Winona, where we have the happy privilege of meeting old friends in the Lord and it reminds us of the happy reunion when our Lord will return and we are caught up together in the clouds to meet him in the air. We praise our Lord

for the Blessed Hope of his soon return. Even so come, Lord Jesus.

R. I. HUMBERD.

### OAK HILL CONFERENCE

Report of the Forty-second Annual Conference of the Brethren Churches of the Southeastern (formerly the Maryland-Virginia) District

The Conference was called to order by the moderator. Rev. Ed. L. Miller at 2 P. M., June 11, 1929. The devotional service was led by the moderator who read with comment Acts 15:6-31, a report of the first church conference. Following prayer, the moderator called on Rev. Freeman Ankrum, who made an address of welcome and introduced Mayor Claude R. Hill, of Oak Hill, who further welcomed us to the city of Oak Hill.

Responses to these addresses came thick and fast from Brother Dooley, Washington; Brother T. G. Locke, Maurertown; Brother Coffey, Roanoke; Dr. Laughlin, Hagerstown; Mrs. Drushal, Lost Creek; Miss Ebersole, Krypton; Dr. Carpenter, Hagerstown; Brother Eppley, Roanoke; Rev. Bibb, Oak Hill, and others.

Next the organization of the conference was begun with the appointment of Brethren Dooley, McKinney and Mrs. Moore as tellers. The election resulted in Rev. E. L. Miller being elected Moderator; Rev. Kent, Vice-moderator; John F. Locke, Secretary; T. G. Locke, Treasurer; the choice of an assistant secretary was left to the Secretary. (The position remains unfilled, hence the lateness of this report)

The Committee on Resolutions was composed of Brother Eppley, Mrs. A. C. Munch, and Dr. Laughlin.

The Committee on Time and Place was as follows: Dr. Shaver, Rev. Ankrum and Mrs. Drach.

An open forum discussion was held on the subject, "The Faith Once Delivered." Those participating were Brother Kent who stressed the great Christian Doctrines; Dr. Shaver, who urged the Bible and Apostolic principles; Mrs. Srack, who spoke on Salvation and the Intercessory Work of Christ; Brother Dooley, who spoke on Knowledge and Assent of Christ's Work and the Appropriation of that work for ourselves; Brother Ankrum called attention to the emblems of "The Faith once Delivered" as portrayed in the windows of the church.

After singing the Doxology the Conference was dismissed by Dr. Carpenter.

### Tuesday Evening Session

Dr. Duncan led the conference in a song service. Brother Kent read from 1 Peter 1:1 and brought a very helpful and illuminating devotional message on the things which the Apostle calls precious. Following several short prayers from the audience, Brother Kent led the conference in prayer.

The Duncan Male Quartette were enthusiastically received by the conference. The quartette was composed of four sons of Rev. Duncan, founder of the Oak Hill church.

Rev. Kent introduced the next feature of the program which was the Moderator's address. Rev. Miller first spoke in retrospect of the passing of Brethren Shaver, Leedy, Koontz, Lyon and Hall.

As a text for his address the Moderator used "Put on thy Strength, O Zion." He applied the words to the Brethren church.

With an enthusiasm which was contagious he pointed out that nothing can be accomplished by emphasizing our weaknesses. In

the might and power of the Spirit of God we can achieve. Therefore,

1. Be loyal to the Bible. You can't live it unless you know it. Put truth into action in intelligent living.

2. Be loyal to the church. Remember, you are serving God and don't get cold feet because of what some individual may say about you. Organizations may come and organizations may go but the church goes on forever—the gates of Hell shall not prevail against it.

3. In Unity There is Strength.—One in faith, hope, and doctrine. Only way we can go to victory is in the strength and glory of God. The church started with eleven discouraged disciples. Later they were called "they who have turned the world upside down." We have the same job. Let's be satisfied but try to improve constantly.

The message was fittingly followed by "Nearer the Cross." The session closed with assignment of homes to delegates by Rev. Ankrum. Dr. Teeter pronounced the benediction.

### Wednesday Morning

The session opened with H. E. Eppley leading the congregation in singing, "Tell Me the Old, Old, Story." After prayer the program of the Sunday school hour was begun.

Brother J. A. McKinney of Oak Hill, spoke on "The Sunday School as a Social Center."

John F. Locke spoke in "The Sunday School as a Moulder of Character."

Comments were made by Brother Dooley and Dr. Laughlin.

### The Preachers' Hour

Following the singing of "Where He Leads Me I will Follow," a paper by John W. Thompson was read by the secretary. The subject was "Caring for the Weaker Churches."

Brother W. S. Baker spoke on the subject, "Are We Sufficiently Evangelistic?" He called attention to the fact that the Gospel message must be carried and that we must not neglect evangelism.

Drs. Teeter and Shaver spoke discussing the topic.

### The Mission Hour

Dr. Carpenter had charge of this hour. The Mission Board's report was the best in years. A report on the Winchester church was made and Brother Dooley commented on the church.

Brother Ankrum spoke on "The Why of Missions." He took Acts 1:8 as a basis of his remarks, "Ye shall be my Witnesses." He stressed the necessity of building at home in order to go to those far distant. He closed the address with a strong appeal for foreign missions.

Dr. Carpenter spoke on "What Next?" His answer was Livingstone's, "Anywhere, provided it be Forward." He said too many have no religion to export. We can not feed others if we starve ourselves. The women of America spend more each year for cosmetics than the church spends for missions and the men of America spend more for tobacco annually than the church has spent for missions in 18 centuries.

Brother Baker dismissed the session with prayer.

### Afternoon Session

After being led by Brother J. A. Duncan and a season of prayer the Conference Business session was begun by a report from the Credentials Committee. The Secretary read the minutes and the session continued. Brethren E. L. Miller and J. M. Tombaugh were re-elected to the Mission Board.

The Committee on Time and Place reported an invitation from Mt. Olive and the invitation was accepted.

Brethren Ankrum, Copp and Tombaugh were elected to the Ministerial Aid Board.

Brethren Ankrum and Miller were elected as National Executive Committeemen.

The District Executive Committee was constituted as follows: Brethren Miller, Locke, Chambers, Carpenter and Dr. Shaver.

Dr. Shaver was re-elected to the Board of Trustees of Ashland College.

A most praiseworthy proposition was presented by Brother Dooley. (The substance of this paper will be presented in the Evangelist at a later time). A motion to the effect that the conference unqualifiedly endorse and emphatically recommend Brother Dooley's communication to the National Conference at Winona Lake, Indiana this year, was made and passed unanimously.

After a hymn, "More About Jesus," the conference heard John F. Locke on "Traveling in the Land of the Book."

The session was adjourned and the Woman's Missionary Society began its session.

#### Evening Session

After singing "To the Work," led by Brother Eppley and prayer by Dr. Shaver, Mrs. J. R. Laughlin spoke on "My Ideal Church." Some of the features of such a church were: Regular attendance, proper attitude in worship, educated in giving, without factions or divisions but gentle in judgments with the fruits of the Spirit manifested, a desire on the part of all to be used without an ambition to be conspicuous.

A paper on "The Church and Education" by L. H. Brumbaugh, was read by the Secretary.

Dr. Bell spoke as the representative of the College, telling of the needs of the College and its place in the church's life.

The Duncan Quartette again favored the conference with several highly appreciated selections.

Dr. R. R. Teeter, representing the Brethren Publishing interests spoke next. His address was full of delightful wit. He drove home the fact of the close relationships of all the institutions of the church. A very striking fact given by him was that in the Southeastern District with almost 3,080 church members only 354 copies of the Evangelist go into Brethren homes and of these 354 copies the four larger churches take a large percentage, leaving some churches with few Evangelist reading homes. The church paper should go on the church budget and go into every home.

Rev. Ankrum pronounced the benediction and so closed a big day of a good conference.

#### Thursday Morning

The devotional period was led by Brother Kent and Brother Miller.

The Statistician's report was accepted. Attention was called to the importance of correctly filled statistical blanks and prompt attention to these matters. The Ministerial Examining Board was elected: Dr. J. M. Tombaugh, Dr. G. C. Carpenter, G. A. Copp. The Resolutions Committee reported as follows:

#### Resolutions

"By the delegates of the churches of the Southeastern District of the Brethren Fraternity assembled at Oak Hill, West Virginia, in their forty-second annual conference, Be it resolved:

1. That we thank our Heavenly Father for his love and mercy bestowed upon us

throughout the year in keeping and prospering us and in bringing us together in an other conference which has been outstanding on account of the prevailing peace and harmony.

2. That we re-affirm our faith in the Bible as the only authoritative word of God "once for all delivered unto the saints."

3. That we re-affirm "The Message of the Brethren Ministry" as adopted by the ministers of the church and urge that it be more frequently preached in our churches.

4. That we are grateful for the progress of the College, Old Folks' Home, and Brethren Publishing Company and pray for their continued success and an enlarging of their fields of usefulness and pledge our loyal support to each.

5. That we place ourselves on record as favoring any effort put forth to enforce and promote temperance and to help in the enforcement and promotion as much as is within our abilities and opportunities.

6. That since the early church was evangelistic and the work and teaching of the Master were the same, we strive to make the churches of this district more evangelistic in their efforts to reach and save the lost.

7. That we commend the Mission Board for the work it has done and pray that its future efforts may be enlarged and crowned with even greater success.

8. That we approve and endorse and encourage the work of the Christian Endeavor, the Sunday school and the Sisterhood of Mary and Martha for and among our young people and that we strive to encourage them and assist in their further promotion.

9. That the work of the W. M. S. be commended and encouraged by giving our hearty cooperation and assistance.

10. That our appreciation of the invitation of the Oak Hill church and the splendid manner in which they have cared for us in their homes and in the dining room and thereby made our visit among them both pleasant and profitable is hereby expressed.

11. That we congratulate the members of the Oak Hill church for their success in the erection of a splendid new church home and express our appreciation of sharing its comforts during this conference.

12. That we extend our good wishes to the town of Oak Hill for its welcome to us through its mayor, Mr. Hill and wish for it continued prosperity.

13. That the work of the officers of the conference and all who have had or will yet have a part in making this conference program possible be approved and our appreciation hereby shown.

14. That the approval of these resolutions be expressed by standing and singing together, "Praise God from whom all Blessings Flow."

Signed:

H. E. EPPLEY,  
DR. MARY A. LAUGHLIN,  
MRS. A. C. MUNCH.

The Credential Committee reported 10 ministerial delegates and 53 lay delegates as its final report.

A motion was made by Brother Ankrum that the District Mission Board make an investigation of the Covington, Virginia situation and report at Winona and to the conference at Mt. Olive next year. The motion was carried without a dissenting voice.

Dr. Bell spoke of our non-resident members. He said we had lost almost as many as we now have in church.

Brother Ankrum then spoke on the "Truth

about Evolution." With good humor the speaker pointed out some of the gaps and absurdities in the theory.

#### Departmental Conferences

The W. M. S. was led in its conference by Mrs. Simpson, the ministers and laymen by the Moderator.

Brother Kent spoke on "We Would See Jesus," a splendid address in every respect.

Dr. Carpenter spoke on "The Preacher I Ought to Be." While we are not perfect, we have a perfect example to follow. The preacher ought to be:

1. A Man. 2. A spreader of the Word. 3. A shepherd. 4. A minister, not ministered unto. 5. A tither. 6. A student. 7. Filled with the Spirit of Christ.

Discussion of the addresses followed, Brother J. A. Duncan, Brother T. G. Locke, Dr. Bell, Brother Ankrum and Dr. Duncan participating.

The session closed with singing "My Savior First of All" and was dismissed by Dr. Carpenter.

#### Thursday Afternoon—Young People's

##### Session

The devotions were conducted by Miss Carter of Lost Creek, Kentucky, who brought a very helpful message on the Scripture lesson.

Rev. E. L. Miller spoke on "Using the Young Folks in the Church."

A paper by Brother Preston Campbell of Washington was read. The subject was, "What Would Young People Like to Do?" The paper was read by Miss Lelia Alexandria.

Miss Frances Brumbaugh read a paper on "Jesus Our Example."

Miss Catherine Bowersox of Linwood, Maryland gave a reading, stressing world peace.

The meeting was closed by singing, "We are Marching to Zion."

Brother Eppley led the social hour in the church basement.

#### Closing Session

Rev. Ankrum conducted the devotions and afterward introduced the Duncan Male Quartette. Their number was, "We Shall Know Each Other Better when the Mists Have Cleared Away."

Brother and Sister Eppley sang as a duet, "Waiting at the Heart's Door."

A trio composed of three of Oak Hill's colored men delighted the audience with "Let the Church Roll On," "I'll Go with Him Through the Garden" and "Try it On." The numbers were received with utmost appreciation and raptured interest.

#### "Some Signs of Nobleness"

"These were more noble in that they received the Word with readiness of mind" was Brother Eppley's text for the subject, "Some Signs of Nobleness"

Quench the thirst of your souls on the water of life daily." "If you lack a Christian experience open up your mind and search the Scriptures." The sermon was a fitting message for the occasion.

After the singing of "Blest Be the Tie that Binds," the Lord's Prayer was repeated in unison and Brother Eppley pronounced the benediction.

There was no anticlimax to the conference. The last session was as well attended as the previous evening sessions. The forty second annual conference was from start to finish a happy one, a Spiritually uplifting one and an inspiring one.

JOHN F. LOCKE, Secretary.

## Conference Program

(Continued from page 2)

### 3. S. M. M. Session.

Speakers: Dr. J. C. Beal, Prof. Anspach, Miss Mary Emmert.

9:00-10:00 GENERAL CONFERENCE BUSINESS SESSION.  
Reports, Unfinished Business, New Business.

10:00-11:00 HOME MISSIONS SESSION.

Report of Secretary. W. A. Gearhart.  
Report of Kentucky Committee. Freeman Ankrum.  
Outlook for the Future. H. F. Stuckman.

11:00-12:00 BIBLE LECTURE HOUR.

Prayer. R. Paul Miller.  
Lecture, The Absurdities and Collapse of Evolution.  
Dr. A. I. Brown.

### Afternoon

1:00-1:30 W. M. S. MISSION STUDY CLASS.

Mrs. A. D. Cashman, Leader.

2:00-3:00 NATIONAL SUNDAY SCHOOL SESSION.

Recognition. O. C. Starn.

Address. A. D. Gnagey.

Address. Prof. R. R. Haun.

3:30-5:00 W. M. S. GENERAL SESSION.

Devotional Series, The Need for Devotions.  
Prof. Anspach.

Feast of Ingathering. Mrs. N. G. Kimmel.

Missionary Pageant, The Pill Bottle.

Warsaw W. M. S., Mrs. Saylor, Directress.

### Evening

6:15 S. M. M. VESPER SERVICE. Gladys Spice, Leader.

7:15-7:30 Inspirational Song Service.

7:30-8:00 Devotional Bible Study. Prof. M. A. Stuckey.

8:00 Sermon, The Quest of Life. O. C. Starn.

## FRIDAY, AUGUST 30

### Morning

6:30-7:15 MORNING PRAYERS.

Devotional Subject, Our Educational Institutions—  
College and Publishing House. L. V. King, Leader.

8:00-9:00 AUXILIARY ORGANIZATIONS.

1. Ministerium.

Devotions. N. V. Leatherman.

Open Forum on Pastoral Problems.

Led by C. H. Ashman.

2. Laymen's Session.

Devotions. M. P. Eglin.

Music.

Address, Great Laymen and Laywomen of Modern Times. Dr. Martin Shively.

3. W. M. S. Business Session.

Song and Prayer.

Presentation of Budget. Mrs. Mary C. Wenger.  
Recommendations and Round Table Discussion.

4. S. M. M. Session.

Speakers: Dr. Beal and Miss Lyda Carter.

10:10-10:50 SERVICE FOR \$5,000 FUND.

9:00-10:00 GENERAL CONFERENCE BUSINESS SESSION.

Reports, Unfinished Business, New Business.

10:00-11:00 EVANGELISTIC AND BIBLE STUDY LEAGUE.

Familiar Revival Hymn.

Devotions. F. G. Coleman.

Reports of League Officers.

Address. Dr. J. C. Beal.

Address. R. Paul Miller.

11:00-12:00 BIBLE LECTURE HOUR.

Prayer. A. J. McClain.

Lecture, Christianity at the Crossroads.

Dr. A. I. Brown.

### Afternoon

1:00-1:30 W. M. S. MISSION STUDY CLASS.

Mrs. A. D. Cashman, Leader.

2:00-2:30 ASHLAND COLLEGE SESSION.

Devotions.

Address, The Relation of College to Church.

Dr. W. S. Bell.

Address, The Functions of a Theological Seminary.

Prof. M. A. Stuckey.

3:30-5:00 W. M. S. GENERAL SESSION.

Devotional Series, Devotions in the Home.

Prof. C. L. Anspach

Unfinished Business.

Round Table Discussion.

Installation of Officers. Dean Miller.

Lecture, The Indians of India. Miss Mary Bricker.

### Evening

6:15 S. M. M. VESPER SERVICE. Mildred Long, Leader.

7:15-7:30 INSPIRATIONAL SONG SERVICE.

7:30-8:00 Some Social Problems and How Education can Help Them. Prof. J. R. Schutz.

How Ashland College is Related to the Present Educational Situation. Dr. E. E. Jacobs.

## SATURDAY, AUGUST 31

### Morning

6:15-7:30 MORNING PRAYERS.

Devotional Subject, Our Foreign Missions.

Prof. A. L. DeLozier, Leader.

8:00-9:00 AUXILIARY ORGANIZATIONS.

1. Ministerium.

Unfinished Business.

Memorials.

2. S. M. M. Session.

Speakers: J. C. Beal, C. M. Sheldon, R. P. Miller.

9:00-10:00 FINAL CONFERENCE BUSINESS SESSION.

All Unfinished Business, New Business.

10:00-11:00 FOREIGN MISSION SESSION.

In Charge of the Foreign Board.

11:00-12:00 BIBLE LECTURE HOUR.

Prayer. Dr. J. Allen Miller.

Bible Lecture, Jonah and the Whale: Noah's Ark and the Flood. Dr. A. I. Brown.

### Afternoon

2:00-3:30 FOREIGN MISSION SESSION.

Devotions.

Program in Charge of the Board with Reports by Board Members and Furloughed Missionaries.

6:15 S. M. M. VESPER SERVICE. Rose Snyder, Leader.

7:15-7:30 INSPIRATIONAL SONG SERVICE.

7:30-8:00 DEVOTIONAL BIBLE STUDY. W. E. Ronk.

8:00 SERMON, Jesus Christ—The God of History.  
Alva J. McClain.

## SUNDAY, SEPTEMBER 1

### Morning

6:30-7:30 MORNING PRAYERS.

Devotional Subject, The Unity of the Brethren,  
John 17. W. C. Benshoff, Leader.

8:00-8:45 TEACHER'S MEETING.

Dr. J. Allen Miller, Instructor.

9:30-10:45 SUNDAY SCHOOL SESSION.

Prof. M. A. Stuckey in Charge.

10:45-12:00 MORNING WORSHIP. Foreign Mission Sermon,  
Our Task and Our Responsibility.

Dr. Charles A. Bame.

### Afternoon

2:00-2:30 INSPIRATIONAL AND BIBLE LECTURE HOUR.

Bible Lecture, The Signs of the Times.

Dr. A. I. Brown.

### Evening

6:30-7:25 CHRISTIAN ENDEAVOR SOCIETIES.

Young People's Society. Conard Sandy, Leader.

Intermediates. Mrs. Joyce Saylor in Charge.

Juniors. Mrs. H. W. Koontz in Charge.

7:30-8:00 INSPIRATIONAL SONG SERVICE.

Devotions. W. I. Duker.

Closing Sermon. N. V. Leatherman.

All Conference Music is in Charge of Dr. Charles A. Bame.

Members of the Executive Committee

A. V. Kimmel, Chairman; E. L. Miller, Secretary; Freeman Ankrum, Charles A. Bame, Dyoll Belote, R. Paul Miller, Geo. E. Cone, L. G. Wood, J. W. Platt, C. C. Grisso, H. F. Stuckman, F. G. Coleman.

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Number 31

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1929

# THE BRETHREN EVANGELIST

## Heart Throbs of Our Church Leaders

XXI. THE CROSS

By N. V. Leatherman

In John 12:32 we read, "And I, if I be lifted up from the earth, will draw all men unto me." In the verse 34 following, we read the response of Christ's audience to these words, "The people answered him, we have heard out of the law that Christ abideth for ever: and how sayest thou, the Son of man must be lifted up? Who is this Son of man?" In Matthew 28:18 we have Christ giving the answer "All power is given unto me in heaven and in earth."

Christ Jesus was lifted up. That cross is to be the drawing power of God. The church is failing today, to hold up Christ, *Crucified*. Churchmen are laying great stress upon the ethics of Jesus. Jesus is revealed to the Orient by many of the Christian missionaries through his ethical teachings. His teachings laid along side those of Mohammed, of Buddha, of Confucius and others. The superiority of Jesus' ethics over the others when recognized is supposed to make Christians of the heathen. One of the prevailing responses in speaking to folks about their relation with God is, "Oh, I



try to live right." But people tried to do that long before Christ was born in Bethlehem or was crucified on Calvary.

Ours is not "the Christ of the Indian Road," or of the "Round Table." Ours is not the Christ of the American Road. He is not the Christ of the Oriental Road, nor of the Occidental Road. Can we get it? Ours is the Christ of "*The Via Dolorosa*." It was the Christ of Calvary that opened the doors of China, of India, of Africa and the islands of the sea where his name has been borne. The message was, come and be one of his disciples. But instead are not the people of the world today guilty of taking Jesus down from his unique place and making him just one of themselves?

People are thinking in terms of religion today. The radio, the magazine, and even the newspaper have turned preacher, to supply this new demand. The Brethren Church has her part in maintaining for Christ the place of the *Cross*. Other bodies and organizations may play with and profane the cross, we dare not. South Bend, Indiana.

## Signs of the Times

by  
Alva J. McClain

### A NEW Era in Human History

Sixty years ago the Pope of Rome, sheared of his temporal power by a united Italy, entered through the bronze doors of the Vatican and became a voluntary prisoner within his own palace as a protest before the world. For sixty years churchmen and politicians tried vainly to solve the Roman question." Historians declared its solution was impossible. Optimistic Protestant leaders dismissed the idea of papal temporal power as a relic of the Dark Ages, and argued that its return to our modern world was unthinkable. But they did not foresee Mussolini, the Dictator.

Today, July 25th, the bronze doors swing open once more, thanks to Mussolini, and the Pope comes forth for the first time in sixty years to take his place among the temporal sovereigns of the world, the ruler of the Vatican State, a tiny principality comprising only a few acres but as absolutely a sovereign state as England or France.

Historians agree that the entrance of the Pope into his self-imposed imprisonment, sixty years ago, marked the end of a distinct historical era. The coming forth of the Pope is an event of no less importance. It is the beginning of a new era. What the new era will bring forth to the world, no man knows. But the student of prophecy will regard the restoration of papal power an ominous sign of the times, a harbinger of the coming night.

But don't forget that the morning cometh. "The Lord is at hand." At his Coming the night shall vanish and the shadows flee away.

### THEOLOGY and Christianity

A writer in the Los Angeles Times argues that the churches should discard theology and adopt Christianity. This is the watchword of the superficial and self-appointed advisors of the church.

One needs to ask but one question to puncture the whole argument—What is Christianity? And the moment they attempt to answer this question they are in the realm of theology. As a matter of fact, most of the men who advise the discarding of "theology" are not really against the idea of theology, as such. They only want to substitute their own little systems of theology for the historic systems held by the churches. Talk to any of them, and you will soon find this to be true.

Theology holds the same relation to Christianity that botany holds to flowers. The man who advocates the discarding of theology ought also, in the interest of consistency, oppose the teaching of botany. The theologians have made mistakes. So have the botanists. The remedy is not to discard theology and botany, but rather to make a more careful study of the two fields out of which these two sciences arise, the field of plant-life and the field of the Scriptures. This is the only intelligent attitude.

### DRESS-REFORM for Men

The investigators are investigating every-

thing. They are now ready to tell us how many pounds of clothing we wear. Garments worn by the average woman weigh one pound and six ounces. The average man wears exactly ten pounds of clothes. This rather startling information has moved a group of prominent men in London to organize a "Men's Dress Reform Party" for the purpose of getting men to discard various articles of attire such as collars, trousers, vests, unnecessary buttons and "ridiculous" pockets. Nothing is being done by the women. They seem to be satisfied with the present situation, as far as they are concerned.

I will admit that sometimes, when the thermometer hovers about the one hundred mark, I envy the women their cool attire. But then again, when winter comes, it makes me shudder to look at some of them.

However comfortable the scant garments of modern woman may be, I doubt whether the men will ever adopt them. We are too conservative. Where is the man who would have the nerve to walk about the streets dressed in a few ounces of silk chiffon?

Nevertheless, it must be admitted that the present fashion in mens' clothing is rather dumb. With all our boasted Occidental superiority, the Chinaman shows more intelligence with his loose silken garments. And he seems able to wear them without any loss of dignity. It would be great if we could adopt such clothing in America, at least in the summer time. But there is little chance. We lack the necessary courage. Hence, we shall go wearing our ten pounds of woolen clothing, heavy shoes and tight collars.

Theoretically, the best solution of the whole dress problem would be the Aristotelian happy medium—The men should take off a few pounds, and the women might put on a few ounces more.

### A Vision and a Question

By Mrs. Mary A. Snyder

One day in the early months of the year 1917 an invalid was resting on his bed in a home situated at the juncture of two valleys, and round about were high hills. His mind was active at the age of three score and twelve. He was a deacon in the church and had been a successful Sunday school teacher and the best fireside Bible teacher of children I ever knew. He had this vision:

The great valleys became a level expanse of green from hill to hill and on over the surface there floated something white, of the size and appearance of a duck. He asked his guide what this object was and received the reply: "This is a bunch of righteousness that has gone up and down these valleys, at the risk of her life, for years teaching others." Then he knew the bunch of righteousness meant his daughter and he asked the result. The guide replied: "All her works are as wood, hay and stubble; they shall be burned up, but she shall be saved, though as by fire." Will some one please explain this vision?

THE EDITOR suggests that possibly the mind of the aged Christian and Bible teacher was weighed down with the two-fold thought that all our righteous works done in the name of Christ avail nothing for our future unless they are of the kind and done with the sincerity and motive that build into life that quality of character and godliness of mind that will abide (as suggested by the statement of Paul to which his mind was directed, I Cor. 3:12), and also the fact that when one has done his utmost of service and

sacrifice for mankind, he has only done his duty as a servant of Jesus Christ. They are the words of our Lord himself as recorded in Luke 17:10, that "when ye have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do."

### A RUSSIAN SOLDIERS' CONVERSION

Some missionaries were conducting a meeting in the Kobryn district. The preaching of one missionary had been continually interrupted by a young man evidently intoxicated. When the next speaker arose, he said, "I am going to read to you the Word of God, but if any one interrupts, I will close the meeting." The audience was surprised at this remark. Many turned and looked with disapproval at the young man. Just then a tall man sprang to his feet and exclaimed to the disturber, "These people are trying to tell the way of salvation and I have come to hear it. If you put your hands on my head, you will find twelve scars. I have killed seven men. If you do not stop interrupting, the same will happen to you as to those seven men."

At these words a great stillness came upon the audience as though the people almost feared to breathe. The man who had just spoken was well known and feared in the community. He had come from Russia where he had been in military service and a leader of troops. The missionary gave his message and the interest was intense. Some were shielding their ears to catch every word.

As the meeting was drawing to a close, the tall man arose again. When speaking before, his face had been red with anger; now he was pale and spoke with difficulty.

"Is this good news also for me?" he asked, burdened with the guilt of murder. "Is there any chance for me to be saved? Can God forgive such a sinner?"

Without being asked, he came forward and knelt down trembling. God dealt with that sinful life and in that meeting he found God. "It saves! It saves!" he said later, meaning the Gospel which he had heard, "I am saved!"

The whole place was stirred on hearing of this murderer's conversion. His turning to God was a most striking evidence of the power of the Gospel of Christ which is the power of God unto salvation to every one that believeth. We are glad to say that he continues faithful in the Christian life.—Russ. and Slav. Mo.

"If we flinch from the plow and the yoke, what would become of us if we faced a cross?"—Sel.

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# THE BRETHREN EVANGELIST

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## Our Christian Courage Put to the Test

The following story, often told, is making the rounds of various church publications just now, and it is worth repeating:

"Sam Davis was a young Confederate soldier, or scout, who was sent by General Braxton Bragg, Confederate general, in November, 1863, on the perilous mission of penetrating, in disguise, the Federal lines in Middle Tennessee and obtaining accurate information of the fortification, numbers and movements of the Federal troops. This he obtained, much of it from a young Federal officer with whom he became friendly, closely connected with General G. M. Dodge's headquarters. Young Davis, in trying to escape out of the lines, was captured and the incriminating papers found tucked under his saddle. Among them were complete maps of the fortifications, possessed only by General Dodge himself and evidently taken from his own files. General Dodge endeavored by every way possible to get Davis to tell him the name of the traitor in his own camp. He told Davis that unless he told him he would surely be court-martialed and hanged as a spy. 'You are doing your duty, General Dodge, and I am doing mine and I will die before I will tell.' He was court-martialed and condemned to be hanged November 27, 1863, but General Dodge admiring his courage, sent one of his own staff to him after he was on the gallows and the rope around his neck and offered him his horse, his side-arms and a free pass to Bragg's army if he would tell. Davis' reply is immortal: 'If I had a thousand lives to live I would lose them all before I would betray my friends or the confidence of my informer.' He turned to the men who were adjusting the rope and said: 'I am ready. Do your duty, men.' His statue is on Capitol hill, General Dodge forty years afterward contributing liberally for its erection."

Such a spirit of courage and devotion to duty is needed in the army of our Lord Jesus Christ today. Nothing is more important to a successful Christian life nor to the advancement of the Kingdom than a high quality of courage. But there is not as much of that virtue abroad among the people of the church as there ought to be, nor yet is there apparent any very widespread desire to possess it. Doubtless there is any number who would be delighted to be termed courageous, but they are not keen about seeking to build that quality into their lives, nor to display a heroic devotion to the church. Some may be indifferent about the matter because of a wrong conception of courage, while others may be unwilling to pay the price of such a possession.

Courage does not necessarily consist in steeling one's heart against all fear, of being able to do some extraordinarily dangerous and difficult thing without a quaver of the voice or a blanch of the face. Dr. Robert E. Speer says, "Courage does not consist in feeling no fear. It consists in conquering the fear that we feel, and in doing what ought to be done without regard to our feelings. . . . The braver man was not the man of fewest fears, but the man who, whatever his fears, would still go straight ahead to his duty." Anna Burnham Bryant gives us these suggestive words, "No finer illustration of moral courage can be imagined than the doing of the necessary thing—the manifest duty of the moment—regardless of one's state of mind toward it." That is courage, the kind of courage that is needed, the kind that will enable one to hold steady in the face of danger or to persevere in monotonous routine.

It is important that we build up within our lives the most genuine and vital sort of courage, for it will be greatly needed and severely put to the test. We shall need such courage to keep ourselves free and apart from the worldliness and carnality of the common life about us. It is easy to conform to this world, to go with the crowd, to do what is the popular thing. But it is hard to stand apart from the crowd, to refuse to do what everybody else is doing because Christian conscience does not sanction it. It goes against our nature to yield to the divine admonition, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (2 Cor. 6:17). But that is the purpose of Christ's giving of himself—namely, "that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:14). And the Apostle Peter declares of us, "But ye are a chosen

generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light" (1 Peter 2:9). We are a separate, a called-out people, and need with boldness to heed the appeal of Paul to "Be not conformed to this world, but . . . transformed by the renewing of your minds" (Rom. 12:2). "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. 8:14).

The Christian should be ready to persevere faithfully in the line of his daily duties of helpfulness toward his fellowmen, regardless of the personal sacrifice and hardship it may involve, and that will require courage. It may not seem very heroic just to do one's duty regularly and conscientiously, but that is the way heroes are made, and their name is by no means legion. A young life-guard protested against being made a hero because he had saved three children and their nurse, at the risk of his own life, saying, "I did my duty, that's all. It's all in the day's work." There was nothing heroic about just doing one's duty, in his opinion. But history gives a different view of it. All the heroism that humanity has cared enough about to record and to remember has been nothing more nor less than duty. Every man has his particular part in the world's work, and he who does his task with exceptional thoroughness is accounted a hero. "To do one's duty is to do enough to merit the stamp of greatness. Nobody ever got that stamp justly by any other method." "Few of us really do our duty," said the Christian Herald a few years ago. "When some man does his duty he becomes conspicuous. He is an exceptional man because he did his duty—that's all. This is precisely the reason he ought to be held up as a model. The man who does his duty and does it as a matter of course, is the highest example of true manhood. From such we have to learn the greatest lesson of life."

It will put courage to the test to attack and lay bare the sins of our day. Few things will call down the popular wrath upon ones' head like engaging in such a mission. Jeremiah the prophet found it so. He drew a terrible picture of the condition of his people, for they had broken every commandment and were guilty of every sin in the catalogue of vice and crime. The kingdom of Judah was on the verge of utter ruin and he told them so plainly. As a result Jeremiah became a very unpopular man. No man can attack the sins of his nation, state or community without becoming extremely unpopular. It has been so through all history. Jeremiah's sensitive nature made it all the harder for him to endure the persecution that was heaped upon him and yet stand firm. But he did it, and that shows his real courage. Some one reported to Napoleon that one of his officers turned pale when ordered to a dangerous duty. "That officer," replied Napoleon, "is one of the bravest in the entire army; he sees most clearly the danger, but will do his duty in spite of it." So it is with many a leader against the social, religious and political ills of our day, though gentle, and sensitive, shrinking in fear from the painful experiences of their labors, they have nevertheless held persistently and earnestly to their task and demonstrated the high quality of courage that was divinely vouchsafed unto them. This is a day when such courage is greatly needed.

It will test our Christian courage to bear witness to the saving grace of Jesus Christ in the face of opposition and ridicule. That is the Christian's highest obligation—that of telling the Gospel story to those who have not received it into their hearts, and it is not always an easy thing to do. True, there is seldom in our own land the persecution to be meted out to those who are faithful enough to go about bearing witness to Christ's saving power, as was done to Peter and John in Jerusalem of old, but there is need of the same sort of boldness that characterized those faithful preachers of the Word. It was the attitude of the apostles more than their words that struck the Jewish leaders with wonder. After

they had been delivered from prison and the officers came upon them and found them preaching again, after having been warned and threatened, instead of seeking to escape they boldly faced them and it was that courage that so strongly impressed their persecutors. That boldness is needed by every disciple of our Lord and that same disposition to tell the wonderful story of Christ. There is no prison and stripes awaiting the missionaries or personal evangelists in our American cities, but there will be sneers and rebuffs and ridicule and discouragement, and in some crowds there will be ostracism and scorn and ugly criticism. There must be courage equal to the occasion.

The courage of Saul of Tarsus as a witness bearer is especially inspiring and challenging. And his courage was based upon the purest of motives—his conviction of the truth of Christianity. Saul could have had no other motive, remarks Sydney Smith, "to sacrifice the consideration in which he was held by his countrymen; to expose himself to ridicule and contempt, to persecution and poverty, to the most extreme and most varied distress. Could the Christians hold out to him any magnificent temptations? Could they buy him by the gorgeous allurements of honor, power and opulence? Alas, what could the Christians give? Begging themselves for life, for bread, for compassion; flying to rocks and to caverns, not to conceal crimes, but to worship that Savior who had just left the earth: what hopes and promises could they hold out to the mercenary talents and venal ambition? The persecuted cannot protect; power is not the gift of poverty; the indigent and the afflicted have nothing to offer but to share their misery." Saul's courage was in the face of determined opposition and fierce persecution, and, as George Whitefield once said, "Opposition never yet did, and never yet will, hurt a sincere convert. Nothing like opposition to make the man of God perfect." We need the courage that is ready to face opposition, that is ready to undertake any challenge in the interest of the Kingdom's welfare, if there be the assurance of God's approval and power. Give us the courage like unto that which gave the martyrs power to face death and enabled the early messengers of the cross to preach with such boldness and conviction as to turn the world upside down with interest.

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## EDITORIAL REVIEW

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Brother E. M. Riddle, pastor of the church at Warsaw, Indiana, writes of a successful Vacation Bible School, which was of a union nature and included Winona and Warsaw churches. The Brethren people were well represented on the faculty and in the student body. Our Warsaw people are looking forward with anticipation of the joys of General Conference again, and they are planning to contribute their part to its success.

We have this week the first installment of the report of the Southern California conference which was held at Long Beach. The secretary, Brother Alan S. Pearce, has given us a very full record of the addresses and other features of the program which contributed to the making of this one of the best, if not the best, conferences this district has had. Brother A. V. Kimmell was re-elected moderator, which fact is evidence of the district's appreciation of his skill in such a capacity.

Dr. C. F. Yoder writes of the very encouraging condition of the mission work in the Argentine. Notwithstanding the cold weather there which slows up the church work, the various mission stations are going forward in a splendid way. In the Sunday schools especially an increase in attendance is being registered. At one station two converts are reported. Three promising young seminary students are getting started in the work. The opportunities of the new fields are very challenging and call for the utmost of support possibly by the churches of the homeland.

Brother Floyd Sibert reports the addition of two new members to the Ellet (Ohio) congregation since dedication. He is being much encouraged and assisted in his work at the Ellet charge during the summer by some of our promising young preachers from Ashland Seminary. They are Brethren Hammers, Uphouse and McDonald, all of the First church of Johnstown, Pennsylvania. Brother Sibert is serving the Rittman church along with his Ellet charge, but the Ellet church has made such progress that it is

ambitious to take charge of their pastor for full time. We are hoping that it may be possible.

From President Jacobs' College news this week we learn that the faculty for next year is complete and that it is an unusually strong one. The fact that it is being built up to such strength is having a very fine impression on the city and county of Ashland. We have never before observed such manifestations of faith in the college as are now evident on the part of the local constituency. That should be encouraging and at the same time challenging to the church to whom the college belongs. Another item worthy of note is the addition of a considerable number of new books to the library, for the number and character of the books in a college library have a bearing on the standard of the school.

General Conference meets at Winona Lake, Indiana, August 26 to September 1. The program was recently published in the Evangelist and everybody on the program is planning to give the conference his very best, no doubt. That will go a long way towards making a successful conference. But the attendance is also a big factor, and that is what the churches must see to. Every church ought to be planning to have its full quota of delegates present, if possible. General Conference is the place to send your local church leaders. It will make them more intelligent, enthusiastic and successful leaders. That is what some of our congregations are lacking,—that informed leadership that is the result of listening to and participating in the proceedings of our conferences. And such churches very often are lagging in loyalty to the general interests of the denomination and lacking in vision and enthusiasm for their local work. Nothing pays better than to have an informed church leadership and one of the most satisfactory and successful ways of securing such a leadership is to send those who are capable of such responsibilities to Conference.

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## EDITORIAL BRIEFS

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They who build their home around the family altar will have no need of the divorce court.

The perfect Man is one who perfectly reveals to man God's purpose and plan for his life.

A nation, no more than an individual, can live fully and well without religion. It is time we were taking this fact more into account in our educational policy.

Paul said, "All things work together for good to them that love God," and Tennyson expressed much the same thought in this well known line, "Through the ages one eternal purpose runs." In other words, God has a purpose in human history, and that purpose is certain to be realized in those who are yielded to his will.

Some one has said, "Open windows will some day conquer the white plague. But are there not other diseases and troubles that would yield to open windows? Indifference, for example, and despair, and suspicion, and unbelief." It will pay us to live more behind the open windows; it served Daniel well.

Hilkiah of old said to Shaphan, "I have found the book." There are many people today to whom the Bible needs to be re-discovered. Indeed, there are many homes in which it is practically a lost book, covered with dust, or with recently read magazines, papers and other books of little or less value. But the law book which Hilkiah found had been lost in the temple. Is it possible that the case has a parallel today, that there are churches in which the Word of God has been lost? There are those who claim that it is so, at least that large portions of the Bible have been lost. If so, the responsibility rests with the pulpit. And the situation is sad when a preacher has lost his Bible, or any part of it. Popular book reviews, the discussion of current topics, biographical dissertations, and the like, are often entertaining and sometimes helpful, but when they are allowed to crowd the book of God's law out of the pulpit, they are working a calamity upon the church.

A man cannot live a good life without really trying.

## The Sin for Which There is No Forgiveness, or the Unpardonable Sin

(A sermon delivered by Rev. C. C. Collins, Pastor, in the First Brethren Church, Mt. Pleasant, Pennsylvania, Sunday evening, March 24th.)

You will find my text in the 5th chapter of John, a part of the 16th verse. "There is a sin unto death, I do not say that ye should pray for it."

Most of the messages presented to the public upon this fearful subject are based upon the story of Esau who sold his birthright (Heb. 12:16). This was a tragedy in the life of Esau, but it was not the sin for which there is no forgiveness in the sense of the sin that I want to present to you. Esau sold his birthright, which was a double portion of his father's inheritance. He never sold his relationship as son, neither did he ever cease to be the brother of Jacob. But he did sell that double portion which belonged to the older son, because in the purpose of God, he had chosen Jacob to be the one through whom the Savior was to come. This possibility being transferred from Esau to Jacob was indeed a great spiritual loss, and Esau finds no place among the characters of faith who are recorded as God's nobility. But always remember that Esau, though he afterward attempted to get his birthright inheritance and sought it with tears, yet found no place of repentance (Heb. 12:17). That is, the mind of God toward Esau and Jacob was unchanged. But this sin for which there is no forgiveness does not deal with such characters as Esau, but a different class altogether.

I was a minister a few years before I ever attempted to speak on the subject of the Unpardonable Sin and who commits it, for the sermons that I had heard had so dissatisfied me that I promised my own heart, I would never attempt to prepare a sermon on this subject until I was confident I had the mind of God. Much prayer and deliberation has been given to this important message. I have had people come to me discouraged and heartbroken believing that they had committed the unpardonable sin. Some have gone so far as to attempt suicide, having been made to feel that there was no hope in this life or in the life to come. But I can truthfully say, friends, I have never met one person who claimed that he had committed the unpardonable sin, that I believe was really guilty of that act. But I do believe I have met many who have committed it and yet do not realize it. If I have any light on this subject, the people who are guilty of this heinous (hateful crime) never believe they are. Let us observe this from the Scripture, as we go on in this message.

### A Sin Unto Death

You will notice that the Book is very clear, and it distinctly tells us there is a sin unto death. What is it? Is this committed by backsliders? No, God says he is married to the backslider, and God says to him, "Though your sins be as scarlet, I will make them white as snow; though they be red like crimson, I shall make them as wool." He invites the backslider to come back home. The 15th chapter of Luke's Gospel describes clearly the attitude and feeling of God's heart toward a back-slidden people. The lost piece of money and the lost sheep were sought for until found. The prodigal son is awakened and he comes to himself, and he says, "How many hired servants of my father have bread enough and to spare, and I perish with hunger! I will arise and go to my father." The lost money was useless until found; the sheep, though a real sheep was useless until brought home; and the prodigal son was a son dead in sin, until he returned and received the father's kiss of forgiveness, and the family fellowship. Oh, brethren, the Scriptures abound with expressions of the great heart of God for

his backslidden children, and though their sins have been infernal, there is boundless forgiveness in the heart of a loving Father for his wondering, lost, sinful children when they return with true repentance.

But this sin for which there is no forgiveness—What is it? Who commits it? The only answer to this question that is satisfactory, is to be found in the Word of God. If you are not willing to accept God's Word, then you had just as well take your own human opinion as mine. For this vital subject is not a matter of human opinion, or of conjecture through man's reasoning, but is settled by the Word of God, which liveth and abideth forever. From the Scriptures we find that those who commit this sin are never **CLASSED WITH SINNERS**. They are devoutly religious; in fact, I fail to find one passage in the Bible that would warrant any one saying that those who commit the unpardonable sin are among the non-professors. "For the Lord came to 'seek and to save that which is lost,' and whosoever calls upon the name of the Lord shall be saved." It matters not where sin hath abounded if Christ is accepted by faith, Grace will overflow. God has made his Son to be ample in this provision that "where sin hath abounded, grace doth much more abound (Rom. 5:20). God hath not left on record that a certain type of sinner could be forgiven and another class could not be forgiven, but the divine arms of God's mercies are stretched out and his voice is given to the uttermost parts of the earth, "that whosoever believeth on him should not perish but have everlasting life" (John 3:16). Yet the Word of God tells us distinctly, "There is a sin unto death, I do not say that ye should pray for it." Now one must know what it is so that he will not waste his time praying for those who have committed it. For it would be useless to pray for one about whom God said, "Let alone." Brothers and sisters, be assured of this one fact, if you can find out who it is that has been given over to believe a lie that they might be damned then you can form a conclusion from the Scriptural teaching that will lead you into truth, so that you need never be misled upon this all important subject.

### Not the Backslider

Shall we now come to the Scripture and see what we can find in the Word of God that will give light on who it is that we should not pray for? We have already found that it is not the unconverted man, who never made any profession of saving faith; nor is it the man who has been born again, and through some weakness of his flesh or some inherited moral depravity that caused him to commit sin and, through discouragement, fail; neglect his church, his prayers; and devotions. No, it is not this class of people, for God has forgiven us without limit, even unto seventy times seven. But who is this character of whom God says, "I do not say that ye should pray for it? What is the sin for which there can be no forgiveness? If you should attempt to waste your groans and devotions on such characters God would say, "Hush, I do not say that ye should pray for it."

In searching my Bible carefully, I find this character is theologically called an apostate. In the Bible the first apostate I find recorded is Cain, the first son of the fallen pair. You will notice in the fourth chapter of Genesis that Cain was the first man that we ever read of who came before Jehovah God to worship, and may I say here that all apostates who commit the sin for which there is

no forgiveness are devoutly religious people. Cain was devoutly religious. He brought of the fruit of the ground an offering unto the Lord (Gen. 4:3). His religion consisted in his ethical ideas. What he had labored to produce was what he brought before Jehovah. God rejected it. His brother Abel had nothing but himself to bring. He had fully grasped God's plan of redemption, that the seed of the woman should bruise the serpent's head. No doubt he knew that God had killed the animals making their blood as a prefigure of the innocent dying to atone for the guilty, and God in type of that sacrifice made coats of skin with which Adam and Eve could cover themselves. This is a clear type of redemption, for the word "atonement" means "covering." So Abel by faith took that covering and offered the blood of the innocent lamb as a testimony to his faith. God in answer to his faith, bore witness to his spirit of his divine acceptance and gave him the first honor on the roll of nobility that is displayed in the eleventh chapter of Hebrews.

### A Religious Man

But to Cain, after he failed, God gave a second invitation to come to the Lord's appointed way. God said to him, "Cain, why art thou wroth? Why is thy countenance fallen? If thou doest well, shalt thou not be accepted? And if thou doest not well, there is a sin offering crouched at thy door, and unto thee shall be his desire and thou shalt rule over him" (Gen. 4:6, 7). This shows clearly that God gave to Cain the revelation of light and the knowledge of his salvation prepare by faith. But, alas! Cain rejected it. Yet, he never ceased to be a religious man. Multiplied thousands of people have come to the light, where God has revealed his Son as the only plan and hope of redemption, and they deliberately, maliciously reject the way of truth. When a man rejects the way of truth, revealed by God himself, he is then open to believe the Devil's lie. Once making his deliberate choice, he is given over to believe that lie and becoming established in that lie, there is no avenue for truth to penetrate him, so God says, "I do not say that ye should pray for it." When man has rejected God's plan of Redemption, after having come to the knowledge of the truth, and has under the full blaze of God's revelation, because of advantage from the human view-point, turned away from the revelation of God's plan, he then becomes a child of the wicked one (John 3:12). He is given over, just as Cain, whom God described as being of that wicked one, and he only becomes such when he has made his final choice against God's divinely revealed plan of redemption.

### Saul an Apostate

May we turn in our Bibles to King Saul, the first king Israel ever had. God chose Saul to be Israel's king, and David describes him as the anointed of the Lord, calling him the Lord's anointed many times. Saul becomes a Prophet (1 Sam. 10:6) "and the Spirit of the Lord will come upon thee and thou shalt prophesy with them and shall be turned into another man." You will find in verse 9 that "God gave him another heart" and in verse 10 you will find, "and the Spirit of God came mightily upon him and he prophesied among them." Now brethren, notice carefully the light that Saul had—the Presence of God with him, which gave him every advantage of divine fellowship, and spiritual communication. But there is one thing I want to mention. Saul was careless in his appreciation of the sacredness of the offering that God had enjoined. We find him out of place in offering the sacrifice (1 Sam. 13:8-14) which was forbidden to anyone except the priest. His next failure we find in 1 Samuel 15:11—"There he is turned back from following." In verse 23

we read, "Because thou rejected the Word of the Lord." In verse 35 "and the Lord repented that he had made Saul king over Israel." Further in 1 Samuel 28:16 we read, "The Lord has departed from thee and has become thine enemy." What an awful picture—not of a backslider, but of one who, like Cain, rejected God's Divine plan and introduced his own practice for sacred worship.

(To be continued)

## Life is Not to Find Out

By H. D. Fry

(Continued from last week)

### Satan is a Minister of Light

Second Corinthians 11:14 reads, "And no marvel, for satan himself is transformed into an angel of light." Disastrous human results have often unveiled the enemy of our souls as a light, a religion, a hope. Always some truth is his covering, and he works preeminently as a spirit of religion, which attracting and blinding many, leads them to their destruction.

In our story the heroine relates that in her trance, "someone was near me," and that she listened to "someone speak to me in thoughts." There is no indication that this strange presence which spoke psychically was God, or Christ the Son. But rather that Opposite One is identified, in that God never condones immorality or injustice—never tells one that "life is to find out." God says, "I give unto them eternal life, and they shall never perish." "I am the way, the truth, and the life." "He that hath the Son hath life," John tells us. Who is this **some one**? Well, there was some one in Eden with Adam and Eve, but it was not God. There was some one who spoke there, and has been luring, tempting, denying, lying to men and women ever since. That **some one** is not a life giver but the death-bringer; not a spiritual Shepherd, but only a religious counselor. Satan is that someone, and his advice is false. He is called a light when the author tells us, "There was a light that led on." Satan is a **light**, but not **THE LIGHT**. And if men are not following closely **THE LIGHT**, a false counterfeit, spurious, fallen luminary will lead them.

Beware the indefinite. For does not Paul say, "If any man preach any other gospel unto you—let him be accursed?" We are to try the spirits to see if they be of God. The indefinite, the compromising, the suavely broad should be avoided. With all reverence we may speak of someone standing behind the shadows bearing all our bitter load, and of someone guiding us home; but Satan transforms himself into a minister of light and becomes someone may be Satan. And to this world, Satan is some—the words of the song, "Beautiful Isle of Somewhere." Anyone can sing it; for it may mean anything. I know where I am going. It is not on the map, but in the Book of God's Word the directions are given so plainly that a child need not go astray. Somewhere may be anywhere: someone may be satan. And to this world, satan is someone, **the one**, the god of this world.

And this satanic light in our story gives us false directions and a false peace. The character undergoing those terrible trials said that one "must plunge into the dark to see light." Has that been your experience? We ask, Why must one experience great sorrow to find life? Why must the shadows of sin, and even the shadows of the valley come over us before we may see light? Who says that in sowing our wild oats we then reap truth and purity? Does light abide in darkness? But I do agree with

this idea, that a man must inquire of the medium and enter that kingdom of darkness before he sees a light—Satan. I do say that a light will guide that one who walks in darkness and knoweth not whither he goeth. We believe that such a theory is a malicious and cunning device to blind folks with a false peace.

Listen to this: "There was a light that led on, men knew it, recognized it, else utter despair would bring their extinction." Satan would extinguish men, and some of Satan's isms teach annihilation. But man's soul is eternal, either unto blessedness or unto punishment. Men recognize their master, a light but to their condemnation; they will not know the Light of the world.

### Mr. Pelley Teaches Spiritism

Why is a trance, a strange psychic convulsion, necessary for a renewal of moral and physical courage? Why must one draw the blinds by day, and sit in darkness by night to listen to the speech of this "someone," unless the author is teaching the reality of the spiritualistic hallucination? Do we not see Satan's counterfeit in the picture of this young mother overcome by grief and heart-break exposing herself to this "someone?" Oh, to be alone with God! To have sweet fellowship with his Son! To commune with the Most High through the Holy Spirit! But to be alone with oneself, apart from Christ, looking for light—look out! Beware looking in darkness for light, lest you find it! How much this description tallies with other experiences pictured by Lodge, Doyle, and others. It is described as, "a warm, beautiful glow, a rich, mellow, voice, a lovely glow that 'gently floated off,' lifted and disappeared."

The Christian's communion with the Unseen is real, actual, practical, yet heavenly—God has written all about it—there is no darkness in him, nor about him—his Presence cannot be duplicated by Satan. Though Satan tries in spiritism to counterfeit God's presence, we are not ignorant of his devices.

### Do the Dead Visit Us?

Our writer has the dying heroine say to a messenger to her daughter, "Tell Evvy I'll do what I can to be near her, to watch over her, to help her with her music." We might overlook the desire of the mother if the author did not conclude his chronicle with, "I knew Ellen Thatcher was as much an auditor in that moment as any who filled those brown pews."

Mr. Pelley may believe that the spirits of the dead wander about through the earth, but the Christian knows better. How about your saved loved ones? In the first place they go to be with Christ, which is far better than the best of joys and victories here. Who would want to leave, or even think of leaving that abode? Where Jesus is, is home to me. Secondly, they enter into rest, their days of sorrow and toil and heartache are over; and to come back to witness such in this life is absurd.

Do the spirits of the unbelieving dead visit our life? Their bodies are in the graves and their souls in hades, awaiting the resurrection and judgment of the wicked. They are not free, because of an impassable gulf, to flit about as birds in search of feeding places. Then, what is the purpose of any statement that is so plainly false and spiritualistic? Obvious enough! If folks may be deluded into thinking their dead relatives are around them, some will desire communication with them, and will seek those places and mediums who profess to give us that communication. As if such characters had power over the dead! As if the witch of Endor possessed the spirit of Samuel, one of God's noblemen! Impossible! When you in the darkened room ask for a loved one, believer or

unbeliever, who is it that answers in a voice resembling the voice of that desired one? Demons. The demons need more business—hence these doctrines of demons spread before the public. These fallen spirits explain the writing on the folded slate, the haunted house of the unbeliever, the voice from darkness. They that walk in the Spirit of Christ need fear none of these.

One feels that he might write volumes on this subject. This age will welcome the false ideas suggested in the story, and such stories will probably increase in number and in spiritist character, but to the child of God, who sober-mindedly seeks the truth of God's word, come floods of truth that sweep away the enemy of our soul. God has spoken and fatalism attracts us not. God has spoken, and the imps that peep and mutter from darkness betray themselves. God does not leave us "to find out" life, but has given us the Gift of Life, and the Holy Spirit to guide us in this pilgrimage part of it. Christ speaks, "Follow me," and though the world, the flesh and the devil make rough the way, we see the footprints of the Son of God ahead. The Way is not unknown, not one "to find out."

May I conclude with these two thoughts? We pass no judgment upon the tragic heroine in the story, but will draw from one of her last statements our testimony. In dying she seems to call back from seeing the next life, "The light is worth the darkness every mile." Providing that that light is the Savior's glory, well said. Let Paul speak to our happy hearts, "The sufferings of this present time are not worthy to be compared to the glory that shall be revealed in us." Truly we shall be satisfied when we awake in his likeness. When the sorrows and sins of earth are blotted out and shall be no more, then shall our praise be perfectly given to the Lamb who washed us from our sins in his own blood, who guarded us from stumbling, and who has presented us with exceeding joy before the presence of his glory.

Then shall one say with the woman of the story, "I conquered?" No indeed! I am not the master of my ship, the captain of my soul. Christ is the Captain of my soul, my Pilot, and his destiny is mine. Thank God! To conquer and control ourselves is indeed virtuous, but to let Christ conquer and control is saving. He said, "Apart from me ye can do nothing." You and I will never climb through difficulties to heaven's rest to say with both relief and pride, "I conquered," but rather will the Christian exclaim, "We are more than conquerors through Christ who loved us—worthy is the Lamb!"

Lanark, Illinois.

## The Two Natures

By R. I. Humbert

"The flesh lusteth against the Spirit and the Spirit against the flesh" (Gal. 5:17). "Walk in the Spirit and ye shall not fulfil the lust of the flesh" (Gal. 5:16).

We see in these verses that a Christian has a real battle going on in his heart; a battle of right against wrong; a battle of the flesh against the Spirit. But there is a promise of victory—to walk in the Spirit is to overcome the flesh. But why this conflict? Only one answer—a Christian has two natures and these natures are at enmity to one another. The carnal mind is enmity against God (Rom. 8:7). "The natural man deceiveth not the things of the Spirit of God for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. 2:14).

Thus we see that the man who is not born again, not only cannot understand the ways of God but he is violently opposed and at enmity with him. No self reformation can help him. That which is born of the flesh is flesh



(John 3:6) and remains such regardless of his morality and good works. But that which is born of the Spirit's spirit. Thus to get the divine nature and have the Holy Spirit dwelling in our bodies, we must be born again.

Every person is ruled either by God or Satan. It is either God that worketh in you (Phil. 2:13), or it is the spirit that now worketh in the children of disobedience (Eph. 2:2). It is up to each individual to choose the master of his life and he that will mortify the deeds of the body through the Spirit shall live (Rom. 8:13).

They that are in Adam are living in a state of enmity to God and cannot understand his ways but when a man turns to Christ and is born again he becomes a new creature (II Cor. 5:17) and receives the divine nature and the Holy Spirit comes and dwells in his body (I Cor. 6:19). But the old nature is not dead, it is very much alive and active. Thus the Christian has two natures and the laws of these two natures are at a constant struggle for supremacy in his life (Rom. 7:23).

The Christian must decide which nature shall dominate in his life—he must feed the one and starve the other, he cannot serve two masters.

The things of the world are formed with the express purpose of appealing to the old nature but a Christian is to love not the world (I John 2:15), and if a church member does love the world the love of the Father is not in him. However, it is possible for a person to have the new nature and yet be a worldly Christian, this is a terrible condition of life.

Thus the first great question is, Am I truly born again? And the second is, How can I put off the old man and put on the new man in Christ Jesus (Eph. 4:22, 24), and do this in actual experience?

Our daily walk is to be in the Spirit so we will not fulfill the lust of the flesh (Gal. 5:16). When we enter this world as a new born babe the first desire is for milk and later we eat meat. So with the new birth, the first thing we should desire is the sincere milk of the Word that we may grow thereby (I Pet. 2:2), and later the strong meat (Heb. 5:14).

How can I grow in the grace and knowledge of our Lord and be fruitful unto every good work? Just one answer—Feed the new nature. The daily newspaper and the general run of magazines contain food for the old nature, and these matters have such a predominance in even Christian homes that we are led to ask the question, Is there no food for the new man? Yes, thank God, there are several good magazines that are put out by men of God. I have one especially in mind that I wish would enter many thousands of homes and replace the worldly magazines of our day. The title of this magazine is "The Christ Life" and is edited by Howard Banks. I sincerely wish that every reader of this article would send \$1.00 at once to the Christ Life magazine, Pittsburgh, Pennsylvania, Cedar and Canal St., N. S.

But some will say that the Bible and such magazines and papers as the Christ Life and Sunday School Times are not interesting to them. What a sad condition—The daily and kindred papers are readily devoured and the old man is "fed up" daily on these things of the world and the new nature has become so weak that it can hardly make its presence known. But if the reader be a sincere Christian and finds himself in such a state he will instantly discard the literature of the old man and read such magazines as the "Christ Life" even though it first it may not be so interesting. As he thus feeds his new nature and beholds with open face as in a glass the glory of the Lord he is changed into the same image from glory to glory even as by the Spirit of the Lord.

Lake Odessa, Michigan.

## SIGNIFICANT NEWS AND VIEWS

### THE COST OF CRIME

Like the cost of war, the cost of crime is hard to estimate. However, Mr. Clark O. Prentiss of the National Crime Commission has summed up the more obvious losses due to crime and is authority for the following figures. Losses through failure, such as fraudulent securities (\$500,000,000), embezzlements (\$150,000,000), forgeries (\$100,000,000), bad checks (\$120,000,000) and fraudulent bankruptcies (\$400,000,000); total \$1,270,000,000. Property losses through burglaries and robberies amount to almost as much. That is, transportation thefts (\$500,000,000), thefts from warehouses (\$525,000,000), thefts from mails (\$10,000,000), and the value of 12,500 murdered persons (\$125,000,000) amount to \$1,160,000,000. The cost of law enforcement and all related legal expenditures is put at \$4,000,000,000. The waste of crime is summarized by Mr. Prentiss under six heads. The earning capacity of 2,000,000 criminals at \$1,500 per year amounts to \$3,000,000,000. Some 500,000 police at \$1,500 per year cost \$750,000,000. Commercialized vice involves a waste of \$628,000,000 per year. The drug traffic and the liquor traffic are each set down as resulting in a waste of \$1,000,000,000 yearly. The value of 12,500 victims of liquor traffic is \$125,000,000. The grand total of all of these sums is \$12,933,000,000. This is certainly a tremendous sum, but probably underestimates rather than overstates the actual situation. Prentiss thinks that his list has barely scratched the surface as regards the cost of crime. If this is true, and it is at least approximately true, the importance of training up a law-abiding citizenry is apparent. It would be eminently worth while if no moral and spiritual values were at stake.—The Gospel Messenger.

### THE MORMONS GO IN FOR SHEEP

Down in the Missouri Ozarks members of the Reorganized Church of Jesus Christ of Latter Day Saints have purchased 12,000 acres of land. There with the town of Independence, Missouri, as headquarters, they have started a large-scale sheep-raising business. The sheep come direct from Mormon-owned herds in the state of Oregon. The present 12,000-acre project is the beginning of an effort to introduce sheep-raising as a major industry in south Missouri.—Christian Herald.

### PLEASURE-RIDING BRINGS GRIEF

A striking illustration of the folly of the prevalent feeling that one has a right to enjoy what a majority of people are enjoying, whether he can afford it or not, is furnished by the case of a young man charged with embezzling \$3,200 of the funds of the bank of which he was an employee. His salary was \$70 a month. He says that he never gambled or drank, but that he must have spent hundreds of dollars a month renting machines in which to take riding the girl to whom he was engaged. They liked to ride around and he had to provide a way to do it. Keeping up with the procession regardless of cost may lead to as serious consequences as gambling or drinking.—The Presbyterian Advance.

### ENGLAND VS. DRY UNITED STATES

According to figures compiled by the Federal Department of Commerce at Washington, on the first day of January dry United States had 24,629,921 motor vehicles of the 32,028,584 motor vehicles in the world. Dry United States had 76.9 per cent of the world's supply of automobiles. In this country there is a passenger car for



every 5-6 persons while the world average is one car for every 70 persons.

How does United States and wet England compare in the number of automobile traffic fatalities? England has 1,128,200 automobiles as against the United States 24,629,921. Last year's traffic fatalities in wet England numbered one to every 118 automobiles as compared with one to every 1,121 automobiles in dry America. Had fatalities in the United States been as numerous comparatively as in England, there would have been a death total here of 209,674 instead of 21,160.

### IT MAKES A DIFFERENCE

We note in a morning paper that a dry agent was shot and possibly mortally wounded in a raid on an "alleged" bootlegging place. The police were searching for a well-known bootlegger whom they knew to be the assailant. The bootlegger had made his escape in an automobile. The dry raider was taken to the hospital. Although it occurred in the same State in which the paper is published, the story is given in a matter-of-fact way in less than one hundred words, and is on an inside page among foreign items and advertisements and matters of minor interest. Suppose the dry agent had shot and mortally wounded the "alleged" bootlegger. Think you the story would have been reduced to one hundred words and been partly hidden among the fill-up stuff on an inside page? More likely it would have been front-page stuff under a "streamer," with a sob account of the poor victim's wife and children, and an undercurrent of doubt as to the man's connection with anything questionable. At any rate, that has been the way of the wet press, and this item is in keeping with general practice.—Religious Telescope.

### HEROES OF PEACE

Men who fall in battle are held up to the admiring gaze of the world as heroes who hazarded their lives to the death for their countries, without particular regard to whether their countries were right or wrong. On the other hand, men giving their lives in the service of humanity are frequently allowed to pass unnoted. These men are entitled to the highest honor, and for this reason this word of praise is given to Dr. Paul A. Lewis, a worker of the Rockefeller Institute for Medical Research, who recently lost his life in a study of yellow fever in Bahia, Brazil. He was a martyr to the attempt to find a more efficient way of preventing the dread disease. This same man helped fight the infantile paralysis epidemic in New York in 1916, and in 1925 he was engaged in a campaign with other distinguished men against tuberculosis. Men who hazard their lives to save life are entitled to higher honors than those engaged in the destruction of life.—The Presbyterian Advance.

### MISSIONARY FRUITAGE IN JAPAN

After sixty years of Christian missionary effort, Japan shows a total of 154,000 Protestant members, and about the same number more when we include adherents of the Greek and Roman communions. This is only a Volstead percentage of the empire's population: one-half of one per cent.

The "Japanese Advertiser," however, contends that these figures do not adequately represent the influence of Christianity in the country; and attributes to Christian influence the improved status of women and the new consciousness of the dignity of service to the weak. The distinctive feature of the Japan missionary enterprise is the vigor of the native churches, which have there taken over their own control to a greater extent than in any other mission field.—The Living Church.

"There must be something of a musician in my heart before I can love music; something of an artist in me before I can appreciate and love art; and something of God in me before I can be the friend of God."—W. W. Weeks, D.D.

## Our Worship Program

Daily Readings and Comments

(Keep with your Bible)

(Keep with your Bible)

Since prayer constitutes so large a part of our devotional life, the suggestions for this week center around the thought of prayer, particularly as found in the eighteenth chapter of Luke.

### MONDAY

**A Duty**—Luke 18:1. A duty performed only as a duty loses much of its rightful reward. Prayer is one of the highest privileges known to man, but it is nevertheless a duty: men OUGHT ALWAYS to pray. The disciples came to Jesus, saying: "Lord, teach us to pray" (read Luke 11:1-13), and he taught them the "Lord's Prayer." Men still need to be taught to pray, not merely how to pray. Lord, teach us to pray!

### TUESDAY

**The Unjust Judge**—Luke 18:2-8. Some think this parable teaches persistency in prayer; we believe in persistent prayer, but the emphasis here is placed rather on the fact that our God is no unjust judge, who must be importuned: he is ever ready to hear the cry of his children, and to give them aid. Increase our faith, O Lord, and may the day never come when such faith shall not be found on the earth!

### WEDNESDAY

**Humility**—Luke 18:9-14. The Pharisee had no thought of communion with God; it was rather a display of his own self-righteousness, formal. Such formal righteousness is of no avail, Jesus taught, showing that a humble confession of unworthiness, such as the Publican's, was the surest way to gain the ear of God. He came to make an offering for sin, and when we acknowledge our need of that offering, he cannot fail to hear. God be merciful to ME a sinner!

### THURSDAY

**As a Little Child**—Luke 18:15-17. Not even the little children were beneath the notice of our God! And we must come into his presence even as trusting children go to a kind father, in faith believing. This does not discount trying to understand the truths he teaches, but it does forbid doubting God's word because we cannot understand it. May we all believe thy word, and follow wherever thou shalt lead, with child-like faith and purity.

### FRIDAY

**Good, or God?**—Luke 18:18-30. The dialogue between Jesus and the rich young ruler, I believe, shows Christ's unwillingness to be worshipped other than as the Son of God. Those who would commune with him must first acknowledge his worth-ship, his Deity; then they must let nothing come between him and them. Jesus did not object to the fact that the young ruler was rich, for his riches could have been a source of blessing to many. He knew that riches stood between the young ruler and his God. There are many things other than riches that stand between God and man today: may we count all things as refuse, if only we may know and commune with HIM.

### SATURDAY

**An Understanding Heart**—Luke 18:31-34. It is hard to understand how the disciples could have failed to understand such plain words; perhaps their preconceived ideas stood in the way. May our hearts ever be open to thy teaching, and may no notions of our own prevent us from hearing and understanding thy voice. Give us an understanding heart!

### SUNDAY

**Definite**—Luke 18:35-43. The blind man called on Jesus for mercy, but failed to state what he wanted. His cry reached the ear of Jesus, but before he healed him he asked the man just what it was he wanted. When he made known his particular need, his prayer was at once granted. Lord, teach us to pray, definitely, persistently, always, humbly, as little children, in faith believing. Amen.—T. C. L.

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## The Bible in Education

By Wilbert W. White, President, The Biblical Seminary in New York

(Continued from last week)

But there is another and still deeper reason why we are to consider the Bible to be the outcome of universal history, the product of universal Providence. No formal narrative of historic events in the various Biblical eras could begin to give an account of the forces and influences which have gone to the making of the Bible. In its innermost essence the Bible is the response of the human spirit to the Spirit of God. While, in its immediate creation and publication, it is the outcome of that unexampled Hebraic sensitiveness to spiritual impressions, which culminates in the world's supreme Teacher, yet, all the way along, the fact runs more deeply and spreads more widely than this exclusive reference to Israel would imply. The Bible represents the essential response of the human spirit to God as it represents the universal message of God to the spirit of man. There is throughout Scripture the deep undertone of universal humanity which is so much more than national consciousness or individual insight. That which is implied but not spoken, taken for granted but not formally enforced in Scripture, are those universal fundamental convictions which are not the exclusive property of Hebrew or Christian but belong to man, as such, made in the image of God. Without such a context and inwrought structure of universal principles, the Bible would be unintelligible. Therefore, the Hebrew priest, prophet, and sage, the Christian apostle and teacher, even the Lord Jesus himself, each in his own order, spoke both for and to universal man taking his stand firmly upon elementary truths acknowledged by all normally constituted men. Such being the case, by every implication of its nature and constitution the Bible is set in the midst of universal history which is its context, essential to the meaning of the text. The Bible cannot be studied apart from history.

Matthew Arnold's fine tribute to the Bible must have a place here. "To the Bible men will return because they cannot do without it; because happiness is our end and aim, and happiness belongs to righteousness, and righteousness is revealed in the Bible. For this simple reason man will return to the Bible just as a man who tried to give up food thinking it was a vain thing and he could do without it, would return to food; or a man who tried to give up sleep, thinking it was a vain thing and he could do without it, would return to sleep."

Time fails to introduce many others who belong to the goodly fellowship of the truly educated, whose tribute to the Christian Scriptures is hearty and large.

Why is it that of our modern education, Woodrow Wilson dared say: "You know that with all our instructing we instruct nobody." Or, President Nielson of Smith College: "We have no educational science, but several educational superstitions." If "the crowning achievement of the educator is the unification of personality," why not

have our students include study into the secret of such unification in the heroes of Hebrew thought and life? What of the crowning personality? Let Judge Thomas M. Cooley, late Professor of American History and Constitutional Law in the University of Michigan answer: "I regard Jesus of Nazareth as having done more to advance civilization and to influence beneficially the history of the world than has any other historical character. The Bible I have been accustomed to look upon not as one book but as many. The teachings of Jesus and his disciples, as given in the New Testament, I think constitute a book more important to the world and more influential in reforming and improving the conditions of mankind than any other."

Whittier may fittingly close this anthology.

We search the world for truth.  
We call the good, the pure, the beautiful,  
From graven stone and written scroll;  
From all old flower fields of the soul;  
And, weary seekers of the best,  
We come back laden from our quest  
To find, that all the sages said  
Is in the Book our mothers read.

—Taken from "Christian Education" December, 1928. Vol. XII. Pages 168 to 177.

## The Prohibition Ladder

(Editor's Note: The material in THE PROHIBITION LADDER is reprinted on this page for the benefit of the Citizenship Superintendents of the various schools of the brotherhood.)

The prohibition movement seems inevitably ever to have been open to the most dastardly and libelous misrepresentation. The climax of untruth, however, has been reached in the multiform and multiplied subtle suggestion that prohibition was "put over."

Any such great moral movement affecting as it does every individual in a score of ways cannot hope to succeed unless it has been deliberately, fairly and honestly won.

The adoption of prohibition nationally was the inevitable result of more than one hundred years of discussing, temporizing and experimenting with the liquor traffic and trying out every method proposed either by its friends or foes. Prohibition—local, state and national—came finally as the only alternative.

The following chronological outline shows just how fast, how slow and how long—prohibition has been developing as the ideal purpose of the Nation in best meeting the evils of intoxicating liquor.

Is the Prohibition Policy a New One?

1645—Connecticut prohibited selling liquor to Indians.

1789—Farmers of Litchfield County, Connecticut, organized to discourage use of spirituous liquor.

1791—First Federal Internal Revenue Liquor Law passed.

1793-4—Pennsylvania Whiskey Distillers rebelled against paying the tax. Congress appropriated \$1,500,000 to enforce the law. Washington sent 2000 soldiers to Pennsylvania for that purpose.

1802—Federal Internal Revenue Liquor Law—re-enacted as a war measure.

1817—The Revenue law of 1813 repealed.

1826—January—The great Lyman Beecher declared that the "National remedy for intemperance" was "the banishment of ardent spirits from the list of lawful articles of commerce, etc."

1826—February 13th, American Temperance Society organized at Boston, followed by many other organizations springing up in widely separated parts of the country.

1832—Dr. Francis Wayland, President of Brown University, Rhode Island, declared for Prohibition, "I think the prohibition of the liquor traffic a fit subject for legislative enactment, and I believe the most happy results would follow such prohibition."

1833—First National Temperance Convention—Philadelphia.

1834—Congress prohibits introduction or sale of spirituous liquor and wine in the Indian country.

1836—Second National Temperance Convention—Saratoga, New York.

1838—Tennessee repeals license laws and prohibits retail of liquors.

1840—The Washingtonian movement swept over the country; started by a drinking club of six members in Baltimore. It is estimated 150,000 men signed the pledge.

1842—Sons of Temperance organized. This is the oldest National Total Abstinence organization in America. It is still an active force.

1844—Grand Division Sons of Temperance of Connecticut organized.

1845—The Templars of Honor and Temperance organized.

1847—Chief Justice Taney of the United States Supreme Court, in rendering a decision stated he saw nothing in the Federal Constitution that would prevent prohibiting the liquor traffic.

1851—The Independent Order of Good Templars organized.

1851—Maine adopted prohibition!

1852—Connecticut adopted prohibition. Repealed in 1872.

1852—Abraham Lincoln joined the Sons of Temperance. Later he campaigned for state prohibition in Illinois.

1851-1855—Sixteen of the thirty-one states had adopted State wide prohibition by legislative enactment.

1857—Sons of Temperance of New York proposed the first state Constitutional Prohibition Amendment.

1860-1870—Prohibition wave receded, leaving only a few dry states.

1861—New York Legislature in both branches voted to submit a state-wide Prohibitory Constitutional Amendment.

1862—New York Senate voted second time, favorably on submitting prohibitory Constitutional Amendment.

1862—Federal Internal Revenue Liquor law passed. Fixed at DEALERS' REQUEST ONE-HALF OF ONE PER CENT. ALCOHOLIC CONTENT, AS A BASIS FOR TAXATION.

1865—Connecticut Temperance Union or-

ganized with Governor William A. Buckingham as President.

1865—National Temperance Society organized at Saratoga Springs with William Earl Dodge, president.

1867—United States Brewers assembled in Chicago, June 5th, declare "that they will sustain no candidate of whatever party, in any election, who is in any way disposed toward the total abstinence cause."

(To be Continued)

## Editor's Select Notes on the Sunday School Lesson

(Lesson for August 18)

### The Return from Captivity

Scripture Lesson—Jer. 29:10-14; Ezra 1:1-11; Psa. 126:1-6.

Printed Text—Ezra 1:1-6; Psa. 126:1-6.

Devotional Reading—Psalm 124.

Golden Text—Jehovah hath done great things for us, whereof we are glad. Psa. 126:3.

#### The Policy of Cyrus

The Political Policy of Cyrus was exactly the opposite of that of Nebuchadnezzar and his successors. Their plan had been to deport the leading people of the nations they had conquered away from their homes, where they might have been conspirators against their captors, into the Babylonian Empire, where they could be absorbed into that nation, or at least be rendered harmless. Cyrus, under changed conditions and with wider political experience, reversed all this. Not only Jews, but many other peoples who had been forced to settle on foreign soil, were permitted to return to their own countries, taking their gods with them. "I assembled all those nations, and I caused them to go back to their native countries," writes Cyrus on his cylinder, now in the British Museum. The Jews came under this general permission.

#### The Return

"If we may trust later traditions, the setting out of the 'Captivity' for Palestine was joyous in the extreme. (Read Psalm 126.) An escort of one thousand cavalry accompanied them for protection against the desert Arabs, then, as now, given to plunder, and they started to the music of tabrets and flutes (Esdra 5:2)." The few rich among them indulged in the luxury of horses or of mules. The aged, the children and the delicate women rode on camels. Ten leaders, under Zerubabel and Jeshua, twelve in all, perhaps in touching allusion to the original number of the tribes, marshaled the host in as many divisions. Even the rank and file were descended from the flower of the nation. "The burst of joy was such as has no parallel in the sacred volume; it is, indeed, the Revival, the Second Birth, the Second Exodus of the nation."

#### The 126th Psalm

Sowing in tears and reaping in joy. "They that sow in tears" is not only Oriental imagery, but literal fact. "Many things might conspire to send the Eastern husbandman to his field in tears. Sometimes the supply of grain is so scanty that to use it for sowing is almost to take the bread out of the children's mouths. Often there is very much to make the Eastern farmers' seed-time a time of sorrow and weariness and danger. He might have to go six or seven miles from his village to his field, and thus so much nearer the desert border, from which a robber band could easily make him their prey, or take his life, and carry off

the seed on which the life of his household depended."

The whole of our earthly life is a sowing time, often at times a sowing in tears. But it is a sowing time for eternal life in heaven, a discipline to prepare for immortality.

Shall reap in joy. The valleys stand thick with grain. "There are no tears now, but only the shouting and the happy faces of the reapers and the joy of the harvest home."

The sowing in tears ever precedes the reaping in joy. This is true of education, of our school days, before we can reap the glories of literature, the hard practice and long study before one can produce and perfectly enjoy the most heavenly music; the struggle of life before success can be won.

#### Lessons Learned from the Exile

It was impossible for the Jews to return and the kingdom to be restored till they had renounced the sins which brought them into captivity, and had learned the lessons the exile was intended to teach. (1) The power and charm of idolatry were destroyed. The Jews were never led into idolatry again. (2) They were taught to set a new value on spiritual religion filling all the forms of worship. (3) They were also taught, by their absence, the value and necessity of religious institutions, of the means of worship, of the Sabbath day. (4) It led to renewed study of the sacred Scriptures. The exile was the period in which the guardianship, transcription and study of the written Scriptures became the special care of a distinct class, afterwards famous as the great order of the Scribes. It led, also, to the establishment of the synagogue for social worship and reading of the Scriptures, with its accompanying schools. To this period and that of the return belongs the authorship of some of the noblest and highest religious literature. (5) The exile brought together the representatives of the divided kingdom, and made one nation where there had been two, welding the twelve tribes together like iron in a furnace. (6) Contact with the great world extended the views and enlarged the sympathies of the nation. They came in contact with new ideas, a new literature, a new language. They could not live so exclusively as in Palestine, but each individual met the individuals of other nations. (7) This period was one of sifting the people for the renovation of the nation.

#### Advantages of this Method of Return

1. Since it was entirely voluntary, it became a method of sifting out the best men for the purpose. Nebuchadnezzar had sifted the nation when he carried to Babylon the most vigorous and valorous men, whom it

would have been dangerous to leave behind. Now comes a second sifting; for naturally the most religious, zealous, patriotic and vigorous persons would choose to go.

2. A great many of the best and strongest remained in Babylon for various reasons. But these were made better by the action of the volunteers, by giving largely to aid them, by a new interest in their native land, by a revived faith in the goodness and love of the God of their fathers.

3. "The captivity served as a missionary scheme to spread the knowledge of God over the world." It was an aid in preparing the world for the coming of the Lord Jesus Christ, and for the spread of the gospel by the apostles.—Taken from Illustrated Quarterly.

#### Golden Text Illustrated—Psalm 126:3

See, here is the lark caught in the net—its foot is tangled in the cord. Twist and struggle and flutter as it may, it cannot rise; its very efforts only makes it more hopelessly fixed. There far above it stretches the fair blue heaven, and it spreads its wings and longs to soar. From the grove there is the music of the happy birds that delight in their freedom; but it can only utter a dreary note of distress. Now there comes one who sees it and with tender pity hastens to its rescue. He folds the bird gently within his hand, and then with skillful fingers disentangles and untwists the net and the poor captive is loosed from the snare. "Foolish bird," said he, "thou shouldst be more careful." And then he opens his hand. At once it flies far into the heavens, and now, sure of its safety, it sings as it soars, as if its passionate gladness and gratitude can find no sufficient outlet.

How often is it so with us! We, too, are caught in the snare of the fowler—little things that tie and hold us to the earth. The desires go out after God; but we linger far below. We hear the joy of others who dwell in the light of his countenance; but we are threatened with evil and filled with fear. Some foolish over-eagerness, some depression of mind or body, some neglect, some unwatchfulness, some illwind has caught us and holds us down. O, blessed be that gracious Lord, whose quick eye seeth our need; who stoopeth so low to loose us from the snare; whose tender patience and ready skill do set us free once more, so that we soar and sing again far up in the light at heaven's very gate. "He restoreth my soul!" "Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken and we are escaped." Ps. 124:7.—Mark Gay Pearce.

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CHRISTIAN ENDEAVOR AT WORK



Young People's and Junior Topics in THE ANGELUS

GLADYS M. SPICE,  
General Secretary  
and  
Treasurer

2301 13th St., N. E.,  
Canton, Ohio

#### DO YOU KNOW YOUR BIBLE?

##### A Bible Test for Juniors

(Answers will be found in next month's issue.)

1. Who lived at Bethany?
2. Where do we read, "God is no spectator of persons"?
3. Who took no oil in their lamps?
4. Who was so hungry that he was glad to get husks to eat?

5. What was the name of Moses' wife?
6. How old was Moses when he died?
7. Why was Adam's wife called Eve?
8. Who was Lydia and where did she live?

9. Quote in full the sentence, "Heaven and earth shall pass away, but . . ."

10. What were the names of the father and mother of John the Baptist?—Junior C. E. World.

## THRILLS

Getting a thrill is a very popular expression today—always looking for something exciting. Did you ever stop to think of the thrills a Christian life affords? There are the thrills of Christian friendship, freedom, hope, service and many others. There is no greater, truer friend than Jesus. We find the truest human friends among our Christian associates. There is no greater freedom than that which Christianity affords. Just to know that a great burden has been lifted and paid, is the greatest satisfaction. Then the hope there is for all Christians, the expectation of greater and better things, keeps us striving in all our undertakings, toward the goal which we hope to obtain. Service—what joy there is in service, knowing we are working for the Master! The greatest glory will be found in service. The thrill of service can be experienced nowhere, better than in our Christian Endeavor Society. Filling your office to the best of your ability, helping the leader, though your part may be small, writing an article for your paper, telling someone the salvation story, winning a new Christian Endeavor member, all afford a thrill which you may not have realized, nor yet appreciated, but once experienced, you will never regret. —Lulu Ginglesberger in "The Spirit of Christian Endeavor," the Cambria County Uniteds' Bulletin.

## ORDERED OVER

It is said that one day during President Roosevelt's administration the present Secretary of State, who was then plain Mr. Stimson, was indulging in horseback riding

in Rock Creek Park, Washington. Suddenly he saw on the other side of the creek, also mounted, the President and Secretary of War Root. "Come on over," Root called. The rains had swollen the creek to a raging torrent, at which Mr. Stimson looked with some dismay. Then Root straightened up in his saddle and called fiercely: "Sergeant Stimson!"—Mr. Stimson was indeed sergeant in a National Guard cavalry troop—"the President of the United States through the Secretary of War, orders you to report immediately." Thereupon Mr. Stimson at once sent his horse into the creek and managed to struggle across it and stop in front of Roosevelt. Said the President, "I didn't think you would be so foolish, but I'm delighted."

It would be a good thing for us if, whenever we find ourselves confronting any difficulty which we ought to surmount, we realized that our Commander is on the other side bidding us to come over to him. No torrent, under such circumstances, would prove any hindrance to a true spirit.—A. R. Wells in C. E. World.

## COME AND WORSHIP

When a man can willingly forego even the outward services of religion, and stay away from the House of God, and let the season of devotion and communion pass by without a thought of regret, his faith and love must be at low ebb, if indeed they have not altogether dried up and blown away. A living plant seeks water; a living soul longs for the refreshment of the sanctuary.—Henry van Dyke.

Send Foreign Mission Funds to  
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1925 East 5th St.  
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## MISSIONS

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WILLIAM A. GEARHART  
Home Missionary Secretary  
1101 American Savings Bldg.,  
Dayton, Ohio

## Black Treasure

## The Earliest Prohibition Ruler in the World

Basil Mathews has made a name for himself by his writings on Africa, and "Black Treasure," his book, while not large in size, carries a thrilling and gripping message. It is thoroughly up to date in its missionary presentation, full of incidents and of heart interest. The following is a story that has timely value, showing, as it does, that even black chiefs can find no way of dealing with the liquor evil in Africa except by absolute and stern prohibition. Mr. Mathews writes:

"A villainous kind of brandy called 'cape smoke,' blended of grape-spirit and tobacco-juice, was made in South Africa by white men. It was not only sold to the Africans with horrible effects, but white farmers even paid wages in it, and defended themselves by saying, 'It helps to kill the natives off and keep their numbers down.' This drink drove men mad. It was a disgusting, disgraceful form of exploitation and murder—more detestable in some ways than slavery, because it was cloaked in hypocrisy and pretence. Khama made up his mind to fight the poison. He knew it was to be the greatest fight of his life, for on all sides of Africa the white man had made enormous fortunes by trading spirits with Africans.

"White men began to bring this brandy

into Khama's country. Khama told them one by one that he would not have it sold to his people nor given to his brother. They took little notice. So at the New Year (1873) he called the white men all together, twenty-one of them, and said: "I have made a law that no man shall bring brandy into this country or sell it in this town. All brandy found will be destroyed. I shall fine its owner and I shall expel him from my country."

"But," said one, 'when I want to have a drink, may I not do so?'

"I do not want to interfere with your personal habits," he replied, 'but when you let my people have it, I shall punish you.'

"That very week-end several of the white traders got wildly drunk. They started fighting one another. Khama strode down to the place. The men lay senseless on the floor, their shirts stained with blood. Khama turned for counsel to the home of his friend, the white man whom he trusted, Mr. Hepburn, the missionary. Mr. Hepburn was ill in bed with fever, but he rose to go down to see for himself. When he got there, he felt sick with very shame and fury that his own white brother men should make worse than beasts of themselves.

"I will clear them out of my land," said

Khama.

"He called the traders together on the Monday in his kgotla (the chief's enclosure). When the white men were before him, Khama spoke to them. These are the words written down that day by Mr. Hepburn, who heard them:

"You think you can despise my laws because I am a black man. Well, I am black, but I am chief of my own country . . . and I shall maintain the laws you insult and despise.' Then he named the white men one by one and gave his sentence:

"You and you and you and you, take everything you have, strip the corrugated iron off the roofs, gather all your possessions, and go. More, if there is any other white man here who does not like my laws, let him go too. You ought to be ashamed of yourselves. I am trying to lead my people according to the word of God, which we have received from you white people, and you show us an example of wickedness. You know that some of my brothers have learned to like drink, and you tempt them with it. I make an end of it today. Go! Take your cattle, leave my town, and never come back.'

"There was dead silence. It spelt ruin to some of them. The chief rose and went to his house. A few of them followed him.

"Have pity on us, Khama, they said.

"Pity! Pity!" he cried. 'I had pity on you. I warned you. But you despised me. Now I will have pity—but for my own people.'

"I have grown up in this land," said one. 'We are old friends.'

"What," cried Khama, 'you dare say that? You who made a promise to me, and then brought casks of drink to the river and smuggled them into the country? You say you are my friend? You are my worst enemy. Go!'

"So he drove away the men who had poisoned his land; and later the British government, when it made a protectorate over all his land, agreed to the same law against drink that Khama had made. Khama, the earliest prohibition ruler in the world, carried his law with a lone, courageous, steel-willed grip, for conscience' sake and for love of his people, whom he regarded as his children."

## ARGENTINA, SOUTH AMERICA

The month of June this year was cold and dry. Many people are suffering from chilblains on their hands as well as their feet. In church work the cold affects the attendance as the poor people are not prepared with warm clothing.

During the month I preached in Tancacha, Almafuerte (twice), Cabrera, Deheza (twice), Perdices and Alejandro, and visited Berrotaran. I am now back at Rio Cuarto preparing for the pastors' Bible study conference next week.

The month has marked progress in all our missions. In Tancacha the Sunday school has reached 66 and there are prayer meetings every other day. In Huinca Renanco the Sunday school passed 120 last Sunday. In Perdices the Sunday school was started only three weeks ago and already has 24 in attendance. In both Cabrera and Deheza the people are working with renewed interest and new people are coming. In Alejandro also a serious difficulty has been settled and there are new people coming.

From Laboulaye Brother Iztueta writes the following: "The meetings are well attended. Last Sunday there were two more persons converted and last night another."

From Rosario Brother Pacey writes: "We now have our desired hall where we have our meetings without interruption of any kind. It is not large but will easily accommodate fifty people.

"We will now try to prepare ourselves as a congregation so as to be able to do our duties as workers. Tuesday evenings we have Bible study. We are studying your book on doctrine, The Faith of the Gospel. We are often asked about our doctrines and we want to be able to explain and defend them."

With the exception of one family the congregation in Rosario is made up of members who have moved from Rio Cuarto.

There is a railway line from Rio Cuarto to Rosario, a distance of about 300 miles, with twenty-five towns, none of which have any mission, except one close to Rosario. Within our district we have members living in six of these towns and they are desirous of having visits to help to have missions.

Pray that we may in some way be able to extend the Gospel to these needy places. Three of our young men are getting started in the work. Juan Pisani has charge of the work in Deheza. Federico Sotola, Jr., helps his father both in Cabrera and Perdices and Alfonso Pacey helps in Rosario. Pray that they may develop into able and permanent workers.

C. F. YODER.

now for all the hams and be done with it?" We should thank God continually for his continual kindness, or we would soon forget to thank him at all.—Our Boys and Girls.

#### A FRIEND IN NEED

Many are the stories of a dog's devotion to his master, but more rare are the instances of devotion to a fellow dog. An acquaintance of mine who lived in the country, writes a contributor, had two dogs, Shep and Curly, that were great friends. Shep had been in the family for several years, but Curly had come, a pup of six months, less than a year before.

One night at supper time Shep was missing. The children called and called him, but in vain. Morning came and still he was absent, nor did he appear during the day. When another twenty-four hours had rolled around without his return he was given up for lost, and there was mourning in the house, for he had been a great favorite.

They expected to see Curly mope without his friend, but on the contrary Curly was in good spirits and had developed a most remarkable appetite. His dish was licked out clean, and the bones he was given disappeared; still he wanted more.

His mistress couldn't understand it. "No, no, Curly," she protested, "no more. Go dig up the bones you've buried." But, though Curly wagged an acquiescing tail he still kept a hopeful eye upon her.

Then one of the boys noticed that the dog always disappeared shortly after he had been fed. "Must have a new place to bury his bones," they surmised, and they lay in wait to watch him.

As it happened, a steer was slaughtered on the farm the next morning, and at dinner-time Curly received a generous meal. He gulped down his dinner, seized a big bone in his mouth and trotted away toward the barnyard. The boys cautiously followed.

Through the barnyard he went, crawled through the fence and struck out across the field back of it. At the farther side of the field was a considerable eminence one of the many rolling hills common to the lands along the Mississippi, all of them more or less pocked with "mineral holes," as the deserted lead mines are called.

Skirting the nearest hill, Curly proceeded up the ravine between that and the next hill and presently came to an old mineral hole. The boys, following him under cover of the bushes scattered about, saw him walk up to the rim of the hole and lay down the bone. Then he barked, and to their astonishment a faint bark answered. Curly immediately picked up the bone, advanced his head past the edge of the hole and dropped the bone in.

The boys rushed up to the hole and peered in. At the bottom, twenty feet down, they discerned a shaggy animal busy with the bone that Curly had dropped in. At their whistle the animal raised its head and whined. It was the missing Shep.

One of the boys made a quick trip to the barn for a coil of rope. Fastening one end securely to a nearby tree, he let himself down into the hole and tied the rope around old Shep's body back of his forelegs, and in a twinkling the dog was hoisted to the surface followed a moment later by his rescuer.

Thanks to Curly's good offices, old Shep was not much the worse for his mishap; but it was hard to tell which was more delighted, the prisoner that had just been re-

## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### ELLET, OHIO

We wish to introduce the Brethren family to two fine young men who answered the "Elletonian" call and have been giving a good account of themselves at the Ellet church. They are Mr. Hammers and Mr. Uphouse of the Johnstown church. Coming to us shortly after college was out they took hold of the work here with an earnestness and sincerity that speak well for their future. Besides taking an active part in the Sunday school and Christian Endeavor they have been preaching for us on the Sunday that I am at Rittman thus giving us full time service. With them came a pianist, Mr. McDonald also of Johnstown, who has been giving an account of himself at the piano. We commend their work and hope that the Brethren churches may remember these words when they finish their work at school.

We are glad to announce another addition since dedication, making it necessary for an outdoor baptismal service. The boys helped to conduct an impressive service at Springfield lake Sunday, when, like Phillip and the Eunuch, two applicants walked into the water for baptism.

FLOYD SIBERT.

### NEWS OF THE COLLEGE

The work is moving off here as usual with an even 190 enrolled for the second term of the Summer School.

The faculty is now complete for next year. We are bringing in eight new members, counting the Music department. The burden here will be very heavy this coming year for all of us for we have certain ideals to maintain, the realization of which are becoming increasingly difficult.

Professor and Mrs. Black were callers recently. Professor Black is attending the University of Michigan this summer.

Word from Professor Anspach of the same place indicates that he is having a profitable summer.

We are planning on conference here and making preparations to attend.

We have just ordered some 450 books for the Library. This was made possible through certain gifts. These books are all

new and modern and cover the various fields of study here. Among them is the new Britannica which doubtless will be very useful. It will take the librarians some time to get these properly catalogued and on the shelves.

Those of our faculty—Professors Haun, Stuckey, and Miller—who were at Shipshewana, all report a good time.

The annual inspection of the plant by the State Fire Marshall's office took place yesterday. There is always something new to be done about "safety first" these days.

We have had to do quite a bit of repairing on the buildings this summer as the roofs always demand attention.

EDWIN E. JACOBS.

### WARSAW, INDIANA

Dear Brethren:

The Warsaw-Winona Summer Bible School was conducted again during the month of June. The Brethren school was well represented, in spite of a considerable amount of whooping-cough and measles at that time. Our school was a very successful one and of the Dr. Lathem type, that is, without craft-work. The Brethren school had two teachers on the faculty, and a number of generous drivers who conveyed small children to and from the school each day.

Brethren folks of Warsaw and Winona are gladly and anxiously looking forward to the days of the arrival of Brethren for our General Conference. While we are privileged to many fine treats at Winona during the summer, there is that fervent desire to greet the Brethren again. Three organizations of this church will aid in the program during the conference. We are trusting that this shall be a conference of far-reaching vision, one of power, and great consecration.

Awaiting your coming with pleasure.

The First Brethren Church,  
E. M. RIDDLE, Pastor.

Mr. Spurgeon said that when he was a little boy he used to wonder why his father thanked God for every piece of meat they ate. One time as his father was putting a large number of hams in a hoghead to cure them for the winter, young Spurgeon said, "Father, why don't you thank God



leased or his devoted friend that, by his daily contributions of food, had kept him alive during his imprisonment.—Youth's Companion.

### THE BORDER WAR

Firing on the flag is making war on the United States. Yet no one expects an emotional uproar of outraged patriotism from the antiprohibition press and congressmen because a United States patrol boat in the Detroit river was attacked with gunfire, recently, by rum runners. These river pirates, after delivering broadside No. 1, beat it back to Canadian waters and from that safe position heroically fired broadside No. 2 at the United States flag. The bow of the boat was riddled with shot, the windshield was broken and some of the machinery was smashed.

This incident got into the newspapers with a fair display of headlines. It may seem a new development in the border warfare with the rum smugglers, but it is nothing exceptional. Similar attacks on United States craft have been frequent. Possibly the newspaper prominence attained in this case caused the American secretary of state to make a special inquiry as to the facts. In any event Secretary Stimson is well advised to inform himself thoroughly.

Firing on the flag, riddling United States government patrol boats with bullets, is the fashionable outdoor sport so long as it is done in the name of "personal liberty." The river pirates are gallant, romantic fellows. If one of them gets shot, as young Eugster was, while in the act of rum running, we are called upon to deplore prohibition fanaticism and deprecate the lengthening list of "dry killings."

President Hoover called upon the border towns and cities "to help" the government "end the systematic war that is being carried on by international criminals against the laws of the United States." The next day the common council of wet Detroit responded with a resolution condemning the policy of prohibition agents of "shooting first and investigating afterwards." Possibly the Detroit rum runners control the common council. For the United States attorney in that district charges that while numerous false stories of indiscriminate and unprovoked shootings by the border patrolmen are put into circulation by the rum runners and their allies, the truth is that in no case has a citizen engaged in legitimate business been annoyed while on the river.

If one scrutinizes carefully the published lists of citizens killed in recent weeks by enforcement officers some interesting facts may be disclosed. In every case there has been a violent protest to the government against such atrocities. There are probably 120,000,000 inhabitants of the United States, yet there have been only four cases of shootings by federal enforcement officers in the past two months that have aroused criticism from any source. The other four were shootings by county sheriffs in southern states which were dry long before federal prohibition was adopted and which the wets themselves would permit to remain dry under their state laws even if the 18th amendment were to be repealed.

As for the four shootings by federal officers, two were so clearly justified that there can no longer be reasonable controversy over them. In the case of Fleming in the District of Columbia, a smoke screen was thrown out by the offender in an effort to escape, and a smoke screen from a motor

car in the District of Columbia is a felony. The grand jury exonerated the police officer who used his pistol to stop the rum car under such circumstances. In the other case, that of Eugster on the Detroit river, even the wet Congressman Clancy, of Detroit, has declared that the shooting was justified.

Two cases remain in which the federal officers may have been gravely at fault. One is that of Gordon shot at Mooers, N. Y., while running in a truckload of liquor from Canada. He was shot while trying to escape. The customs guard says the killing was an accident. The wet press in this country refuses to give the guard the benefit of the doubt.

The other case, the most sensational and deplorable one of all, is that of the killing of Henry Virkkula, of International Falls, Minn. The assistant secretary of the treasury asserts that the customs guard who shot Kirkkula "has a perfect defense," which will be disclosed in court proceedings. Here again the wet press and congressmen have scouted the government's claim of justification, refusing even to give to the accused officer the benefit of an investigation and condemning him without a trial.

Given the worst interpretation, finally, only two cases of shootings by federal officers in the past two months in the whole United States can now be cited in support of the contention that federal prohibition is being brutally enforced against offenders, at the same time placing the lives of innocent people in jeopardy.

The President understands that it will be impossible to satisfy his critics. As they see it, either the law cannot be enforced and therefore is a failure; or, if it is enforced, it becomes an instrument of unbridled terrorism.—Springfield Republican.

### 18TH ANNUAL BRETHREN CONFERENCE OF SOUTHERN CALIFORNIA

July 12-21, 1929, Long Beach, California

#### CONFERENCE OFFICERS—1928-29

Moderator, A. V. Kimmell, Los Angeles.  
Vive-Moderator, H. V. Wall, Long Beach.  
Secretary, Alan S. Pearce, Los Angeles.  
Assistant Secretary, John G. Linehard, North Long Beach.

Treasurer, Frank Burch, North Long Beach.

Member Executive, T. J. Steves, La Verne.

The eighteenth annual Bible conference of the Southern California District which convened July 12 to 21, in the First church of Long Beach, California, proved to be one of the best if not the best in the minds of many who attended ever held in the Southern California District. The following report from the Secretary will give our readers a taste of the good things enjoyed at this conference:

#### Friday, July 12—Morning Session (Business)

9:45—Opening Devotions, led by A. H. Kent.

10:00—Appointment of Committee on Credentials by Moderator. Roll Call of churches. (Response by Pastors or Representatives). La Verne church, A. L. Lynn, pastor. First church of Los Angeles, A. B. Cover, pastor. Second church of Los Angeles, A. V. Kimmell, pastor. First church of Long Beach, L. S. Bauman, pastor. Whittier church, Charles W. Mayes, pastor. Fillmore church, W. A. Ogden, pastor. Second church of Long Beach, John G. Lienhard, pastor. Palomar Mission church, Jesse Hall in charge. Report of Committee on Credentials. Statistical Reports read by pastors or representatives. Appointment of other committees by moderator.

11:00—Moderator's Address, "Christ and the Church." A. V. Kimmell, Los Angeles.

The opening address of the conference, the subject of which was "Christ and the Church" was delivered by the Moderator, Rev. A. V. Kimmell, pastor of the Second church of Los Angeles. The speaker's remarks were based upon Ephesians 5:21, showing first how Christ loved the church from John 3:16. The speaker told how the word "so" in this verse set forth the supreme affection of Christ for his church. Eternal love is not only present, but in all eternity. The church was in the mind of God before the foundation of the world, Ephesians 3:17, 19. Christ's love for his church is seen not so much in the nail-pierced hands and feet, but in the spear-thrust side, which manifested a broken heart for the church.

Second, Christ gave himself for the Church. This was a voluntary act. Christ came from glory, was born of a virgin, stood abuses of men and offered himself to the soldiers who placed him upon the cross. God offered no substitute, neither did Christ. God did not send his angels nor servants, but God gave his best and Christ being his best, freely offered himself as a sacrifice for the world.

Third, Christ Sanctifies the Church. Not necessarily to make holy as we understand the meaning of that word today, but Christ "set apart" the church.

Fourth, Christ Cleanses the Church. Water is a symbol of cleansing. The church was cleansed by the living Word, Christ himself. The 13th chapter of John is a splendid symbol of this very thing.

Fifth, Christ Presents the Church. The first four evidences of Christ's love for the church are past or present. This fifth evidence in a sense is future, Jude 24. Today the true church is unseen and unknown. It is the day of rejection and is patiently waiting for the presentation which Christ will make to his Father and our God.

Sixth, Christ Preserves the Church, 1 Peter 1:19.

Seventh, Christ Nourishes and Cherishes the Church. This is the great need of the church today. A man once made a trip to Europe. Not knowing that the meals were included in his ticket, he took crackers and cheese and fed upon this menial diet in his stateroom throughout the trip. All this time there was a bounteous feast spread in the dining room of the ship, provided by the steamship company and paid for by this traveler, who was ignorant of the fact.

Such, the speaker went on to say, is the condition of many members of the church today. They are feeding upon the crackers and cheese, when they ought to be feeding upon Christ, who provides complete nourishment.

2:00—Reading of Minutes. Report of Committee on Credentials. Election of conference officers for ensuing year, Moderator, A. L. Lynn, pastor La Verne church; Vice-Moderator, H. V. Wall, member First church, Long Beach; Secretary, Alan S. Pearce, Secretary Correspondence School, Bible Institute of Los Angeles; Assistant Secretary, Rev. A. B. Cover, pastor First church of Los Angeles; Treasurer, Rev. W. A. Ogden, pastor Fillmore church; Member Executive, Rev. John Lienhard, pastor Second church, Long Beach; Statistician, Rev. C. W. Mayes, pastor Whittier church. New Business. Adjournment to Saturday, July 20, 2:00 P. M.

#### Evening Session

7:30—Song Service conducted by Leo Polman.

7:45—Devotions led by Professor Paul Licht.

7:55—Special musical number supplied by Second church of Long Beach.

8:00—Address, "The Old and New Dispensations—Wonderful Symbolism in Prophecy." Dr. L. Sale Harrison, Australia.

The addresses delivered by Dr. L. Sale Harrison of Australia, the first of which was given on the opening evening of the conference, were most thought-provoking and edifying. On the subject stated above,



the speaker took for his text Hebrews 1:1-3. Answering the question, "What is a dispensation, or age?" Dr. Harrison stated that a dispensation or age was a period of time during which God dealt or deals with men in a different way, the length of time determined by man's changed relationship to God. God created man for fellowship. Briefly commenting on the dispensations generally known, the speaker showed how when man was in innocence, God could have fellowship with him, but as soon as man sinned, his fellowship with God was broken. The Garden of Eden was the place for fellowship. When man was cast out, God told him how to return, Genesis 3:21. "Made skins, etc." Throughout the Word of God, there is always anti-type to type. A type is that which is in picture form, that of the future. The word "skins" in the Hebrew means "clothed," covering. Abel offered a lamb. Cain offered fruit. Cain did not recognize substitution. The age of innocence began with fellowship with God. The age of conscience began with a plan whereby man could return to fellowship and closed with God's judgment in the flood. The word "pitch" used in describing the material used in covering the ark is the same for covering—atonement. Noah's name means rest. The ark is a type of Christ. Judgment does not touch men in Christ. In him we find perfect fellowship and perfect rest. The 8th chapter of Genesis opens with a new age, the age of dominion. In chapter 11, we see the end of this age, which is confusion. As soon as man defies himself, he wants to humanize God. The word Babel means confusion. While there was confusion among the people because of the change of language, the speaker did not believe that this separated family life. Beginning with Abraham we have the age of pilgrims. In Exodus we find God's children in Egypt under bondage, delivered by blood. The next age is the age of law. The Book of Galatians in the New Testament tells us the purpose of that law. (When God gave his law, man realized his need of a Savior; Christ came to fulfill the law. He proved that God's law could be kept only by the perfect man. Following the age of law, comes the age of grace. The wonder of grace in our Lord is past finding out. It breaks men's hearts. When loved ones pass away, the two things we remember are the last things they say and the last things said about them. Just before Christ left this world, he promised his disciples that he would return again. In the first chapter of Acts, we read what was said concerning his return and in I Thessalonians 4:16-18, we read what takes place at the close of the age of grace. Following this age, there will be a brief period of tribulation, after which Christ will set up his millennial reign, known as the millennial age.

#### Saturday, July 13—Afternoon Session (No Morning Session)

2:00—Opening Song and Devotions led by Mabel Crawford.

2:15—Address, "The Seven Churches of the Revelation." Rev. Charles W. Mayes, Whittier.

Brother Mayes, a new man to our conference, is becoming widely known among the churches as an ardent student of God's Word and in this address delivered at the conference, brought out some very interesting thoughts on the subject upon which he spoke. He opened his address by stating that God writes to the churches in the order given in the opening chapters of Revelation, for a purpose. In this order we find seven types of churches of all time. When God gives a picture of the churches, he gives a true picture setting forth the good and bad things of each church.

Concerning the Nicolaitane church, the speaker believed this word to be symbolical, referring to the earliest form of the notion of a priestly order. The state of the church at Laodicea is seen in the church which endeavors to please all, attempting to gain salvation by works.

Brother Mayes went on to graphically describe the conditions as pictured in the other churches referred to in this section of God's Word, showing how that in each case we were able to find such conditions existing in churches throughout the world today. He pled for a closer walk with God on the part of all of our churches, that we might be found faithful at his coming, as was the church of Philadelphia, described in the 3rd chapter of Revelation.

Special musical number supplied by the Whittier church.

3:15—Address, "Nebuchadnezzar's Image — A Marvelous Portrayal of Four Universal Empires." Dr. L. Sale Harrison.

Dr. Harrison, in his second address at the conference, selected as his text, Daniel 2:31. Daniel's dream was that of an image of a man. Parts of the image represent kingdoms. The times of the Gentiles is only mentioned once in Luke 21:24, but is referred to many times through the New Testament. The words "trodden down", are illustrated in the Greek painting of the Greek conqueror, whose foot is upon the neck of his captive, signifying oppression, contempt which follows conquest. The time of the Gentiles refers to the period of time during which the Gentiles rule over Palestine, which rightfully belongs to Israel.

Daniel 2:37-39. These verses refer to Babylon, the head of gold. Following this kingdom an inferior kingdom, represented by silver, Medo-Persia, cp. Daniel 7:5. Another third kingdom of brass rises about 330 B. C., known as the Grecian Empire, inferior to the monarchy of Medo-Persia. In v. 40 we have the fourth kingdom of iron, representing the Caesars of the Roman Empire.

In the light of Scripture, these prophetic addresses delivered by Dr. Harrison were most illuminating and inspiring.

#### Evening Session

7:30—Song Service conducted by Leo Polman.

7:45—Devotions, led by E. L. Culp.

7:55—Special musical number supplied by the Whittier church.

8:00—Address, "The Russian Jew—Past and Present as Foretold in Prophecy." Rev. George W. Hunter, Long Beach.

Rev. Geo. Hunter, field secretary American-European Fellowship, delivered a most stirring address on the past, present and future history of Israel. When God had a message to give, he always gave it in three portions, namely, law, prophets and writings. The first warning from the law is found in Deuteronomy 4:25, 28; from the prophets in Jeremiah 9:13-16; from the writings in Psalm 106:24-16. God offered his plan and purpose to Israel. It was God the Father offering himself, Zechariah 7:12-14; through the gospel, Matthew 23:37-39. Read also Acts 28:25-28. We have the two final offerings to Israel as a nation. God's promises to his people are many. In Ezekiel 37:21-28 we have a very plain promise showing God's plan to redeem Israel. This is being very vividly fulfilled in our very day. About ten million Jews scattered over Russia have responded to the Gospel. Literally thousands of Jews have poured out their blood for their testimony for the "crucified One," as they term Christ. The 11th chapter of Romans is literally being fulfilled in Russia today, said Dr. Hunter. In Hungary, approximately ninety thousand Jews have embraced Christ as their Savior. In Russia a far greater number have taken their stand for Christ. The only explanation is that God's Word is being fulfilled.

#### Sunday, July 14—Morning Session

9:30—Sunday school, in charge of A. H. Kent, Superintendent First Church of Long Beach.

11:00—Opening service, H. V. Wall, Vice-Moderator, officiating.

11:15—Special musical number supplied by the First church of Long Beach.

11:30—Sermon, "Intrigues in a Persian

Court—Love that Found a Way." Dr. L. Sale Harrison.

The morning sermon preached by Dr. Harrison on the Book of Esther brought out clearly how God centers his love on his children such as Esther manifested toward her own people. Satan always commences intrigues when God's love is exhibited. God has plans and Satan has counter-plans, but God always wins.

#### Afternoon Session

3:00—Opening Song and Devotions, led by Ralph McConahay.

3:10—Duet, Hazel and Clarence Shively.

3:15—Address, "The Bible and What to Do with It." Dr. John C. Page, Los Angeles.

Delayed by traffic and wrong directions, Dr. Page arrived just in time to deliver a most helpful address of the above subject. Dr. Page, a member of the faculty of the Bible Institute of Los Angeles, is fast winning his way into the hearts of God's children on the Pacific coast.

On the subject upon which Dr. Page spoke, he said that many know what to do and do not do it. This is a great tragedy among God's children. The very existence of the Bible is a challenge to us to do something with it. The speaker gave the following clear outline on the subject:

I. Search it. The Scriptures testify of Christ. There are two principals involved in how we are to search the scripture. 1. Mental concentration. 2. Spiritual illumination. See Proverbs 2:1-5, 1 Corinthians 2:12, 13. One thing which keeps people from reading the Bible is unconfessed sin.

II. Eat it; take hold, digest, assimilate, meditate in it day and night. On this thought the speaker said that many are marking time instead of marching forward.

III. Use it for comfort. Job. 15:11; for conquest.

IV. Hold it forth, Phil. 2:16.

We are living in a world of death. People are building houses and digging graves. We are to hold forth the Word of God by sitting down with a person and taking a few passages and pointing them to the way of life. It is amazing what can be done with three or four verses of Scripture. In them we can find a remedy for the most spiritual sicknesses. For instance, Isaiah 53:6; Hebrews 9:26; John 1:12. We do not need to have a theological education to hold forth the Word of God. We must search, eat, use and pass on God's Word. Ps. 119:111.

#### Evening Session

7:30—Song Service, conducted by Donald Davis, Music Director, First church of Long Beach.

7:45—Devotions, led by Dwight E. Waller.

7:55—Special musical number supplied by the First church of Long Beach.

8:00—Sermon, "The Pharisee and the Publican." Rev. Herbert H. Tay, San Dimas.

Our Conference has always been blessed by the presence of Rev. Herbert H. Tay, former pastor of the La Verne church, at present Religious Instructor at the Vorhies School for Boys, San Dimas, California.

On the familiar passage contained in Luke 18:1-4, Brother Tay clearly set forth the necessity of separation from the world unto the Lord. In this consideration, however, as a denomination, we must not boast of the things attained or, as individuals, of the spiritual knowledge received. The Pharisee compared himself with someone else. One outside often compares himself with the weakest one in the church. We never hear of anyone comparing himself with a true saint. The great question confronting all is "What have you done with Christ, who died to save you from sin?" The outstanding characteristic of the Publican is that he recognized the fact that he was a sinner. To pray for confession of sin is as much as prayer for the healing of the body. He recognized that his sin separated him from God. He was different from ninety per cent of the people today. It makes no difference whether we are saved or unsaved,

there must be that characteristic dominant in our lives. The Publican realized that if any help came to him it must come from God. Prostitution, said the speaker, according to the Central Dictionary, which in his mind was the clearest definition of the word, is "that which furnishes some reason for punishment justly deserved."

(To be continued).

## OUR LITTLE READERS

### "THE TALE OF A FORD"

The Ford car fairly flew over the smooth, hard road. "Say, Dad, this is racing all right, with no speed limits to worry about." Hal laughed joyously as he pulled off his cap and waved it in the air. "Hooray, keep her at it."

"I've got to, if we reach our destination before night. It is easy going here, but those hills straight ahead of us will mean good, steady climbing." After a pause he added, "This is the worst heat we have had since we left New York. Even the wind is scorching. Mr. Ware wiped the perspiration from his sunburnt forehead.

"Isn't it great to be really 'out-west'? Now if we could only meet a few Indians or even buffaloes, it would be just like the story books. But," Hal added, "I shouldn't want to live here all the time. It must be mighty lonely—for the kids especially."

Suddenly, Hal's father could never explain how it happened, the car swerved and plunged into a clump of mesquite bushes.

Hal was thrown clear of the car, falling into a pile of soft sand. In a moment he jumped to his feet and ran to the upturned car. To his horror he found his father lying beneath it.

"Oh, Dad!" he half sobbed.

"All right son. I'm not hurt—at least not much, but I can't move. I seem to be pinned in here."

Hal could not move the car so he started out to find someone to go to his father's rescue. He wandered for a long time, finally he met a girl. She didn't look at all like the girls he knew at home. She wore a faded blue calico dress. Her hair was long and very black, her eyes were black, too, and her skin was dark; but she had a friendly smile. Soon she was telling him of herself. "Sam," she pointed to a lank white horse standing meekly a few steps behind her. "Sam and I started out early this morning for school. The school man's coming today for the last time. I wouldn't have missed it for anything. Go long and you can be the new scholar. Don't you just love to go to school?"

"All right," said Hal hesitatingly, "But Dad—I must find help for him first."

"Well come with me," the girl suggested. "We'll tell the school man about it. Maybe somebody's picked him up 'fore this," she added encouragingly.

Once they were both astride the horse's back, the girl asked him questions about New York. "It must be wonderful to live where there are so many people and churches and schools," she burst out, "But then, I'd miss all the"—she hesitated for the right word—"all the bigness. It will be kinder lonesome though, when the school man doesn't come any more. We do the most interesting things in school and on Saturday folks come from miles and stail all day. Then the man tells the best stories and we sing and sing."

"All day!" Hal exclaimed under his breath, then asked aloud, "Why can't he come any more?"

"Oh, I guess the churches and missionary societies back East won't send him any more money. Then he has so many miles to travel with his horse, he can't get to every place."

When they reached the house which was used for a school, Hal gave a shout of joy for there in the very center of the group was his father—already rescued by the school man, and now safe and sound.

Not for a long time will Hal forget that school. Everyone was so interested and their black eyes shone as they recited some of the same lessons in history and geography which Hal remembered having in his school. As the school man was telling them that he could not come to them again, so that the school would have to be discontinued, Hal held a whispered consultation with his father.

"Isn't it to send missionaries to places just like this and keep up school that we give our Glad Chest money in October?" he asked.

"I believe it is, Hal," was the answer.

"Then I am going to tell the other kids in our society all about today, so they'll feel it is all real, and we will save our money weeks beforehand. And oh, Dad," he said slowly, "if he only had a Ford like ours—he could keep this school going and go out for more boys and girls, perhaps."

Mr. Ware had just the slightest twinkle in his eye, as he remarked earnestly, "If you say so, son, we'll go the rest of the way by train."—From "Better Americans, No One."

## ANNOUNCEMENTS

### A STATEMENT

Inasmuch as considerable misunderstanding resulted from the discussions attending the presentation of the "Palomar Mission" to the delegates of General Conference last year, those concerned desire to make the following joint statement:

1. The bringing of the "Palomar Mission" before the National Home Missions Board and before the General Conference was not authorized by the Southern California District nor by the Mission Board of the Southern California District in any official meeting. The action was taken by the advice of the President and of the Secretary of the Board who assumed the responsibility of speaking for the Board in the matter, on the basis of common consent by a majority of its members.

2. The bringing of the "Palomar Mission" before the General Conference by the National Home Missions Board created the impression that this project was being made a part of the work of that Board. But such was not the intention of the officers of the Mission Board of the Southern California District. The "Palomar Mission" remains entirely under the jurisdiction and control of the Southern California District, and is supported by the District.

3. The pastor of the First Brethren church of Long Beach opposed the original "Palomar Mission" because he did not regard the location strategic for the building of a church which could be made self-supporting quickly. And this was a matter of interest to the Long Beach church because a heavy part of the support of the District Missions is provided by the members of that

church. Furthermore, he felt that it was not the best policy to inaugurate any work upon which the local Conference was so closely divided. While the Long Beach church, upon the advice of its pastor, never took official action in the matter, it has always supported his leadership, and continues to do so.

4. With the removal of the "Palomar Mission" to another location, more strategic, the churches and pastors of the Southern California District are now unanimously supporting the project. Signed, July 25, 1929:

N. C. NIELSEN, President, Mission Board, Southern California District.

HENRY V. WALL, Secretary, Mission Board, Southern California District.

A. V. KIMMELL, Moderator, Conference, Southern California District.

THE FIRST BRETHREN CHURCH OF LONG BEACH, CALIFORNIA.

LOUIS S. BAUMAN, Moderator. N. H. NIELSEN, Clerk.

## THE TIE THAT BINDS

GLENNER-AUSTIN—Miss Ruth Austin and Earl Glenser of Canton were quietly married at the Brethren church, Smithville, Ohio, Sunday afternoon, July 21. Rev. G. E. McDonald officiated at the ceremony. Miss Austin is a graduate of Ashland College and for the past two years has been teaching at Lost Creek, Kentucky. The couple will reside in Canton where Mr. Glenser is in business. G. E. McDONALD.

## IN THE SHADOW

JUNK—Sister Armlida Junk of the Fairview church, Washington, C. H., Ohio, was called home last week at the age of 56 years to be with her Lord. She was very ill last winter and since then she did not enjoy good health. She suddenly became very sick and in a short while she was gone. The funeral service was held on Friday, July 26th, by the writer. The church was filled and there was a large crowd on the outside. Sister Junk was one of the most useful workers in the Fairview church. It has been very difficult to keep the Bible school and church work going since Sister Finn, the Superintendent of the school, went to be with her Lord last winter, and now it will be still more difficult. May the good Lord raise up other workers to take their place in the Father's work and tend the bereaved family of Brother Thomas Junk and his children. W. A. GEARHART.

SIFE—Bertha Mae Sife, daughter of Mr. and Mrs. Ira Butts, was born May 31, 1894 in Lenapee County, Michigan. She departed this life July 18, 1929, in her home in Chattanooga, Ohio, at the age of 35 years, 1 month and 18 days. She was married December 12, 1920 to Clark Sife. To this union were born three children, a son and two daughters. She leaves to mourn their loss her husband, father, mother, two brothers and four sisters—Bessie, of Conway, Ohio; Edith, Esther and Ruth at home; Merle at Adrian, Michigan and Pearl at home, besides a host of relatives and friends.

At the age of 11 years she was converted to the Christian faith and united with the Church of the Brethren. After her marriage she united with the Brethren church of which she has been a faithful worker in the home till God saw fit to call her to her reward. She will be greatly missed in her home, church and community in which she lived.

Funeral services were held at the Bethel Brethren church, by the writer and Rev. Johnson. Burial was made in Mt. Hope Cemetery. REV. JOHN M. FAIR.

ABSHIRE—Viola Sheldadine, daughter of William and Lottie Sheldadine, was born October 2, 1889 at Disko, Indiana, and died July 15, 1929 at Rochester, Indiana, aged 45 years, 8 months and 12 days. At the early age of 8 years, she was deprived of a mother's training and love through death. She was taken into the home of Mr. and Mrs. Noah Miller where she was reared and where she lived until her marriage to Frank Abshire of Roann, December 13, 1898. She united with the Brethren church of Center Chapel, under the pastorate of Rev. Miller, on May 5, 1901, to which church principles she faithfully adhered until her death.

She leaves to mourn their loss, her husband, Frank Abshire of Roann; her father, William Sheldadine of Bristol, Indiana; three brothers, Edwin of Rossville, Illinois, Charles of Lima, Ohio, and Jacob of North Manchester. One sister, Myrtle, preceded her in death. There are also many other relatives and friends who grieve at her departure.

Mrs. Abshire was an earnest worker in the advancement of Sunday school and had held for years an office that required much work and time on her part. Always faithful in her belief, diligent in her efforts to advance the work she loved so much, she never spared her strength or self until she could see the work accomplished. She saw a vision, and labored until health and strength were gone to do the work she felt her Master had given her to do.

Funeral services were conducted in the Roann Brethren church, by Elder T. W. Ditch of Mexico, Mo. The text of the sermon was James 4:3. L. W. DITCH.

W. C. Benshoff, Nov.-29-30  
122 W. 2nd St.  
Waynesboro, Pa.

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1929

# THE BRETHREN EVANGELIST



A Lake Scene at Beautiful Winona

Come, Brethren, we'll meet at Winona,  
Where altars of friendship we'll raise,  
And where we'll enjoy God's rich graces  
And join souls in pæns of praise.

**General Conference at Winona Lake  
August 26 to September 1.**

## Signs of the Times

by  
Alva J. McClain

### THE Failure of Punishment

Yesterday 1700 convicts of a New York prison battled desperately for over five hours to gain freedom. The result was two killed, several seriously wounded, a \$250,000 fire, and half a hundred convicts entrenched within the prison armed with machine guns.

Contrary to popular and superficial belief, punishment does not reform the criminal. Punishment and the fear of it may restrain him, but it cannot change his impulses. Only the New Birth can do that. The Bible doctrine of everlasting punishment rests upon scientific principles. If a man rejects Jesus Christ and refuses to be born again, there is no hope for him beyond the grave. Punishment there must be in order to satisfy justice and to restrain evil, but punishment will never change his heart and make of him a new man.

### MAN'S "Conquest" of the Air.

As this is being written, the St. Louis fliers are completing their 17th day in the air. It is an amazing accomplishment, but the watchers are becoming worried. Yesterday another endurance plane crashed, killing both pilots, and sponsors of the St. Louis plane are urging the men to land before something disastrous happens.

It won't be long now. They will soon land, tired, half-deafened by the engine's roar, with machinery shaking to pieces, but with a world record.

Yet with all his indomitable courage and mechanical ingenuity, man is not yet at home in the air. He is a creature of the dust, and though for a few brief days he may fly through space, in the end he will go back to the dust from whence he came. "Dust thou art, and unto dust thou shalt return" (Genesis 3:19). The only difference is that some come down quicker than others.

But some day man will be set free from the limitations of his material environment. The creature of the dust will leave the dust forever. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." (1 Thess. 4:16-17).

This "conquest" of the air and space will be perfect, complete and final. But it comes to men only through Jesus Christ our Lord. Don't make any mistake about that. Only those who have yielded themselves to him will be able to sing in that day:

"Or if on joyful wing  
Cleaving the sky,  
Sun, moon and stars forgot,  
Upward I fly."

### THE Faith of Ford

Questioned the other day regarding his religious beliefs, it is reported that Henry Ford answered as follows: "I believe in God and in Jesus Christ. I belong to the

church. I attend church." According to this report, he avowed himself to be an orthodox Christian.

All devout Christians will hope that two things are true about this interview: First, that Mr. Ford really declared himself as reported; and second, that he really knows what an "orthodox" Christian is. Some people, otherwise very intelligent, do not know.

## Questions and Answers

Conducted by  
J. Allen Miller

Readers are invited to send in suitable questions, which will receive consideration as space permits.

44. Jesus taught the Kingdom of God is within you; also he said, "Seek ye first the kingdom of heaven." Is this a mental state of mind? Or is it a spiritual attitude? Does "seek ye" indicate that the kingdom is difficult to find?

I must be pardoned for quoting the whole passage to which the first reference is made. "And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you." Luke 17:20-21.

The second reference is to Matt. 6:33 and its parallel in Lk. 12:31. "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

The first passage is most difficult. Jesus is addressing Pharisees who in questioning him sought to entangle him. This we must not lose sight of in our interpretation of this passage. The interpretation must turn in the first place upon the meaning we give to the word rendered in our version "observation." My opinion is that the thought of Jesus is something as follows: You need not go searching for the Kingdom of God as if it were a matter hidden or difficult to find. If one reads on into the following paragraphs which Jesus addressed to his disciples we shall see that this is true. His striking words are, "For as the lightning, when it lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall the Son of man be in his day." One would need no spy-glass or telescope to see such a lightning flash. The Kingdom in its consummation is directly associated with the appearance of the Son of man in his second advent. If this view is justifiable then one difficulty has disappeared in this study.

The greater difficulty lies in the usual rendering and interpretation of the words, "the kingdom of God is within you." One thing seems to me to be very certain, and that is, that the men to whom Jesus was speaking were certainly not such as were the possessors of the kingdom. The "you" refers to the Pharisees and certainly nothing would find a place there less than the Kingdom of God. The fact is Jesus is not here speaking of the inwardness of the kingdom but rather of its presence. It can be readily shown that men are to be in the Kingdom but nowhere that I know in the

entire New Testament it is said that the Kingdom is within men. Trench says that this notion of the Kingdom being within men is quite modern.

Some would escape the difficulty by translating the preposition entos "in the midst of" or "among." That would make the teaching of Jesus mean that the Kingdom was now already in their midst or among them. This would be a way out of the difficulty but to me it is as objectionable as to say that the Kingdom is in the hearts of his pharisaical questioners.

I would not be dogmatic but to me the best explanation is to make the whole statement after the words "They say" what Jesus warns against heeding. When men shall say, "Here is the kingdom," or when they say "There it is" and give as a reason for their replies that the Kingdom is within their hearts—then it is that Jesus warns us not to follow such teachers.

No. I do not consider the Kingdom a thing difficult to find when it is here. There will be a domain, a people, a law and a King. Certainly that would not be difficult to locate. But if the Kingdom is a mental state or a spiritual attitude and lies hidden within the hearts of men we might have to do some searching to find it.

For the present we may easily find the way to Christ. We qualify as his disciples here and now for citizenship in his Kingdom. So far forth as there is any movement in the world today representing the Kingdom that must be found in the Church. All the interests of the Kingdom of God on earth in this age are committed to the Church. Doing the will of God as faithful members of the Church which our Lord founded will be qualification for a share in that Kingdom. We must seek the Kingdom, we must strive to enter into it, we must labor in it,—such passages teach the effort and toil that the prize merits to win it.

You might be as white as a white-winged angel but somebody wearing black glasses would shoot you for a crow, because everything takes on the color of the glasses one looks through. One's own moral condition lends color to his vision.—Sel.

The man who swears does six things at once; he breaks the command of God; he violates the law of the land; he transgresses the rules of good manners; he insults good people; he profanes sacred things; he dishonors his parents.—Sel.

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## Can We Preach Doctrinal Sermons?

The doctrinal sermons we have in mind are those that deal with subjects that are distinctly denominational. Some would say, Sermons dealing with "ordinances and good works", reserving the word "doctrines" for those foundation principles of the Christian religion, which all evangelical churches accept. There is a sense in which the distinction in terms is justified. The practices which set us apart as a people are indeed ordinances, rites ordained of God to be observed and perpetuated in his church. But the implication that they are not fundamental to Christian truth is suggestive of a superficial view or interpretation of our distinctive tenets. We believe such rites as baptism and feet washing may properly be dignified with the designation of "doctrines" if we keep in mind not merely the form but the vital truth which they embody. So fundamental are they in what they denote that the sincere Christian scarcely needs any further expression of faith than the practice of the "ordinances of God's house", if he observes them with the fullness of understanding and significance with which they are set forth in the New Testament. We therefore use the word "doctrines" as applying to our distinctive church practices in a well advised sense, and taking that attitude we shall be able the better to find an answer to our question, "Can we preach doctrinal sermons" today?

The question is not a theoretical one, but grows out of experience. Many of our ministers are asking it and discussing the problem on every occasion that brings them together. Some seem to have settled the question in their own minds and to have settled it in the negative. Others on the other hand contend that it is possible to maintain the doctrinal sermon as a regular part of the year's sermonic program without loss of appeal to the public, while between the two groups of settled notions, there are many who are not yet decided and are still debating the matter. It is difficult for one with convictions growing out of experience to convince another with differing convictions based also upon experience, because experiences growing out of such doctrinal preaching do not always harmonize. However it seems good to keep up the discussion, for that keeps fresh in our minds the importance of such doctrinal instruction. We need to have the responsibility pressed often upon our hearts, for there is always present the tendency to neglect it, especially because the easy way and the popular trend is away from any instruction that encourages or gives reason for denominational convictions.

Notwithstanding the present trend, we believe denominational convictions are necessary both to the vitality and aggressiveness of the church and to the preservation of the fullest measure of Christian truth. A church that has a certain deposit of truth and does not exercise itself to preserve that truth unimpaired, or that has a certain type of essential service to perform and lays aside their service for the sake of some superficial union with another church group is untrue to its mission. There is need of very much church union, but only where such union does not mean the relinquishing of some vital portion of Christian truth in the lessening of the efficiency of the church's service. We believe that which is unique in Dunker faith is an essential part of Christian truth and should be preserved, also that our church's contribution in service is vital and can only be omitted at great sacrifice to the advancing kingdom of God. Regarding those points it is important that denominational conviction shall be built up, and for that the ministry is supremely responsible.

There are various ways of imparting instruction in denominational truth and our leadership must make proper use of all of them if it would look well to the largest future and greatest service of the church. But whatever other means are employed, if the pulpit is silent on the issues that give the church reason for existence, or if it is apologetic or uncertain in tone, that same attitude will be registered in the minds of the church members and

they will become lukewarm, if not uninformed, with regard to the church's tenets, and there will be built up in the popular mind a feeling that ours is a church without any distinctive mission and purpose, and all promotive efforts will be received with a sense of impatience at the thought of building up another needless sect for the further division and weakening of Protestantism. It is conceivable that much of the denominational instruction can be imparted by means of instruction classes, and certainly much of it can be done most effectively by that means, but no other means can take the place of the pulpit for the instilling into the hearts of the church people a sense of the denomination's worthwhileness and a boldness of loyalty in its behalf. And certainly there is no other way quite so effective for impressing the unchurched folk with a feeling of the importance and desirability of the church's message and mission. Without a pulpit courageous and outspoken in behalf of the church's plea, it is impossible to build up in the mind of the church constituency that zeal and aggressiveness for the propagation of denominational truth that are so essential to denominational growth, and consequently to kingdom building. It is therefore difficult to see how the pulpit can be silent or apologetic in matters of denominational instruction. There would seem to be no other course open to it but to "preach the doctrine" that all who will may hear and believe, if the ministry is to discharge in a worthy way the responsibility resting upon it. It is not a question of "Can we?" we must. But we may legitimately ask, How it can be done in the most effective and satisfactory manner.

At this point there may be wide difference of opinion, but we give our own views. First, Brethren doctrine should be preached without apology, but in a spirit tempered with Christian charity and with a proper regard for the rights of others to differ from us. We do not think it is proper, in fact, we think it weakens the cause, to introduce a doctrinal sermon with a defense for the preaching of it. The truth of the Gospel does not need apology, and the people have no right to demand it. Nor will they demand it; in fact, it will seldom occur to one's hearers that the preaching of Brethren doctrine from a Brethren pulpit is anything strange or unusual, unless the preacher himself suggests it. They will usually take it as the thing to be expected.

Second, Brethren doctrinal sermons should be constructive and positive, and not negative and offensive. Positive instruction is much more kindly received than negative attack. It pays better to try to make the doctrines meaningful and vital rather than to attempt to prove the erroneousness of all other views. The old-time, bitter, forensic spirit does not harmonize with the present day sense of the fitness of things, and it is folly to attempt to revive it. He defeats his own ends who attempts it.

Brethren doctrinal notes should be sounded frequently, by way of illustration or reference in the regular sermons from Sunday to Sunday, so that there will be built up in the public mind and kept fresh in its consciousness the fact that a Brethren pulpit stands for Brethren doctrines and that frequent reference to them is as much to be expected as it is to find apples on an apple tree in the summer time. The public is not accustomed to hearing much about distinctive Brethren practices, and the fault is ours who have been doing the preaching and have been either studiously avoiding or thoughtlessly neglecting the many opportunities to make happy reference to or effective emphasis of some Brethren teaching. That is not as it should be. It ought to be the usual thing rather than the unusual, to hear baptism and feetwashing and the love feast and the anointing and non-resistance and non-swearing, and the like, favorably spoken of from Brethren pulpits. And only when Brethren audiences become accustomed to hearing frequent mention and emphasis of such subjects will the church have a chance to come into its own.

There ought to be at least annual periods of intensive instruc-



tion in Brethren doctrine from the pulpit. There are various ways in which this may be accomplished. Sometimes a series of Sunday morning sermons seems advisable. Sometimes a series of week-night sermons fits into the situation. It is quite a common practice, and most commendable, to preach such a series preceding the observance of the communion service. Sometimes the week preceding Easter lends itself to a series of such sermons, especially on certain subjects connected with Passion week. To him who is

(Continued on page 9)

## Pausing by the Wayside

We are soon to gather at Winona Lake, apart from the rushing cares of our routine life and a spiritual challenge comes to each one of us to make this the wayside where Christ will pass by and bestow upon our distressed souls a great blessing of refreshing and renewal of confidence and power. Aye, and may it be also a time of heart-searching and of prayer for forgiveness and cleansing. For let us not go there puffed up and self-deceived; we have been very unworthy vessels for the Master's service; we have been self-willed, self-dependent and proud; we have been blind to opportunities of service, and all too much have we allowed our lives to be absorbed in worldliness. In a thousand ways we have come amiss in consecration, in vision and in service. Let us humble ourselves in repentance and confession, and implore divine mercy that the Lord Jesus may make our Conference his passing way.

We read that "it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the wayside begging; and hearing the multitude pass by, he asked what it meant. And they told him that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou Son of David, have mercy on me." And as the sympathizing Savior passed this poor beggar at the wayside and heard the cry of the needy soul, he had compassion on him, stopped to speak to him and to relieve him of the burden of his blindness. And shall we not put ourselves in the place of the blind man, keenly conscious of spiritual infirmities, and humbly and earnestly petitioning our Lord to have mercy on us? He will find us by the wayside, and if we tarry there, and mete out to us each one according to our need.

He is ever ready to meet the needs of the sons of men wherever and in whatever situation he finds them calling sincerely upon his name. And for those who remain at home, as for those who shall tarry at Winona, this may be made the occasion when Jesus will pass by. As another has said, "Jesus is ever passing by as we tarry by the wayside of life. Some have been very conscious of him as the Great Physician, having found healing in his presence. Not a few have cried unto the Lord in their sorrow and have found in him the Great Comforter. Others have lifted up their sin-burdened souls unto the Savior in faith, and have received redemption through his blood. Many others have been beset by the cares and anxieties of life, and have learned that he is still the Great Master of the wind and wave. Some are now calling upon him for mercy and seeking his salvation through confirmation. Many others have been very careless and indifferent, disregarding the claims of the Lord of life and death. To one and to all may the consciousness of his presence be especially near and real as we take opportunity to pause by the wayside." But may this meeting at Winona be in a very special way a time when we shall pause by the wayside and call upon our Savior and our God for bestowal of vision, the impartation of life and the endowment of power.

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## EDITORIAL REVIEW

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The secretary of the Southern California district conference gives us a second extended installment of the minutes of their recent meeting at Long Beach, concerning which we made comment last week.

Dr. W. S. Bell, president of the Brethren Publishing Board, was a recent caller at the editor's office. During his short stay at his home in Ashland, he preached in Dr. Bame's pulpit, during the latter's absence in evangelistic work at New Troy, Michigan.

A post card from the Grissos, who are making their way from Sunnyside, Washington, to Lanark, Illinois and then to National Conference, informs us that they are seeing the sights in the Yellowstone National Park and other points of interest along the way.

We are printing in this issue a statement concerning the personnel of the Winona Bible Conference speakers, and some of the special feature programs. Some of our people are in the habit of attending this conference and the management claims that this year's program is to be an especially strong one. The dates are August 16 to 25. Following that conference, beginning on Monday evening, August 26, our own General Conference will convene.

Brother Sylvester Lowman, pastor of the church at Portis, Kansas, writes a note to let us know that they are still active and making progress in the Lord's work at that place. They have recently enjoyed an evangelistic meeting with Brother and Sister Thomas Presnell and Mrs. Coons as their special workers. Portis is Brother Presnell's home and we understand he was warmly received. One made the confession and was baptized, making a total of eight additions since the first of the year.

Prof. M. P. Puterbaugh, Treasurer of the National Sunday School Association, gives us his annual report this week, and it shows an encouraging support on the part of the schools of the brotherhood. In a letter to the editor he says, there were "over 200 more White Gifts this year than last, and yet twenty churches withheld all reports, totalling \$300 that they sent us last year. The Mid-west district reported one hundred per cent with a nice increase this year." He also states that the only other White Gift not previously reported is \$14.47 from Kittanning, Pennsylvania. This annual report shows what the Association is doing with its money. It is doing a great work and fully deserves the confidence that the gifts indicate.

Brother L. G. Wood, pastor of the church at Fort Scott, Kansas, says vacations and hot weather are slowing up the attendance temporarily. He tells of a visit to McLouth, Kansas, where he finds our group of Brethren worshipping together with the "Conservative" group in harmony. He preached for them on one Sunday. Brother Wood is giving attention to the gathering of isolated members into his church and we believe he is wise in so doing. We have not generally given sufficient attention to this kind of work, and because of our negligence we have lost many who with proper attention might have been held to the Brethren faith, though compelled to live apart from the fellowship of any congregation.

Pastors and other church leaders who want to do one thing which more than another will help to build up a spirit of comradeship that will make for loyalty, peace and cooperation and brighten the promise of the church's future, should encourage their people to go to National Conference regularly and in large numbers. Nothing makes for the spirit of unity and mutual concern like fellowshiping often together and sharing one another's spiritual ideals and purposes, are men are led to do at such gatherings. It helps to draw folks together in a sort of family spirit, making them feel that they belong to each other, that their interests are one. When that sort of a spirit prevails, it is surprising what people will do for one another, and with what oneness of purpose and self-forgetfulness they will work together for the advancement of the kingdom of God. The building up of a great denominational fellowship is the finest thing that can result from these national gatherings. Let us make this coming conference a success from the attendance standpoint.

### PRAYER REQUESTS FOR THIS WEEK—

Brother Lowman of Portis, Kansas, asks prayer that they "may be faithful in the spread of God's word in their mid-western field."

Pray for the evangelistic campaign at New Troy, Ohio, where Dr. Charles A. Bame is preaching the Word.

Pray that God may be allowed to work out his will in the coming National Conference at Winona.

Dr. C. F. Yoder requests prayer for our mission work in the Argentine, that they may be enabled in some way to extend the Gospel to the many needy places, also for the promising seminary students, that they may "develop into able and permanent workers."



## How a Church Can Get the Building It Needs

By Henry Edward Tralle

Any church can get the building it needs, if it first understands just what it needs and really wants it, and then adopts the proper procedure.

**First, a church must understand what are its real building needs.** This can come about through the reading of articles on the subject, through the reading of such books as "Building for Religious Education," through the suggestion of leaders in religious education, and through the inspection of some of the newer, better church buildings.

There are some pastors and church officials that have not yet discovered that a church building that consists only of an auditorium, or of an auditorium with a basement underneath, or of an auditorium and one or two rooms in the rear, is as much out of date as a horse and buggy.

The horse and buggy were extremely valuable in their day, but their day is past. So the one-room church building was a great thing in its day, but its day is past. Just as the horse and buggy has been displaced by the automobile, so must the one-room church building be displaced by a building with many rooms.

The church building of the church that has realized and met its building needs with a view to the spiritual demands of the age in which we live has in it from ten to one hundred rooms, according to the size and location and program and vision of the organization whose program it is intended to house. All these rooms are of standard schoolhouse construction, with plastered partitions and single hinged doors.

The church building of today has a room in which to preach and worship, one or more rooms for social uses, as many smaller assembly-rooms as there are departments in the church school, as many classrooms as there are classes to be accommodated, and suitable executive offices and toilet rooms and coat-rooms.

**Second, a church must adopt the most approved procedure in realizing its needs.** The best procedure, as the experiences of many churches in securing satisfactory building results have shown, is the following:

(1) Survey the community. Collect significant data. Ascertain the spiritual needs, and learn to what extent these are being met. Estimate the future growth of the community and the church.

(2) Establish a program of activities. Evaluate in the light of the general experience the local factors as disclosed in the survey, and determine the probable future sizes of the various organizations within the church. This should be done through a process of group thinking, in consultation with all the heads of all the departments and organizations.

(3) Draw plans around the program of activities, so that the building will fit the particular needs of this particular church. Revise plans until it is agreed that they

provide an adequate solution of the building problem.

(4) Adopt one of the ten most approved methods of raising money for a building project, and launch and carry through to completion a campaign for funds, usually with expert assistance from the outside. Now that the problem has been solved, and the house has been built on paper, more money can be raised and with less effort than if the campaign for funds had come earlier.

(5) Authorize working drawings and specifications with a view to receiving bids. Limit the number of bidders. Invite from three to five competent, reliable contractors to present bids, and award the contract to the lowest bidder.

(6) Keep the building project before the members of the congregation and of the community, reporting to them progress from time to time. Make much of dedication services. Handle the whole building project in such a way that the church will pass through an uplifting educational and spiritual experience, and will assume a new position of importance and usefulness in the community and in the world.

**Third, a church must employ competent expert assistance.** The development of a building project, even in a small church, constitutes a complex and difficult problem that can be solved in a satisfactory way only by experts.

The pastor of the church and the members of the building committee are at the best but amateurs in the solving of such problems. Some church-building projects have gone far astray because the pastor mistakenly assumed that he knew exactly what the church needed and foolishly thought he knew how to draw plans.

Every church, whether in remodeling or in new construction, needs the expert assistance of an educational adviser in the solution

of its building problem. This professional consultant will save the church time and money, and, above all, will save it from making tragic mistakes that cannot be remedied later.

The services of this professional consultant usually cost the church nothing at all, because his fee will be deducted from that of the architect on the ground that he saves the architect as well as the church time and money and worry.

If the church would obtain the most satisfactory results, it should call in the consultant before employing an architect at all. The architect will not be needed until the survey has been made and the program of activities has been established. Any plans that are drawn before these two preliminary steps are taken will be more harmful than helpful.

When an architect is employed, he should be the best available. It is poor economy to employ an architect because he is willing to work for a reduced fee. He will

### INTRODUCING DR. TRALLE

Dr. Henry E. Tralle was met by the editor at the recent Ohio State Convention of the Council of Religious Education where he was a lecturer on church architecture as applied to the needs of present day religious education. Besides hearing his lectures, we were privileged to have a personal conference with Dr. Tralle and learned much of his remarkably successful experience the country over as a consultant in church building programs. He is at home in most any phase of the field of religious education, but he is an expert in that which has to do with building and equipment. And believing that this phase of our denominational work is in need of some expert advice, we are glad to introduce Dr. Tralle to our constituency through these columns and feel that we are doing our brotherhood a service in directing our pastors and other church leaders to one who is well qualified to counsel them in regards to religious educational architecture. He has been equally helpful in the building of small churches as in large, in remodeling as in building new. He is one of the authors of the books, "Planning Church Buildings" and "Building for Religious Education." Any one wishing a copy of one of these books or to consult Dr. Tralle, may address him at Hudson View Gardens, Pinehurst Avenue, New York City.

cost the church far more than he will save it.

When any architect is willing to serve a church for less than the standard fee, it is either because he has failed to make good as an architect or because he is too young and inexperienced to give the church a satisfactory result.

In choosing an architect, a church should choose one who has had successful experience in planning and designing churches of the newer type that provide for religious education and Christian recreation as well as for preaching and worship.

New York City.

## The Sin for Which There is No Forgiveness, or the Unpardonable Sin

(A sermon delivered by Rev. C. C. Collins, Pastor of the First Brethren Church, Mt. Pleasant Pennsylvania, Sunday evening, March 24th.)

(Continued from last week)

### Bible Proofs

May we now turn to the New Testament? I will try and give you a few passages so that you may study the characters of those who have committed the Sin for which God says, "I do not say that ye should pray for it." In the 12th chapter of Matthew the 31st verse we find, "Wherefore I say unto you, all manners of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men," and again we read in the third chapter of Mark's Gospel the 29th and 30th verses, "But he that shall blaspheme against the Holy Spirit hath never forgiveness, but is in danger of eternal damnation: but they say he hath an unclean spirit." Brothers and sisters, if you will take the Scripture and study its contents you will see the class of people that Jesus is addressing. He is addressing the Pharisees, the Scribes and lawyers, the most devoutly religious people of his day. They were so devout they rejected the ministry God gave to preach to them. For John was sent to bring the light, to give the knowledge of salvation by the remission of their sins (Luke 1:77). And friends, remember this one thing, John was faithful to his commission. He introduced Jesus Christ as the Lamb of God, which taketh away the sin of the world (John 1:19). John's ministry was not to the dispersion nor to the publicans and sinners, but he was sent to the people of God. And this verse distinctly tells us "to give the knowledge of salvation unto his people." But the saddest verse that we find in the Bible that refers to these people is found in the seventh chapter of St. Luke's Gospel the thirtieth verse, "But the Pharisees and lawyers rejected councils of God against themselves, being not baptized of him (John). Do not pass this verse hurriedly but let it sink into our hearts. It says that the lawyers rejected, 'the councils of God against themselves, being not baptized of John.' John's ministry was a ministry of repentance; none was exempt, all were classed in the sinner's family, and when John came thundering the Gospel of Repentance under the great commission of God, these Pharisees, Scribes and lawyers were so devoutly religious that they judged themselves to be righteous, needing no repentance. To accept John's ministry they must lay down their pre-conceived ideas and accept God's divine relation through his 'Baptist' minister. This was maliciously, deliberately, willingly, personally rejected. And rejecting this Gospel of Repentance they turn back and became as Cain, children of the Wicked one. So Jesus can distinctly and truthfully say of them, 'Ye are of your father, the Devil.' He could not say this of them until they had rejected the councils of God against themselves, and when doing this they could not see anything in the blessed Son of God but that which was evil.

### Calling Sinners of Repentance

When they found Jesus eating with Publicans and sinners, they said to his disciples, "How is it that your Mas-

ter eats with Publicans and sinners and those who wash not their hands?" But Jesus replied, "I came not to call the righteous, but sinners to repentance." When they had denied the fact that they were sinners, they had neither part nor lot in the plan of redemption, and you will notice in the Bible that your blessed Master never spoke a kind word to these people. They were to him, children of the Wicked One, hypocrites, deceivers, shutting up the Kingdom of heaven against themselves and refusing to enter. Once they rejected this council against themselves they looked upon Jesus as doing his work through Beelzebub, the prince of devils. It was to this class of people that Jesus said, "All manner of sins shall be forgiven, but he that blaspheme against the Holy Ghost hath never forgiveness." This they did when they refused John's ministry, and called the ministry of Jesus Christ that of Beelzebub. So this describes the class that the apostle says, "I do not say that ye should pray for it."

### Difficult Texts

May we turn again in the Scripture at this time to Hebrews 6:45, 6? Here you find the apostle describing a people who were enlightened, who had tasted of the Heavenly Gift, who were made partakers of the Holy Ghost, who had tasted of the good Word of God, and the powers of the World to come. Of them he says, "If they fall away it will be impossible to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to open shame."

Thousands of Gods' children have been perplexed over this Scripture. I believe I know some who are in a lunatic asylum because these Scriptures were misdirected into other channels, and the enemy took advantage of the physical and mental understanding. But let us notice very carefully this class of people. Please mark the statement—they were enlightened; they had tasted of the Heavenly Gift; they were partakers of the Holy Ghost; they had tasted of the Word of God, and the powers of the world to come. They had not only fallen away but they made it impossible for their spirits to be renewed, seeing "they crucify to themselves the Son of God afresh, and put him to open shame." May I ask you to pause for a moment? What does it really mean to crucify the Son of God afresh, and put him to open shame? Is it a backslider who falls in sin through the weakness of his depravity? I say, **no**, you can ask a backslider if he one time knew of the new birth and with quivering lips he will say, "I did, and I am ashamed to confess that I have disgraced the honorable and glorious name of Christ." But who is it, then who crucified him afresh? He was crucified at first as a malefactor guilty of high treason, one who had forfeited the citizenship of earth, as they claimed. He was not Caesar's friend, but a malefactor. Those that crucified him as a malefactor, guilty of high treason, recognized him only as the son of Joseph.

### Twentieth Century Apostates

Now take the man in this age, after he has experienced all of these heavenly benefits and blessings that are described and who turns around and denies the Virgin Birth and the efficacy of his atoning Blood, what has he done? He has absolutely crucified to himself, the Son of God afresh. If Christ was not God in the Virgin conception, then his blood was as common as mere mortal man's blood. This is what every man claims who denies the Virgin Birth of the Son of God, and, of course, he must deny his sacrificial death for sin on the Cross if he denies the Virgin Birth. He naturally would deny that he bore the judgment of this lost world in his own sinless body, and in denying this he makes him a mere man, as a human example. Therefore, he preaches as a substitute for the Gospel, human atonement, which is the religion of Cain and also of the Scribes, Pharisees and Lawyers which Jesus distinctly states had committed the unpardonable sin and can never be forgiven in this world nor in the world to come" (Matt. 12:32). May I call your attention, friends, to the fact that wherever you find the sin of apostasy you will find it in rejection of God's Divine sacrifice for human redemption. You will find it in the rejecting of the blood and the Immaculate Conception.

May I notice still another passage of Scripture on this fearful subject, found in the tenth chapter of Hebrews and the twenty-sixth verse: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for judgment, and fiery indignation, which shall devour the adversaries, for he that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of Grace?" This is a fearful picture. But you will notice the one who sinned wilfully, had trodden under foot the Son of God, had counted the blood wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of Grace. How can there be any hope for such an one? A backslider does not do this. It is one who reaches the stage of apostasy, where he denies that salvation is in the merits of grace, when he denies the Virgin Birth, and everything supernatural, or of a superhuman provision. They make man their savior. They seek to lift man to God by human efforts, by education: they believe the world can be brought to God through intellectual knowledge. So they have gone the way of Cain and are running greedily after the errors of Balaam, and will perish in the gainsaying of Korah (Jude 11). Can you not see my friends, that our modern pulpits today are largely occupied by apostates? Anyone with spiritual illumination can see the trend of this age, rejecting God's plan, working out their own salvation, as Cain, as the Pharisees and Scribes, as the description of the Hebrew apostate—a fearful picture? They are given over to believe a lie, and to receive their error. They pity us who hold to the statements that are revealed in the Word of God.

May I close with this exhortation that we hold fast to the faith once for all delivered to the saints, which teaches that Jesus Christ died for our sins according to the Scriptures, that he was buried, that he was raised again according to the Scriptures, and is now living at God's right hand making intercession for us? And let us hold fast to the vision of our faith without wavering for he is faithful that promised. But let us understand that such people who have maliciously, wilfully rejected the Virgin Birth, the atonement of the cross and the physical, liter-

al resurrection from the dead, are gone in the way of Cain and will perish in the gainsaying of Korah. This is the Unpardonable Sin, "and I do not say that ye should pray for it," as God's Word teaches. May he save us today from this calamity that is falling upon the religious world as a stone of the desert? Rather let us hold on to God for those who are yet unensnared, that the glorious light of the Gospel of Christ shall shine unto them—and that they may see the look in the eye of Jesus who loved them and gave himself for them that they may continue on and on until at last they be crowned with his own self in the new heaven, a sinner saved by grace. Amen.

Mount Pleasant, Pennsylvania.

### A PASTORAL LETTER OF DOCTRINAL INSTRUCTION

(Rev. Claud Studebaker, pastor of the First church of Pittsburgh, sent to his parishioners the following letter of instruction, which the editor is taking the liberty to publish as a suggestion to other pastors.)

**Christian Baptism. Its Importance. Does it matter how?**

This is given with no spirit of criticism of other churches. We love them every one. When I review the 19 centuries of the church, I am not inclined to criticism of the church today, but to rejoice in the fine spirit of unity.

However the plan of God is fixed and eternal. The commands of Christ are freighted with love and life. "If ye love me keep my commandments. Our emphasis is on an humble obedience to Christ.

Most of the commands deal with the conduct of life. Two deal with sacraments of the church. Each of these are introduced, "All power is given unto me in heaven and in earth"—mighty words.

The insignia of every minister rightly bears the commission of our Lord, "Go ye, therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you."

He who says baptism is unimportant is in no controversy with me, the contention is with Christ. "He that believeth and is baptized shall be saved." He was specific. It was understood by his apostles and practised in the early church until the 4th century unchanged.

The first change in formula and mode was made by Eunomius of the Arian heresy and was condemned by the council of the church.

Later in the history of the church, after unlimited power had been claimed and attained by the pope, at the council of Ravenna in the year 1311, baptism by sprinkling was made valid. Protestants do not grant unto the pope that authority, therefore we believe to be consistent, we should insistently demand that baptism given by our Lord.

This is written for those who care, and not to enforce our teaching on any. Many churches will receive members on any form of baptism or none. We are convinced the church is suffering from being too liberal. We believe there are many true hearted followers of Christ in all churches and would insist on proper Christian baptism if they knew it. The general tendency of man is to depart from the way of the Lord. I care little what men say about it, if I know the teaching of the word of God, I am content to obey.

The word used in the formula for baptism (Matt. 28: 19) in the Greek in which it was written, is a frequentative, and means to dip or immerse, the very etymology of the word means a repeated dipping, the number limited by the words of the sentence.

The Greek church so understands it, and in all the centuries has not changed the form. Practically all encyclopedias, Bible dictionaries, etc., tell very plainly that the early Christian baptism was by a triple immersion.

Various eminent denominational leaders testify to the fact.

Early church history as written by the church fathers of the first three centuries is a unit in plainly saying that valid baptism must be by thrice dipping as the administrator repeated the formula.

Ancient baptistries in stone are mute evidence of the same form.

The essential Trinity is recognized, the burial is into the death of Christ and in the likeness of it (He bowed his head and died). By faith we enter into death with him and rise to walk in newness of life. It was on the cross he dealt with sin and by faith in his blood, our sin is buried. We symbolize that faith by bowing in the name of the Father, and of the Son, and of the Holy Ghost, by the power and love of the triune God we are made new creatures, born of the water and of the Spirit.

We are aware that this brief setting forth is very, inadequate. Our church insists that you take seriously all our Lord's commands. We judge none. Our message is broad, a whole gospel for all the world. May God quicken you to loving obedience in the Spirit.

#### The Holy Communion Service

Washing the Saints' Feet, The Laver at the Door, Cleansing, Coming to God, The Lord's Supper, Eating together, Fellowship, Must love our brother, The Holy Eucharist, Bread and Wine, Communion. Body and Blood, Life of God to us.

It is an unusual thing to commemorate the death of an individual. But the purpose of God in Christ was that by his precious blood he should purge the sin of man, therefore the high objective of his life was accomplished when his enemies crucified him.

All things were in his hands, he came from God and is soon to return to him. He is now finishing the work God gave him to do. He is the culmination of the whole plan of God in bringing righteousness to man, all the ceremonies of the past are fulfilled in him. He is to build his church, to be God's medium to brink all mankind together in one body, of which he is the head.

Therefore, Jesus knowing all this, at this vital time, he riseth from supper and began to wash his disciples' feet . . . This washing was not to cleanse the feet; Judas was washed but Christ said, he was still unclean. It was not according to custom for Peter did not understand it, said Christ. It was for the saints only and was made a test of faithfulness in the apostolic church, "If she have washed the saints' feet" (1 Tim. 5:10).

The disciples did not understand the significance of it at the time but would later. Blessing and joy were to follow its observance.

The very plain command, Wash one another's feet, uttered by our Lord fully conscious of its great significance.

After he had washed their feet they resumed their seats at the table and ate. There the traitor was revealed, out of fellowship and faith. He had sold his Lord, he could not come to holy communion, he was unclean and out of fellowship.

Everyone must be cleansed and continually cleansed if they are to please God.

The next requirement is, we must love the brethren. "If a man says he loves God and loves not his brother, he is a liar." But if he is clean and loves his brother he can come into a sweet and blessed communion through the body and blood of our Lord. We may enter into the Holy of Holies, where the shekinah glory of God is resplendent,

where the eternal blood is on the mercy seat of heaven.

Few have grasped the tremendous lesson in this very brief sacrament which condenses the mighty flood of God's truth and purpose for man into a heart searching picture, an object lesson of cleansing. And O, how we need it today, the fellowship of God's family around the Lords' table eating in mutual love! O, how we need to learn this lesson of love and fellowship! It is all through the suffering Christ who died for us, that we come to a holy communion with him.

The cleansing vessel is at the door of the service, be sure to wash; the table is spread, eat in love; then you may partake of meat indeed and drink indeed.

The very heart of all the plan of God for man, distilled into a beautiful service of Cleansing from Sin, Fellowship with one another, and Holy Communion with God.

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## SIGNIFICANT NEWS AND VIEWS

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### CRIMINAL YOUTH

Eleven thousand two hundred and sixteen youths between the ages of eighteen and twenty-one years were jailed in New York City during 1928. This number represents 18 per cent of the total number imprisoned in that year. The figure is high. But it shows a decrease over previous years. In 1914 young criminals made up 20 per cent of the city's total; in 1916, 25 per cent; in 1920, 23 per cent; in 1923, 31 per cent; in 1924, 18 per cent; and in 1928, 18 per cent.—Christian Herald.

### TWO GREAT FRENCHMEN

There is little doubt that future generations will record the names of two civilians as high, if not higher, than that of any military man, among Frenchmen who have contributed most to the maintenance and stability and welfare of their nation. During and since the war, Raymond Poincare and Aristide Briand have been continuously in the public service and have steadfastly stood for those policies which they honestly believed would make for the highest welfare of the nation. Just before the final completion of his victory in the matter of the American war debt, Premier Poincare felt obliged to retire because of a grave threat to his health. Briand accepted for the tenth time the premiership and secured a three months truce in internal politics in the interest of the settlement of pending international problems. These two Frenchmen have proved themselves great by the intelligence and singleness of their devotion to the welfare of their country.—The Presbyterian Advance.

### A TACTICAL BLUNDER

The first pronouncement from President Hoover's Law Enforcement Commission has been made. Its chairman, George W. Wickersham, wrote a letter to Governor Franklin D. Roosevelt. Now this governor was the man who found Alfred E. Smith, proposed him, championed him, nominated for him, shouted for him, and on his ticket ran for governor of New York State and was elected, while Smith was defeated. We wonder why that letter was written to him to be read before the Conference of Governors' meeting at New London, Connecticut? How far can the sponsor of Alfred E. Smith, who ran on a "wet" platform under the protest of a large contingency of his party, be in sympathy with a serious, unprejudiced, unbiased, and comprehensive survey of law enforcement? Why should the "Smith Camp" be given, the least consideration by the present administration, or any commission appointed by it? The large majority of the American people do not want the judgment of that group. They

are now beginning to feel a lack of confidence in the integrity of the commission. That act of approach to Governor Roosevelt was a tactical blunder. It is another evidence that many of the leaders on the upper levels do not understand the mind of the American people or are working in open defiance of it.—Western Christian Advocate.

### RUSSIA ABOLISHES SUNDAY

A news item of the first order of importance that has eluded general notice is the announcement that Russia has abolished Sunday. This was to have been expected, but it is nevertheless startling. Russia is evidently floundering about badly without any guiding principle beyond human reason, and that reason in them badly composed. When one undertakes to make a nation out of human passions, and human powers, throwing off all divine sanctions it gets into trouble. The abolition of Sunday by Russia does not appear to be altogether from anti-Christian motives but from economic as well, nevertheless if it proves to be successful, which is not likely, it will be the worst blow yet they have been able to give religion.

Walter Duranty, of "The New York Times," analyzes its possible effects as follows:

"Whoever conceived this measure is little short of a genius, for it kills at least five big birds with one small stone. First, it will increase factory output 20 per cent. Second, it will provide jobs for workers eliminated by industrial 'rationalization.' Third, it will be a powerful weapon in the Soviet anti-religious campaign against Sunday and church holidays. Fourth, it will give 'more backward' countries like England and Germany a new idea for their struggle against unemployment. Finally, it will reduce overhead by the elimination of the weekly 'let-down' both of machines and man-power."

We cannot imagine how it will help a bad economic situation and it will undoubtedly tend to destroy the solidarity because it will keep the people from assembling together on a given day, and of course it will largely destroy the power of social worship. France once abolished Sunday but within our memory mobs marched the streets of Paris carrying banners which bore the words "Give us back our Sunday." The working people found it made their condition intolerable.

In the United States the Lord's Day is shamefully abused. Even the churches have "let down the bars." That is one reason why it is mistreated. And we may look forward to a nation without a Sunday unless we use it in a better way. It is not a day for sport, and gain, and self-indulgence, but the high day of the soul. It is the Lord's Day.—The Christian-Evangelist.

### CAN WE PREACH DOCTRINAL SERMONS?

(Continued from page 4)

impressed with the need and importance of such instruction, there will appear many happy opportunities of giving it in an intensive and effective way. And granted the proper attitude and effort, we believe doctrinal preaching will usually be kindly received by the church's constituency.

As in all our preaching, love and deep sincerity will make doctrinal preaching acceptable and appreciated. Such characteristics on the part of the preacher will help him to avoid offensiveness of manner, undignified attacks on the persons and sincerity of those who differ in views, or anything that savors of unfairness, or dishonor, or unkindness of spirit. We do not believe the day of Brethren doctrinal preaching is past. Though the trend of popular thinking and preaching is against it, and so requires somewhat more courage to undertake it, we believe it not only can, but must be done, if our church is to maintain its distinctive mission and message.

## Our Worship Program

Daily Readings and Comments  
(Keep with your Bible)

(Keep with your Bible)

Jesus taught us to pray, "Thy Kingdom come!" Since this is to be a part of our petitions, then, we have chosen the Kingdom Parables of Matthew 13 as the basis for this week's Worship suggestions.

### MONDAY

Matt. 13:1-9, 18-23. **The Sower.**—The kingdom of God is not the product of men, except as God first sowed the seeds of the kingdom in the hearts of men, and caused it to grow and bear fruit after its kind. And the growth of the kingdom is hindered because men allow the deceitfulness of riches and the cares of this life to crowd out the good seed. May we, our Father, be as those who hear the word and understand, bringing forth much fruit to thy name's honor and glory.

### TUESDAY

Matt. 13:10-17. **Privilege.**—The kingdom of heaven has been found, and will ever be found, only by those with an open mind, who desire to find it. Prejudice results only in the loss of what we already have, but if we truly desire to find it, we shall enjoy privileges that have been denied to many prophets and righteous men. We thank thee, Father, for the blessed privileges that are ours in Christ; may we ever rightly value them, with open minds ever seeking to understand them more fully.

### WEDNESDAY

Matt. 13:24-30, 36-43. **The Coming of the Kingdom.**—To those who have been rightly instructed, the coming of the kingdom is no sudden or unexpected event. The good seed has been sown, and the enemy has sown the seeds of evil. As we toil on, we may watch both ripening together, and know that at the time of the harvest the evil shall be destroyed with fire and the kingdom of God alone shall remain. May we not sit idly by, but may we play our full part in working toward the time of the harvest. Even now the fields are white!

### THURSDAY

Matt. 13:31-35. **The Mustard Seed and the Leaven.**—A smaller beginning than that of the Kingdom of God on earth could hardly be imagined: initiated by a despised Galilean fisherman and a few unlearned followers, in spite of the formalism and evil influences that have crept in, it has already become one of the most powerful influences in the world. In the same way it develops within the heart of the individual, until the whole heart and life is filled with the glory of the kingdom of God.

### FRIDAY

Matt. 13:44-46. **Treasures and Pearls.**—People differ as to the interpretation of these parables: some say the treasure and the pearl of great price are the church, for which Christ gave himself; others, that Christ is the Treasure and the Priceless Pearl, to possess which a man will gladly give all. Both interpretations are good: as he first loved us and gave himself for us, so may we love him and give ourselves to him in loving service.

### SATURDAY

Matt. 13:47-52. **The Net.**—If the Kingdom, as we now see its beginnings on earth, seems to include something of evil, we may know that at the end of the world order and the ushering in of the kingdom, the evil shall be purged away. Prepare us now for thy coming, O Lord, by cleansing us NOW from every evil thought and practice.

### SUNDAY

Matt. 13:53-58. **Unbelief and the Kingdom.**—The kingdom of God was hindered in the day of Jesus because of unbelief. Perhaps it was not so much that his power was limited and he could not work, as it was that he knew their wilful unbelief and would not work. Today there is a curious mixture of unbelief even on the part of those who profess to be believers. Our Father, we believe; this day help thou our unbelief! Wherever thy word is proclaimed, may those who hear understand and do thy bidding, and may unbelief not hinder the soon coming of thy kingdom on earth. Amen.  
T. C. L.

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## The Prohibition Ladder

18TH ANNUAL BRETHREN CONFERENCE OF SOUTHERN CALIFORNIA

July 12-21, 1929, Long Beach, California

(Continued from last week)

1869—Prohibition Party organized in Chicago, September 1st, at a convention called by Temperance leaders. More than 500 present.

1872—Catholic Total Abstinence Society of America organized February 22nd in Baltimore.

1873—U. S. Supreme Court declared "The right to sell intoxicating liquors so far as such right exists, is not one of the rights growing out of citizenship of the United States."

1874—Woman's Crusade, starting in Hillsboro, Ohio, spread to many states.

1874—National Woman's Christian Temperance Union organized November 17th, at Cleveland.

1875—Connecticut Woman's Christian Temperance Union organized.

1876—December 27th—First prohibition amendment to Federal Constitution presented by Congressman Blair, New Hampshire.

1880—Kansas adopts prohibition.

1882-1902—Crusade for the adoption of state and federal laws requiring scientific temperance instruction in public schools.

1884—Third Plenary Council of the Catholic Church at Baltimore declares, "We call upon all pastors to induce those of their folks that may be engaged in the sale of liquor to quit the dangerous traffic as soon as possible and to make a living in a more honorable way."

1885—Second National Prohibitory amendment resolution presented by Senators Blair of New Hampshire and Plumb of Kansas.

1886—Congress enacted law requiring that instruction concerning the effects of alcoholic liquors shall be given in all schools and academies under federal control.

1889—North Dakota adopted prohibition.

1890—Secretary of War declared that no ardent spirits or wine should be sold in the canteens.

1890—Congress passed "Wilson Law" subjecting all intoxicating liquors to laws of state into which shipped.

1891—Congress prohibited sale of liquor within one mile of Soldiers' Home in Washington City.

1895—February 3rd—International Reform Bureau, now known as the International Reform Federation organized at Washington.

1895—December 18th—Anti-Saloon League of America organized.

1899—John D. Long, Secretary of Navy, abolished traffic in beer and other alcoholic liquors on boards ships at Naval Stations.

1901—"Anti-canteen Law" passed by Congress—abolished sale of beer, wine, or any intoxicating liquor in any Post exchange, canteen or army transport or upon any premises used for military purposes.

1902—Congress prohibited Americans

from selling intoxicants to natives of Pacific Islands.

1903—Recreation buildings and saloon substitutes provided for army posts.

1903—Sale of liquors in immigrant stations prohibited.

1903—Saloon in basement of National Capitol Building abolished.

1904—Beer halls in state and territorial soldiers' homes prohibited.

1906—Liquor traffic among Indians suppressed.

1906—Liquor saloons in National Soldiers' Home prohibited.

1907—Oklahoma and Georgia adopt prohibition!

1907—Prohibition zones established around government institutions.

1908—North Carolina and Mississippi adopt prohibition.

1908—Liquor barred from U. S. Mails.

1909—Tennessee adopts prohibition.

1909—Congress passed C. O. D. liquor shipment measure to protect dry territory.

1909—Anti-liquor code for Alaska.

1912—West Virginia adopts prohibition.

Was National Prohibition "Put Over" Suddenly? Or was it Voted Over Fairly?

1912—People elected one-third of the U. S. Senate, which submitted the Eighteenth Amendment to the States. (Note: One-third elected—1914 and one-third in 1916, i. e., five months to four years before America declared war against Central powers).

1913—National Temperance Council and the "Flying Squadron" are organized to secure National Prohibition.

1913—Webb-Kenyon interstate liquor shipment law passed and repassed over presidential veto.

1913—"The 'A Saloonless Nation by 1920' Campaign launched by United Society of Christian Endeavor at its National Convention in Atlantic City.

1914—Arizona, Virginia, Oregon, Colorado and Washington adopt prohibition.

1914—Hobson resolution to submit prohibitory amendment to federal constitution received majority but not two-thirds of vote in House of Representatives.

1915—Alabama, South Carolina, Arkansas, Iowa and Idaho adopt prohibition.

1916—Nebraska, South Dakota, Michigan and Montana adopt prohibition.

1917—Utah and Indiana adopt prohibition.

1917—April 5th, Committee of Sixty under leadership of former Governor, E. N. Foss of Massachusetts, presents a petition to congress signed by 1050 leaders in every trade and profession, asking for the submission of a National Constitutional Prohibition Amendment.

1917—Twenty-five states had adopted state wide prohibition prior to our entering the World War on April 6th.

1917—New Hampshire and New Mexico adopted prohibition.

1917—Congress enacted prohibition and enforcement code for District of Columbia.

1917—Federal law prohibiting liquor advertising in mails and bone-dry law prohibiting shipment of liquor into dry states.

1917—Food control bill passed by U. S.

House of Representatives forbidding use during war of all food materials for production of alcoholic beverages. Bitterly opposed by liquor interests. Modified at request of the President. Food control made optional with the President. In this form bill passed.

1917—Anti-liquor regulations for army and army camps and posts.

1917—Distillation of liquor and importation of distilled liquor prohibited.

1917—Enforcement code for Alaska and prohibition for Porto Rico.

1917—August 1st, Senate as elected in 1912, 1914, 1916, voted—65 to 20 for 18th Amendment Resolution.

1917—December 17—House of Representatives elected five months before war was declared, voted for same—282 to 128.

1918—January 8th, Mississippi first state to ratify Eighteenth Amendment.

1918—Prohibition for Hawaii.

1918—Prohibition zones established around coal mines and war industries.

1918—War time prohibition. Same became effective July 1, 1919.

1918—Florida, Texas, Nevada, Wyoming and Ohio adopt prohibition, after the 18th Amendment was submitted, but before it was ratified. 15 states ratified the 18th Amendment this year.

1919—Thirty additional states ratified the 18th Amendment in the first sixty days. Nebraska became the 36th state on January 16th, thus making the 18th Amendment a part of the Constitution.

1919—One-half of the people living in licensed territory, were living in four states, one-quarter of all people in licensed territory were residents of six cities, more than half of all the saloons in the United States were located in fourteen cities; 71% of the area of the United States was under prohibition laws.

1920—January 16th, 18th Amendment became operative.

1921—November 23rd, Supplemental Prohibition act passed.

1922—New Jersey ratified the 18th Amendment two years after it had gone into effect. Forty-six of the forty-eight states had ratified, Connecticut and Rhode Island being the others. In Connecticut the Amendment was ratified by the House in 1919, and again in 1921 but failed in the Senate.

1925—Forty-five states have adopted, in harmony with the "Concurrent" clause in the 18th Amendment, enforcement codes; Maryland, Nevada, and New York being the exceptions. The two latter had adopted such codes but later repealed them.

### Summary

Only fourteen states ratified before Armistice; thirty-two states ratified after Armistice; Florida, November 29, 1918; twenty-nine states in January and one in February, 1919, with New Jersey as the forty-sixth ratifying state in 1922.

Contrary to all precedent, a limitation of seven years was put upon the time within which the Eighteenth Amendment might be ratified. Time actually required for first thirty-six states—one year and twenty-eight days!

If the "Wets" had been able to control either House in only thirteen state legislatures out of the forty-eight, they could have prevented the ratification of the Eighteenth Amendment. They were unable to muster even this small number. As a matter of fact, only three of the ninety-six branches of state legislatures have voted against the Amendment. The total state Senate and House vote for the Eighteenth Amendment



was 5079; total Senate and House vote against the Amendment 1265, a ratio of more than four to one.

The Eighteenth Amendment was the first to be submitted by a Congress in which the Senate was elected by the direct vote of the people. Rather interesting fact, isn't it?

The Eighteenth Amendment was submitted by a two-thirds vote in one Congress (1917), and was ratified by an 80% majority in 46 state legislatures. A second Congress (1919), enacted the enforcement (Volstead) code by a two-thirds majority and a third Congress (1921) by another two-thirds majority passed the supplemental enforcement act.

In the face of the foregoing facts how can it be said that prohibition was not fairly, justly and honestly won?

How long will the American people allow the anti-prohibitionists to "put over" their gross misrepresentation of the truth about the Eighteenth Amendment and the laws authorized by it?

# FINANCIAL REPORT OF THE NATIONAL SUNDAY SCHOOL ASSOCIATION OF THE BRETHREN CHURCH FOR THE YEAR ENDING JULY 31, 1929

On hand August 1, 1928:

Ashland B. & L. Co .....	\$ 6,209.67
Cash in bank .....	279.06

## Receipts:

White Gifts .....	4,420.85
Interest .....	309.99
Other receipts—books, etc. ....	77.25

## Expenditures:

Ashland College (Rel. Ed. Dep't.) \$	2,000.00
College Library .....	500.00
Ashland Memorial Endowment (Second Payment) .....	500.00
Kentucky Missions .....	1,000.00
International Council of Rel. Ed.	100.00
Shipshewana Y. P. Conf. ....	116.34
Secretarial work .....	128.05
Treasurer's Bond .....	8.75
Field Trips .....	55.71
Books (Teachers' Training Cl.)..	42.52
Printing .....	244.96
Office Supplies (typewriter), Postage, Mis. ....	80.83
Transferred to Educational Day Fund .....	24.40
Total .....	\$ 4,801.56

Balance on hand Aug. 1, 1929 (Bank and B. & L.) .....	6,495.26
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Grand Total .....	\$11,296.82
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## Resources August 1, 1928:

A. Bank and Sav. Co. ....	\$ 279.06
A. B. & L. Co. ....	6,209.67
Notes Outstanding .....	600.00
	\$ 7,088.73

## Resources August 1, 1929

A. Bank and Sav. Co. ....	\$ 493.60
A. B. & L. Co. ....	6,001.66
Notes outstanding .....	600.00
	\$ 7,095.26

Net Gain for Year .....	6.53
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Respectfully submitted,

M. P. PUTERBAUGH,

Treasurer.

## Editor's Select Notes on the Sunday School Lesson

### Rebuilding the Temple

(Lesson for August 25)

Scripture Lesson—Ezra 3:1 to 6:22; Psalm 84:1-12.

Printed Text—Ezra 3:10-13; 6:14-16; Psalm 84:1-4.

Devotional Reading—Psalm 122.

Golden Text—I was glad when they said unto me, let us go unto the house of Jehovah.—Psalm 122:1.

### Introductory Note

Four decrees concerning Jerusalem are recorded in Ezra and Nehemiah. The first decree by King Cyrus of Persia was issued B. C. 536. See Ezra 1:1-3; 2 Ch. 36:22, 23, and was for the restoration only of the temple in Jerusalem. Nothing in this first decree concerning the walls, gates and streets and moats of the city. The second decree was issued by Darius, king of Persia, between 521 and 486 B. C., see Ezr. 6:3-8. This decree did not determine anything new for Jerusalem but only confirmed what had been promulgated by Cyrus. It is important that we carefully note this difference between the two decrees, for otherwise they are certain to become confounded in our minds. The third decree was issued by Artaxerxes in the seventh year of his reign, Ezr. 7:11-26, on behalf of Ezra, which was a specific order, not for the rebuilding of the temple, but rather a royal commandment for the beautifying of the house of God in Jerusalem, Ezr. 7:27. There was nothing in this decree about the building of the temple nor about the rebuilding of the walls, gates, streets and moats of the city. It is claimed this decree was about 453 B. C. These three decrees were all concerning the temple in Jerusalem, the first for its rebuilding; the second confirmatory of the first; and the third for the decoration, furnishing, and beautifying of the house of God.—Dr. Ross, in Daniel's "Half-Week Now Closing," published by Revell's.

The exiles reached Jerusalem probably in the summer of B. C. 537, after a journey of not less than four months (Ezra 7:9). They first provided some kind of dwellings for themselves. This took two or three months. Then they rebuilt the altar on the old site and established worship there, before they laid the foundations of the temple. They then made offerings of money and materials for the temple. In May, 536, B. C., 7 months after establishing religious services and a year after the return the actual building of the temple was begun (v. 8).—Illustrated Quarterly.

### Building Under Difficulties

The temple at Jerusalem was not completed until about twenty years after the return of the first group of exiles. Worship at a rude altar had been established, with daily sacrifices and observance of festivals. Prince Zerubbabel, the governor, and other leaders, gave offerings of gold and silver and priestly garments toward the rebuilding. As in the time of Solomon, materials and workmen were obtained from Tyre and Sidon, payment being made in kind. Cedar wood was brought by sea to Joppa. Three Levitical families were made supervisors. In the second year after the return the foundation was laid with much rejoicing. But the people of Samaria, some of whom

were Jews deported there and intermarried with the people imported by the Assyrians to take the place of the ten tribes, heard of the temple project and requested permission to unite in the work. This was refused, and the Samaritans then did everything possible to hinder the work. As a result, bitter enmity continued down to the time of Jesus between Samaria and Jerusalem, and the temple repairs were halted. Fifteen years went by, and the people became most concerned about building homes for themselves. Finally, a young prophet, Zechariah, came to the aid of Haggai, and together they used the lesson of famine (Hag. 1; 9:11 and new gifts from Babylon (Zech. 6:9ff) to encourage the renewal of the work. This was in the second year of Darius Hystaspis, or 520 B. C. The work was again undertaken and completed in four years. The dedication took place in 516 or 515 B. C., with elaborate ceremonies, but not without some tears on the part of those who could remember the more magnificent temple of Solomon.

Even this final building of the temple was not without question. For Tattenai, the governor "beyond the river" (west of the Euphrates), came to Jerusalem and saw the progress being made. He reported it to Darius, who found the decree of Cyrus, approved the work, and ordered every needed aid (Ezra 5 and 8).—Church School Journal.

### Love for God's House

Our love for God's House should show itself in little services until there is opportunity for great ones. If the Jews had not begun with an altar they would never have got their new temple. "It is one great danger of having splendid dreams, that they make us blind to present opportunities."

If we love God's house, we shall try to get others to go there with us. "Suppose one day you went out on Columbus Avenue and saw all the cars flying up and down and not one of them stopping at the white painted poles for passengers; you would say the management of the company had gone mad. And yet there are plenty of so-called Christians running to and fro to church that never think of taking a passenger with them."—Rev. James Boyd Brady, D.D.

If we love God's house, we shall speak of it with loving enthusiasm, we shall be working for it all the week and not merely on Sunday; our prayers for it will rise continually, and all our hopes and ambitions will center in it.

### A Message for Today

1. Build your new altars on the old foundations, your new forms on the old principles.

2. The family altar should be set up at the first in every family, and the service of worship should be regular day by day.

3. There is a place for these in every life and in every community. There is a power in routine, in regular recurring services, in appointed hours of prayer. No one can safely neglect them. The psalmist says "Blessed are they that dwell in thy house."

4. The worship is far more important than the Temple or conveniences for worship. The commonest house, the poorest apparatus, the simplest forms will accomplish the purpose, provided they are the best we can obtain. Using the best we have for church and Sunday school proves the sincerity of our devotion and worship.—Illustrated Quarterly.

E. M. RIDDLE,  
President  
Warsaw, Indiana

F. C. VANATOR,  
Associate  
Peru, Indiana

CHRISTIAN ENDEAVOR AT WORK



Young People's and Junior Topics in THE ANGELUS

GLADYS M. SPICE,  
General Secretary  
and  
Treasurer  
2301 13th St., N. E.,  
Canton, Ohio

### ON TRIAL

A Christian Endeavor Society Indicted for Selfishness and Brought to Court  
By Dr. W. W. Bolt, Grinnell, Iowa

On a Sunday evening early in the new year, our Christian Endeavor Society had a trial. There were judge and jury, lawyers and witnesses and a very considerable group of young people, very much interested in the testimony and the final verdict. For, be it known, our society was the defendant at the bar. In spite of the fact that it had recently gone through the process of reorganization, enlarging and perfecting its work, increasing its attendance and distinguishing itself in other ways, it had been charged, in open meeting, that our society was selfish and self centered. The indictment continued that the society was indifferent to the church, which provided a meeting place with light and heat; indifferent to the church school, to which its members should belong; indifferent to other young people in the community; to the community itself, and everything except its own precious members.

#### The Court and the Court Room

It was a sweeping arraignment, and not without opposers, of course, but now the matter was to be settled, if not by a jury of its peers, at least by a jury of its own members.

The trial, that evening, was prefaced by the usual musical numbers and a devotional service, while the court was opened with prayer by the presiding officer himself. His Honor, in this instance, was a former college president and to his gracious wisdom and dignified conduct was due very much of the delightful interest of the evening.

The trial was given something of the setting of a court room by means of an elaborate use of screens. The boys of the "Pep Committee" had borrowed from the choir-loft a raised dais for the judge, having solemnly promised the sexton that it should be returned, later, to its proper place.

#### The Story of the Trial

Now comes the solemn moment when, after a whispered conversation between the judge and one of the attorneys, the case is called. There is a hush in the court room, as the judge rises to call the court to order, after which the indictment is read. The judge questions the attorneys to learn whether the defendant and all the witnesses are present, and, receiving an affirmative answer, the next step is to select the jury of twelve good and true men. When chosen, the jury proves to be equally divided between the sexes and none are challenged because time is precious.

When the jury is seated, the attorney for the prosecution rises in his place, at the left of the judge, to indicate what he expects to prove against our society. The first witness to be sworn promises, with uplifted hand, to "tell the truth, the whole truth and nothing but the truth." By a strange twist of fate, which might happen in real life, I presume, the prosecuting attorney is

president, and one of the witnesses a member of the Executive Committee of the society, but that does not cause them to forget, for a moment, their duty to uphold the law. If you have never had that experience it may be well to remind you that it hurts to have your friends assailed after this fashion in a court room. The witness is next turned over to the attorney for the defense and after his skillful cross-examination you feel somewhat relieved and hope for a favorable verdict.

#### The Jury Disagrees

So the case moves on. The witnesses for the defense are introduced and the case looks brighter for the defendant now. There

Send Foreign Mission Funds to  
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1101 American Savings Bldg.,  
Dayton, Ohio

## MISSIONS

### The Lure of Portuguese East Africa

By George Albert Wilder

(Editor's Note:—Those Evangelist readers who follow up the work of our own missionaries in Africa and are acquainted with conditions there, will be interested in this statement by Dr. Wilder, prominent missionary of the Congregationalists, and published in the *Missionary Herald*. "Mr. Wilder was born in Africa of missionary parentage. He grew up in the Zulu field, and was one of the pioneers of the Rhodesia field, and for years has worked for the occupation of the Portuguese field.")

First comes the old call for help that Umzila sent over fifty years ago from his kingdom which embraced most of Portuguese East Africa, south of the Zambezi. In the early seventies he and his head men appealed, through a deputation sent to Natal, for missionaries to help his people. The call was repeated to Mr. Richards in 1880, when he reached Umzila's kingdom. This appeal, so far as I am aware, is the first and only appeal from a savage chief to the Christian world to send him missionaries. A veritable Ethiopian stretching forth his hands to God! Can any more alluring appeal be imagined than this? Yet after nearly sixty years only one station is found in that part of his dominions now known as Mozambique Company's territory.

In the year 1880 Myron W. Pinkerton tried to answer the call and his lone grave on the Gubula, right in the heart of the Mozambique Company's territory, cries to you for help.

The journeys of Jordan and Richards in 1889, of Bates and Wilder in 1888, of Thompson and Wilcox in 1890, of Thompson, Bunker and Wilder in 1892, up and down this great territory, and the more than a dozen journeys made by the missionaries from Silinda, all gave great information in

plenty of interest and amusement throughout the trial, caused by the judge asking the witnesses if they understand the nature of an oath and constantly reminding the attorneys to address the court. And now the case is to be given to the jury and the judge carefully instructs them concerning the evidence and their verdict. The result is awaited breathlessly and, to avoid confusion, the jury is polled. When the first seven jurors have given their verdict it looks very dark for the defendant; the record is five to two; but the next five jurors vote for the defendant solidly. The final verdict stands seven to five for the defendant. The ladies did it. Perhaps they should be excluded from juries.

It was a very profitable evening for we saw our organization, ourselves, through other eyes and it was wholesome. This was evident from the unanimous and insistent demand that the society be given an evening to discuss the question. The quality of the evidence introduced, the testimony given could be enhanced by coaching the witnesses and by holding rehearsals, but ours was strictly impromptu.—The American Missionary.

regard to the land and its people, showing it to be ready for occupation.

In spite of spasmodic efforts at Beira and the recently opened station at Gogoi (Gogoyo), the large number of "best Christians" which the Rhodesian Branch has produced came from this Portuguese territory. Gangeni, the first Nda to be ordained to the Christian ministry, came from near the Lime Cliffs (Machemeje—Ed.). Kamba Simango comes from the region near the mouth of the Sabi in Portuguese territory. This ought to be a strong inducement to develop the lowlands. If Kamba succeeds, it will mean much towards solving the question of a self-supporting native church.

This Portuguese country in East Africa for special reasons supplies a very large number of laborers in the gold mines of Johannesburg, where many of the native miners are brought to a knowledge of Christ by our workers there. These laborers, when they return to their homes in the Portuguese lands, will be prevented from lapsing into heathenism if they find there missionaries working for their Christian development.

Again, the language in all this territory is mostly a mere dialectic variation of the language in which are issued the books by the Mission at Silinda; and, in point of fact, these have been in use in Mozambique Company's territory from the inception of the work.

Another reason why there is an especial attractiveness to the field in Portuguese East Africa is the fact that the land at and around the two stations there, namely, Gogoi and Lime Cliffs, is privately owned by the Board and its friends.

Jesus Christ came to a civilized, God-fearing people. A missionary to the primitive African soon finds that his converts

have absolutely nothing economically, intellectually and spiritually to help them in their efforts to follow in the footsteps of the Master. "Take up your cross and follow me" needs demonstration to these savage converts. It is not enough for them that they have learned how to die; they must be taught how to live! Here is one of the most difficult problems before the African missionary. He must provide a home for the runaway girls, trying to escape the cruelties of the institutions connected with polygamy. He must have an asylum for the converts who are persecuted by the heathen chiefs and their people. He must have land that Christians may occupy without being subjected to the exorbitant and unjust demands which the foreign colonists and hostile officials are constantly making on the unprotected native population.

Privately owned locations on which the missionary can build industrial, educational and spiritual agencies, are necessary for the establishment of the characters of the primitive converts. Unless the Mission owns the lands on which the stations stand, it is at a great disadvantage. Even in the Natil field, which is blessed by being surrounded by immense government grants, the work is hindered by political agencies.

The marked development of the Christian communities at Mt. Silinda and Chikore is largely due to the fact that the Board is absolute owner of the lands surrounding these stations to the extent of something less than thirty thousand acres. Many mis-

sionaries and most public officials do not approve of a sudden or complete severance of the African from his own national institutions. But these well meaning objectors forget that there is absolutely nothing economically, intellectually or spiritually uplifting in the primitive African's life. There is nothing more economical nor sensible than to make a Christian civilized man out of the African just as soon as possible. As has been abundantly proved, there is no place where this can be so effectively and speedily accomplished as upon these privately owned Mission farms. The development of these then offers a most alluring field for the missionary and his supporters.

Furthermore, on the two farms of the Board, at Gogoi and at the Lime Cliffs, there are unusual opportunities for industrial training. Effective water power is at hand for running machinery and for irrigation. The lands are exceedingly rich and otherwise well adapted for raising rubber, coffee, tea, sugar cane, coconut palms, rice. The Lime Cliffs seem to make it possible to produce at a low cost lime and probably cement. Finally, such stations as these ought to appeal to the thoughtful giver, for they make it possible for the Mission to dispose of these lands to the converts in small individual holdings, a consummation most devoutly to be desired but as yet little appreciated even by the Board's officials.

All the foregoing opportunities, if effectively met, will assist materially in developing a self-supporting and self-propagating African church.

### WHAT IS FAITH?

A Doctor under deep conviction of sin, visiting a patient who was happy in the Lord, said to him, "I want you to tell me what it is—this faith in Jesus, and all that sort of thing, which brings peace." His patient replied, "Doctor, I felt that I could do nothing so I have put my case in your hands. I am trusting in you."

Great light broke in on the doctor's soul. "Is that all?" he exclaimed. "Yes, that is all," replied the patient. "Simply trusting in the Lord Jesus. He has done the work."

From that sick bed the doctor went away rejoicing in Christ.—London Christian Herald.

### 18TH ANNUAL BRETHREN CONFERENCE OF SOUTHERN CALIFORNIA

July 12-21, Long Beach, California

(Continued from last week)

Monday, July 15 (No Morning Session)

Afternoon Session

2:00—Opening Song and Devotions, led by Mrs. W. A. Ogden.

2:15—Address, "We Believe, and Therefore Speak," Rev. W. A. Ogden, Fillmore.

"Believe" is a very strong and definite word. Indicates conviction, a mind made up. As John Baptist, not as a reed shaken by the wind, but firm as an iron pillar.

There may be a great difference between "profession" and belief, that is, convictions. A man's life is entirely affected by what he believes. His faith is the magic power of his life. Sound doctrine is of no value unless it makes one sound in life and character.

It is the inconsistency between life and profession, or what we might call practical unbelief, that is weakening the church life and killing her testimony. Our religion is too flexible. We conform our religion to our life rather than our life to our religion. It seems apparent that in many instances we do not really believe the things we say we do.

In this closing day of apostasy, while the "spirit of lawlessness is already inwardly working itself," have we a right to expect a revival? (A plea for evangelism).

Yes! If we believe in two vital opposing forces:

1. The fact, power and destiny of sin.
2. The saving Gospel of our Lord Jesus Christ.

The fact of sin is death, the darkness of hell forever. (This doctrine has been prominent in every great revival of the past). Do we believe these things? Who is weeping over lost souls and crying with Spurgeon, "I wish I could cry my heart out, preach my heart out to you and at you." It takes twenty brethren and their pastor one year to win a soul to Christ in Southern California.

The Gospel (Rom. 1:16), i. e., the person and work of Jesus Christ, is, always has been, and always shall be the world's only Savior. (cf. 2 Tim. 3:15). To believe this is essential in winning men to Christ. There must be no compromise on a social gospel or anything less than this. "If you would make me weep there must be tears in your own eyes. "And if you would have me believe you yourself must be aflame with conviction which has penetrated to the very marrow of your bones."

We have every right to believe that the gospel thus faithfully proclaimed will "not return unto him void," but will be "quick and powerful and sharper than any two-edged sword," and men will be saved. God is not yet through saving souls. If he were he would take his Bride home!

Do men abandon the Gospel of Christ because they do not believe it to be the power of God unto salvation? No other reason suggests itself.

The world without Christ is already sen-

## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### FORT SCOTT, KANSAS

The work here is moving along as well as could be expected. Attendance is good considering the extremely hot and dry weather we have had during July and it is also reaching into August. Some of our people are away on their vacation, therefore a decrease in attendance from that of June. We plan to start to Winona on the 19th inst.

#### McLouth, Kansas

The writer and wife visited the McLouth brethren and preached for them over Sunday, July 28th, found an interesting and interested group of Brethren and Church of the Brethren people worshipping together, with a good Sunday school and Christian Endeavor Society holding helpful services. It was a pleasure for me to preach to these people, several of whom I had met before. We plan to visit them again, in the near future and they expect to be represented at the district conference at Mulvane, Kansas, in October. While the weather was very warm, we had good audiences both morning and evening. We also called upon Sister H. S. Enslow of Ottawa, Kansas and she placed her membership with the Fort Scott church. We have more than 40 isolated, or non-resident members of the Fort Scott church. I for one believe in keeping in touch with all members and groups of members for our mutual well-being and encouragement in Kingdom building. The McLouth people maintain their organization, therefore should have the encouragement

and cooperation of adjacent congregations. May we all try to do our best along these and all other lines of Christian activities. On to Winona. L. G. WOOD.

### SOME DOINGS AT PORTIS, KANSAS

We are not writing much, but just a note to let you know we are still working. Since our last report we have held a two weeks' meeting in July.

Brother and Sister Thomas Presnell and Mrs. Coons were with us. The weather was uncomfortably hot, but in spite of this we had good crowds and fine services each night for two weeks. Brother Presnell is a native of Portis and was ordained to the ministry in the Portis church, so we were proud to have him and his wife to hold this meeting. As a visible result of their effort one young man made the great confession and was baptized and received into the church. This makes eight additions to the church in 1929.

Brother Presnell's wife is a very fine and talented musician and is a splendid help in a meeting. Our Sunday school and other organizations are functioning as well as could be expected during the summer months. Pray for us that we may be faithful in this spread of God's Word in this mid-western country.

S. LOWMAN.

tenced to an awful hell. Christ is a wonderful Savior. "I believe, therefore have I spoken."

3:00—Special musical number supplied by the Fillmore church.

3:15—Address, "The Two-Fold Revelation of God—A Fascinating Study in Redemption." Dr. L. Sale Harrison.

On this subject Dr. Sale Harrison dealt with the truth of substitution with reference to Christ's work on the cross. He stated that two extremes which are leading people astray today are first that God created man for damnation and a certain number to be saved, and second, that God, being a loving Father, will save all in the end. He went on to say that God's justice demands holiness and God's mercy demands love. God placed the enmity between man and the world and it is not for us to remove it. God will in his own good time perform this. Man's condition outside of the redemption of Christ on the cross is death, judgment and alienation. God's desire for man is life, mercy and fellowship. These facts must be recognized in man's effort to worship God. If Christ's death is the consummation of redemption, all former teachings must point to the cross. God planned man's redemption before he created man, which is a manifestation of his eternal love. The fact that God's love originated in his heart before creation of man is a proof of substitution, see Hebrews 11:4.

#### Evening Session

7:30—Song service conducted by Leo Polman.

7:45—Devotions led by Harry Good.

7:55—Special musical number supplied by the LaVerne church.

8:00—Address, "The Greatest Exhibition." Rev. A. L. Lynn, LaVerne.

Brother Lynn, pastor of the LaVerne church, also a new man in our conference, brought a most forceful evangelistic message on the above subject, the greatest exhibition being the death of Christ on Calvary's cross, Luke 23:33. Picturing most vividly the three crosses, Brother Lynn first pointed to the man at the left, showing him to be the finished product of sin. This man said "If thou be the Son of God." There is no "if" about it. Jesus Christ proved himself to be the Son of God with power. The man on the cross at the right of Christ first railed at Christ according to Matthew's account, but suddenly changed in his attitude and began to worship Christ, rebuking the other man. This was a repenting cross. He believed in the Lordship of Jesus, which is more than some people do today. This was also a pardoned cross. He made his appeal and became satisfied. Man must either die in sin or in Christ.

Closing his address by centering our thoughts upon the cross in the middle upon which our Savior hung, the speaker graphically pictured Christ dying in our stead.

Tuesday, July 16—Morning Session

10:00—Opening Song and Devotions, led by Mrs. John C. Lienhard.

10:15—Address, "The Judgment Seat of Christ and the Great Crowning Day." Dr. L. Sale Harrison.

The judgment seat of Christ," stated Dr. Sale Harrison, is for all believers. The Great White Throne is for all unbelievers. This judgment seat is not the judgment of nations. See John 5:24; Romans 8:1.

The original meaning of Isaiah 1:18, said the speaker, was "come now and put aside your reason," and not as is rendered in the Authorized Version. He stated that there is no argument, but that the atonement is a matter of fact. The modernist places reason as a foundation and tries to build faith upon it. The believer places faith as foundation and God supplies the reason. See 1 Corinthians 4:4, 5; 1 Corinthians 3:9 to end; 1 Peter 4:17.

This message was most heart-searching for believers, it dealing with the practical side of our Christian life.

11:00—Special number in song supplied by the Second church of Long Beach.

11:15—Address, "Standing Against the Foe." Dr. John C. Page.

Dr. Page, in his second address to our conference, on the above subject, stated that Satan was ever after the Christian to mar his testimony. Acts 5:3. Satan will seek to hinder fellowship with the Father. We should cultivate fellowship by taking time to pray and read the Word of God. Satan will endeavor to make us contented with the good instead of the best. He offers sensual gratification for spiritual satisfaction.

I. In standing against the foe, the child of God must first recognize the foe. Many are willing to have God as a convenience, but not as King of their lives. Our first foe is the world, which is organized with God left out. Second, our fallen human nature. When we recognize the foe we are made to lean harder on God. To walk in the Spirit is to rely upon him.

#### II. Informed Concerning Satan's Devices.

God's place for our first parents was in the Garden of Eden. Satan got them out. God placed the Children of Israel in Canaan; Satan got them out. God designs a place for the Christian which is "in Christ." The best experience for the Christian is fruit-bearing. This can only be accomplished by partaking of the life of Christ and constantly abiding in him. The chief work of Satan is to break this abiding in Christ. When a Christian sins, he does not cease to be a child of God, but ceases to be useful to God. The union is not severed, but the communion is interrupted. Paul says "We are not ignorant of Satan's devices."

The steps in the fall as seen in the 3rd chapter of Genesis are seen in the following 7 D's: Doubt, denial, deceit, disobedience, dread, degeneracy, death. Excuse making is moral degeneracy.

#### III. Put on the Armor.

Satan is potentially defeated. If victory over the foe is to be achieved, this must be realized in experience by putting on the whole armor of God. The original Greek for this portion of God's Word refers to strategies. In world warfare, the contending forces first organize a Board of Strategy, their main object being to outwit each other. This is exactly what the child of God is to do in his fight against the foe. We have no right to get mad when provoked.

#### Afternoon Session

2:00—Opening Song and Devotions led by George Momme.

2:15—Address, "Spirituality vs. Carnality." Rev. John G. Lienhard, North Long Beach.

During the past year, under the leadership of Brother Lienhard, pastor of the Second church of Long Beach, great progress has been made in the building up of this work. A few weeks ago our readers will recall a report from this church, giving a picture of the new Sunday school building. Brother Lienhard, a speaker on our conference program, brought a very heart-searching message on the above subject.

The subject, said the speaker, deals with the state of spiritual health. It is even possible for fundamentalists to be carnal, including members of the Brethren church. He went on to say that the object of an ordinance was to keep things in order and in contact. As a church we should stay with the ordinances and permit them to have the wholesome influence on our lives as God intended. When one practices the divine ordinances and continued in sin, it shows a very unhealthy spiritual condition. The evidence of carnality is seen in 1 Corinthians 3:3—1, envy; 2, jealousy; 3, strife, contentions and quarreling, 2 Corinthians 12:20; James 3:14-16; Philippians 2:3; 1 Timothy 6:4, divisions—twofold understanding, Philippians 2:2. There is great power in unity and in cooperation.

Passing from this dark chapter to the bright side, the speaker brought us to Colossians 3:2-17 and most clearly pictured the spiritual man. To put off the old garments

is to forsake the things we did in our natural state.

The address was closed by asking the question, "Are we still wearing greasy overalls of the world, or are we clothed with the righteousness of Christ?" The secret of the spiritual life is set forth in Galatians 5:16, 17.

3:00—Special musical number supplied by the First church of Long Beach.

3:15—Address, "The Remarkable Jew. His wonderful Future. God's Great Time-piece." Dr. L. Sale Harrison.

There is not one direct sign when the Lord is going to take his waiting bride home, but there are clear signs and conditions that will exist prior to his coming. Most of the Old Testament is concerned about this wonderful people. The central bit of geography is Jerusalem. Most of God's prophecies revolve around this city.

Referring to the expression of the day "I have been Jewed," the speaker showed how God's Word prophesied that the Jew would be a proverb and a by-word. The expression "by-word" is the same as the word "taunt" in the Hebrew language. Dr. Sale Harrison, in his attempt to discover the origin of the word "Sheenie," found that this word came originally from Russia, meaning "The Jew damned by God." It is interesting that this is not a Russian word but a Jewish word and a word used by God, meaning a taunt.

Turning our attention to the prophecies in Ezekiel 7:1, 24 and Ezekiel 36:2, the speaker showed how this prophecy begins a marvelous fulfillment of prophecy concerning the return of the Jew to his land. The bright side of the future of God's chosen people, the Jew, is seen in Isaiah 11:11 and Jeremiah 35.

#### Evening Session

7:30—Song Service conducted by Leo Polman.

7:45—Devotions led by Frank Burch.

7:55—Special number in song supplied by Second church of Long Beach.

8:00—Address, "The Resurrection of the Old Roman Empire—Today's Startling Signs." Dr. L. Sale Harrison.

Basing his remarks on Daniel 7:23-28, Dr. Sale Harrison brought to our conference his closing address, on the above subject. Prior to the tribulation, he said that Christ will add all not part of his church. Hebrew word for "time" "times" and "times and a half" as given in this text is singular, dual and plural. Daniel 2 describes the latter age when the superman arises. When God has any plans, Satan always has his counter-plans. Christ said many false Christs should arise. Every solitary sin today of heresies is prophesied in God's Word. Satan uses heresies as counter-plans to God's plan. They are sugar coated pills, mostly sugar and hardest to get down. Compare this passage with Revelation 13. Daniel looks at the top of the image and goes to the bottom, whereas John in his account commences at the bottom and goes to the top.

The two beasts referred to in these passages refer to the Roman Emperor and the false prophet of the Anti-Christ. It is significant to note that the word "Lamb" is never used except to represent Christ's lamb of God.

Dr. Sale Harrison most vividly described present day conditions which correspond so minutely to the prophecies of God's Word. As an ardent student of prophecy, he has the art of presenting this subject in such a clear and concise form that even a child is able to grasp the teaching. We most heartily recommend this Bible teacher to other conferences throughout the brotherhood.

Wednesday, July 17—Morning Session

#### Missionary

10:00—Missionary Hymns.

10:10—Devotions led by Mrs. Elsie Rager.

10:20—Address, "The Brethren Work in Africa." Rev. Chauncey B. Sheldon (on furlough).

11:00—Intermission.

11:15—African Curios. Mrs. C. B. Sheldon.

11:45—Questions.

Our missionary work in Africa was very clearly outlined by Brother Sheldon, who is at present on furlough in this country, giving the history of the work from its infancy to its present state. We were led in thought to the marvelous workings of the Holy Spirit through our faithful missionaries, some of whom are now at present with the Lord. Many interesting incidents which took place on the field during Brother Sheldon's time there were related, which caused us to go away from this meeting deeply impressed and with a burden for prayer for the work. Closing his remarks, Brother Sheldon said that missionaries cannot evangelize Africa, but their great objective is to train native evangelists to go out with the Bible and reach the people. African curios were presented by Mrs. Sheldon, which proved most interesting and gave one a most vivid conception of actual conditions as they exist in that benighted country.

#### Afternoon Session

2:00—Opening Song and Devotions led by A. E. Neher.

2:15—Address, by Dr. Elbert L. McCreery, Dean of the Faculty of the Bible Institute of Los Angeles.

Dr. Elbert L. McCreery, recently appointed Dean of the Faculty of the Bible Institute of Los Angeles, brought to our conference a most instructive exposition of the Epistle of Jude. This book, said Dr. McCreery, is most up-to-date, dealing with the situation of our day as explicitly as any book written in recent months. The speaker outlined the book as follows:

I. Authorship. II. Three-fold greeting. III. Purpose or object. IV. Occasion. V. Description of those to whom written. VI. Exhortation and closing warning. VII. Benediction.

Jude, according to Galatians 1:18, was a brother of James, a brother of our Lord, see Matthew 13:55; Mark 6:8. Christ's brethren did not recognize our Lord's position until after the resurrection. Though related to Jesus, they speak of themselves as bondservants. Spiritual relation has preponderance and prominence over earthly relations.

In the opening verses we see the preservation of the saints and the presentation of their Lord. 1. They are the called ones. 2. Loved—perfectly tense relating to the present state because of a past act. Goes back to the ages before Genesis 1. In this we can claim that the epistle was written to us. 3. Kept for Jesus Christ. We notice from verse 2 that mercy, peace and love come from God. We could not enjoy love and peace until mercy had gone before. This was given in super-abundant measure. The word "exhort" means to call to one's side, to help, to contend earnestly, to agonize. The faith referred to in verse 3 is not pleasing oneself but the body of truth. This is not received by evolution, but is delivered by divine revelation. It is not that which naturally man could compose.

The reason for the Epistle is set forth in verse 4, where the danger of the church is seen not from without but from within. Those in sheep's clothing. Who are they? First, they are ungodly, devoid or lacking reverence. Second, "turning the grace of our God, etc."—transposing of one thing into another. Setting over what ought to be the grace of God. Something else. Works over against blood. Third, denying our only Master and Lord.

In verses 12 and 13 we are given a seven-fold description of such deceivers. In verse 20, there are three things to note in the closing exhortation. First, building up. Second, praying. Third, looking for mercy. We build up by diligently studying the Word of God and by prayer. The Greek word translated "Looking" has in it the thought

of looking with outstretched hands, expectancy.

The conference counted it a great privilege to have Dr. McCreery on its program and look forward to further fellowship with this saint of God.

3:00—Special number in song supplied by the Palomar Mission church.

3:15—Address, "The Madness of the Second Coming." Dr. Cortland Myers, Los Angeles.

Dr. Cortland Myers has appeared on our program for the past three or four years and brought to our conference two stirring addresses, the first of which was on the subject of the Second Coming. In his characteristic way, Dr. Myers pictured the madness of those who oppose the doctrine of the Second Coming. He said the Devil is not the author of the Second Coming, but author of the opposition to it. In almost every case those who deny the second coming of Christ deny also the virgin birth and his miracles. The madness of those who oppose the second coming logically leads to opposition of all fundamentals of the Christian faith.

The first class referred to by Dr. Myers was the madness of those who neglect. "How shall we escape if we neglect so great a salvation?" The second coming is part of the great salvation. The reason why they neglect this subject is because they do not study their English Bible. The man who neglects this great teaching hurts himself and his work.

The second class referred to was those who abuse it. "Coming night" does not mean coming tomorrow. Christ may come today and he may come ten years from today. We are not to give it up because it is thus abused. We do not give up the Lord's Supper, baptism and divine healing because these teachings are abused, therefore we ought not to give up the teaching of the second coming of Christ.

Dr. Myers then reverently spoke of the madness of the Christ who taught it. From his teaching on this subject, he was either mad, bad or good. Jesus distinctly taught his disciples he would return. With all reverence, Jesus Christ was a victim of a certain madness when he taught his return. Dr. Myers pled for this kind of madness in the church today.

#### Evening Session

7:30—Song Service conducted by Leo Polman.

7:45—Devotions led by Jesse Hall.

7:55—Special musical number supplied by the LaVerne church.

8:00—Address, "The War on this Antique Modernism." Dr. Cortland Myers.

Modernism is not something new, it dates back to New Testament days. The Book of Colossians was written to counteract gnosticism, which is the same as Christian Science today. Vividly picturing the many false teachings in the world today, Dr. Myers stated that the real authority is the Christ of the Bible. Ministers of the Gospel are invested with authority from Christ to preach the Gospel. One reason why there are so many false teachings brought in the land today is that the preacher has lost his authority and preaches everything but Jesus Christ. People today want to hear Christ preached. The responsibility lies at the door of the preacher. A Prime Minister has to show his authority before being given power. On a trip on the ferry to Long Island, Dr. Myers met with a very eloquent and well-read man, who said to Dr. Myers, "I wish I could preach the gospel like you can—the evangelical gospel." His platform was that of a lecturer and traveler. He claimed he was hindered. Dr. Myers told him he could preach this gospel if he would give himself entirely to it. Three years ago his church became empty and he became afflicted and lost his message, his health and finally died. In the first place this man lost his authority which had been given him of Christ. "There is only one Mediator between God and man, the man Christ Jesus."

There is no salvation but by Christ. "Without the shedding of blood there is no remission of sin." The gospel is good news. Let us glory in Christ and his cross and yield to the authority which he has given to all believers.

Thus Dr. Myers closed a very stirring and interesting address.

Thursday, July 18—Afternoon Session

2:00—Opening Song and Devotions led by Mrs. A. B. Cover.

2:15—Address, "The Compulsion of Divine Relationship." Rev. A. B. Cover, First church of Los Angeles.

Brother Cover, pastor of the First church of Los Angeles, speaking on the above subject, based his remarks on Luke 2:41-52. The significance of the statement made by Jesus in verse 49 is seen in that Jesus was voicing his relationship to the Father. Jesus is still asking and answering questions. He did what he did because he was what he was. Conduct grows out of relationship. In our relationship to the Father, are we doing things that he would have us do, was the question Brother Cover impressed upon the minds of his hearers.

3:00—Special number in song supplied by First church of Los Angeles.

3:15—Address by Harry Rimmer.

Rev. Harry Rimmer, scientist and evangelist, who is no stranger to our conference, spoke this afternoon on the subject of the voice of the past as it effects the voices of the present. Man has been here for a comparatively long period of time. Life is just a series of ups and downs. We see how history repeats itself by the way leaders, either individuals or nations, are raised up by God. God's policy is to honor any people who honor him. He keeps them in the limelight as long as they honor him. At this point Mr. Rimmer gave a brief review of the nations down through the ages. God's latest experiment is with the U. S. Omit the period between the letters "U" and "S" and it means the same. Experiment does not mean trying to find out something. To demonstrate by experiment is to show what God already knew. This may be his last experiment. This country had the right start. Today it sways the earth and who knows but what it was born for a purpose in the infinite plan? The civilized world recognizes the United States as the dominating factor of international affairs. The greatest empire God has ever established is this beloved nation of ours. What lies ahead? There are three possibilities. We may achieve progress and finish our course as God purposed, or fail.

1. Revolution. We cannot continue as a nation long on our present conduct. Referring to the signs of the times, Mr. Rimmer showed how homely virtues had gone, the word "homely" meaning attributes of the home. Fathers are noted for thrift and sons for spendthrifts. Obedience has left the home. The average young person does not know what this word means because the parents do not require it. Modesty is a lost art. The reason for these conditions is because faith is out of the public conscience and animalism is in its place. Chaos and revolution can only follow such conditions.

2. Rapture of the Church. We have nothing to do with this. We cannot hasten it or delay it, but it is clearly taught in scripture that when such conditions as already stated are prevalent in the world, the church is to be taken out of the world.

3. A Sweeping Revival. This is largely in our control. A revival not to be worked up but prayed down is what this country needs. When we testify and we begin to plead; then we obey scripture, then will we witness a sweeping revival over the land.

#### Evening Session

7:30—Song Service conducted by Leo Polman.

7:45—Devotions led by Earl Hedrick.

7:55—Special number in song supplied by First church of Los Angeles.

8:00—Address, "Some Neglected Aspects of the Work of the Holy Spirit" (Com-



mencing a series of studies on the Holy Spirit). Prof. Alva J. McClain, Los Angeles.

Commencing with this address, Prof. McClain for some time teacher at Ashland College, and recently of the Bible Institute of Los Angeles, brought to the conference a series of most helpful addresses on the Holy Spirit, the third Person of the Trinity.

Some of the neglected aspects of the work of the Holy Spirit are, First, the relation of the work of the Holy Spirit to the physical and material universe. Psalm 33:6. The Spirit of God shared in the creation of the physical universe. God the Father is pictured as a Person. The word expresses the thought of God. The Holy Spirit is the invisible energizer. Son of God is the great revealer of God, Genesis 1:1-3.

Second, the Holy Spirit is the Author or source of energy and order in the physical universe.

Third, the Holy Spirit is behind the destructive process of nature. Isaiah 40:7.

Fourth, he is behind the constructive process of nature, Psalm 104:24-30, cf. Isaiah 32:12-15. The land is waiting for God to completely fulfill the prophecy of Joel, which began on the Day of Pentecost, cf. Ezekiel 1:4-10.

Fifth, the Holy Spirit is the great Artist of the physical universe. Job 25:13.

Sixth, the Holy Spirit spreads the work in relation to the Bible.

Seventh, in relation to Christ.

Eighth, in relation to man. 1. He strove with man against sin, Genesis 6. 2. He came upon man to fit him for special kind of service and work, as in the case of Joshua, Gideon and Samson. 3. He came upon man for a specific work. Exodus 31:1-11. No man upon earth can live for a single moment without the energizing work of the Holy Spirit. This is a tremendous work, not merely among Christians, but throughout the physical universe wherever motion is found.

ALAN S. PEARCE, Secretary.

## OUR LITTLE READERS

### WHEN PETER RABBIT TORE HIS PANTS

By Emma Florence Bush

One morning little Peter Rabbit's mother called him to come to breakfast. Big Peter Rabbit had gone to work some time before.

"Now, Peter," said his mother, "I am going shopping. I want you to take this pail and gather a lot of blueberries for me. Put on your overalls, and be very sure you do not touch your new blue pants with the pink buttons."

Little Peter Rabbit promised, so mother put on her bonnet, and her new red cloak, and taking her market basket went shopping.

Little Peter Rabbit put on his overalls, took his pail and started blueberrying. It was very quiet in the berry patch and he had picked a pail partly full when he heard a little sound beside him, "Grrr-rrr-rr," it said. Little Peter looked up quickly and there was little Bobby Bear coming for blueberries, too.

Little Peter was glad of company and the two picked blueberries together until they were tired. Then they sat down to talk and rest and eat a few blueberries.

"See my new red pants?" said Bobby Bear. "Nobody else has such fine pants as mine."

"I have," said little Peter Rabbit proudly. "I have a new pair of blue pants with pink buttons on them."

"Ho," said little Bobby Bear. "I don't believe it. If you had them you'd wear them."

Then little Peter Rabbit forgot all that mother told him, and he said, "I have too. You wait here and just see," and he ran home as fast as he could and put on the new blue pants with the pink buttons, and ran down to where Bobby Bear was. But little Bobby Bear had grown tired of waiting and had gone home, and little Peter Rabbit was left in the berry field all alone.

He picked a few more berries, but the sun was hot and he felt tired and sleepy, so he put his berries carefully on a stone, and crept under a thorn bush to take a nap. He slept and slept and slept, and the sun grew hotter and hotter.

By and by along came the Fox Boy's father. He saw little Peter Rabbit asleep under the thorn bush, and the pail of blueberries on the stone.

"What is this," he barked, and little Peter Rabbit woke up with a start, and jumped so that he caught on one of the thorns on the end of a branch, and there he hung dangling up and down.

"Oh, Mr. Fox," he cried, "please help me. Please take me down."

"No indeed," said Mr. Fox, and went on his way.

Little Peter Rabbit hung and swung round and round. All at once he heard a little sound—sizz-zip-rip-tear-r-r. It was the seat of his new blue pants. Then it came again, Zip-Rip-Zrrrrrr-Tear-r-r" and little Peter Rabbit felt the seat give way and he came tumbling to the ground.

He picked up his pail of blueberries and ran home. He took off his new blue pants and put them away neatly. "Perhaps mother won't see them for a long time," he said.

Mother Rabbit came home from shopping, and she brought a nice lettuce lollipop for little Peter. He took it out of doors to eat.

All at once he heard mother calling. "Peter—Peter, PETER!"

"Oh, dear," he said. "What have I done now? I don't believe mother has found out about my pants."

But that was just what she had done. There she stood with the pants in her hand, the seat all torn out. She just looked and looked and little Peter hung his head.

Then Mother Rabbit took little Peter's paw, and she took away the lettuce lollipop, and she put him to bed and tucked him in, then she got the big hickory stick and—little Peter cried and cried, and said, "Oh, mother, please don't whip me any more. I will be good."

Then Mother Rabbit said, "I took away the lollipop because you did not mind me, I put you to bed because you did not tell me, and I whipped to make you remember."

"I will never touch my new pants again unless you say I can," whimpered Peter, as Mother Rabbit mended them and put them away.

And I wonder if he ever did.—The Presbyterian.

## ANNOUNCEMENTS

### HUNTINGTON, INDIANA

As our pastor is leaving us in October, the Huntington pulpit will be vacant. Ours is a half-time church. Any preacher interested in this church may write to William Johnson, 948 Elm Street, Huntington, Indiana.

## WINONA LAKE NATIONAL BIBLE CONFERENCE

Great interest is being manifested in the Annual Bible Conference which will open at Winona Lake, Indiana, Friday morning, August 16, under the direction of Dr. W. E. Biederwolf. If more powerful preachers, stronger Bible teachers and talent in general than have been engaged for this Conference by the Director, were to be found it would be hard to find out where they could be secured. Among them are: Dr. Robert Watson, pastor of the First Presbyterian church, Boston, who will preach the opening sermon; Dr. Frank H. Ballard of London, England; Dr. H. J. Wicks, Bristol, England; Dr. J. C. Massee, Boston; Dr. William Crowe, and Dr. Robert G. Lee of the Southland; Dr. Robert Scott Inglis, Dr. Jacob Peltz, Dr. Max Reich, Dr. Reiber and Dr. Robertson coming as Bible interpreters. Others announced are: Drs. M. B. Williams, Oliver E. Williams, Charles Reign Scoville, O. A. Newlin, William Leach, J. Wesley Oborn, Peter McFarlane, "Mission Boys", and Missionaries from all parts of the world.

Thursday, August 22 will be Homecoming Day. On this anniversary of the founding of the Winona institutions a great program will be given. The principal speaker will be Rev. Billy Sunday in the afternoon at 3 o'clock. Music will be furnished by the famous Rex Arlington Symphony Orchestra. Refreshments will be served, stories of other days will be told, old timers will be present and a really wonderful day it will be.

On Saturday evening, August 24, Homer Rodeheaver with soloists and chorus will render "The Messiah."

Sergeant Alvin C. York, the great War Hero, will be one of the speakers on the closing Sunday, August 25. He will tell the story of his life. Dr. J. C. Massee will preach the closing sermon in the evening. At 9:15 P. M. Communion service. A large attendance is expected. M. A. MARTIN.

## IN THE SHADOW

MILLER—Nina Belle Miller, daughter of David H. and Della (Laufer) Miller, was born in Franklin Row, Cambria county, Pennsylvania, October 13, 1898, one of a family of four children. At the age of twelve Nina Miller united with the Brethren church at Conemaugh, Pennsylvania, and some six years ago transferred her membership to the First Brethren church of Johnstown. Her membership was retained with this group to the time of her demise.

Nina B. Miller and Charles J. Miller were united in marriage on December 21, 1918, to which union four children were born. The marital relations were severed by her demise on Sunday evening, June 23, 1929, after a brief illness of but one week. She is survived by her husband, three children, her father, one sister and two brothers, besides quite a group of more distant relatives. Funeral services were conducted at the family residence in (Moxham) Johnstown, on Wednesday afternoon, June 26, 1929, by the undersigned, assisted by Elder Charles H. Ashman, her pastor. Though holding her membership with the First church of the city, Sister Miller lived very near the Moxham church and worshipped with us and was teaching in the Bible school, hence the writer's pastoral service. Burial was made in the beautiful Grandview cemetery. Tears to the ashes and God rest the soul. DYOLL BELOTE.

BOOTON—Stephen Asa Booton was born in Synona, Iowa, August 10, 1881 and departed this life July 24, 1929 at the age of 47 years, 11 months and 14 days.

Mr. Booton was married to Miss Alice Jones at Albuquerque, New Mexico, July 11, 1892. To this union were born five sons and one daughter. William Stephens and Shannon McKinley are both deceased. There survive his wife, Mrs. Alice Booton and Ruby, the daughter, and Martin, all of Fort Scott, Kansas; Walter Sydney and Morris Emory of Los Angeles, California.

Mr. Booton had resided in Fort Scott for 24 years, where he made many friends. He had been of ill health for many years suffering intensely much of the time. All was done for his relief that man's skill and loving hearts could do, but the burden of disease became too heavy for his mortality and he passed on.

The funeral service was conducted from the Brethren church of Fort Scott, Kansas on the afternoon of July 26, 1929, by the writer. The body was laid to rest in the family lot in Oak Grove Cemetery. L. G. WOOD.



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# THE BRETHREN EVANGELIST

## *Heart Throbs of Our Church Leaders*

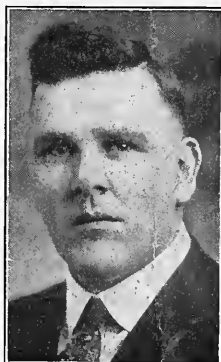
TO THE BRETHREN MINISTRY—"FORWARD MARCH"

By B. F. Owen

In this term there is action. In yielding to its command comes dynamic. In this dynamic there is sufficiency of power to overcome any obstacle and give to us ultimate victory.

This idea is not a vague assumption. It is logical and scriptural. Christ has ordered it—"Go ye." Break through the strongholds of sin and Satan, bringing sin-bound, destitute, broken-hearted individuals to the mercy seat where they will learn the ways of Christ and go forth to do his will. In the faithful performance of this duty we are assured of his presence—"I am with you."

There are no territorial bounds for the Brethren ministry. Christ orders us everywhere. This sounds strange in this day of zoning, restricting and grouping. Nevertheless our field is the world. Watch, lest we ministers fall into a rut in this day of indifference to Gods' Word and allow the great commands of Christ to rest unproclaimed and forgotten. Our message is for the world, and the world today is looking for deliverance from material bondage. Let us go forth with the balm that will heal and teach men that the only hope



Rev. B. F. Owen

for prosperity and success is in believing and doing the things that Christ taught.

Brethren, the hope of the Brethren Church depends upon the attitude of the ministry. If we fail, God will raise up another group. You follow carefully the ideas of leaders in other denominations, and you will discover them emphasizing fundamentals that we have taught for years. It would not be at all surprising to me some day to learn that leaders in larger groups have decided to follow Jesus as he taught. Christ did not

promiscuously give out these blessed truths like men cast meat or bread to dogs. He died for their life and so should we. Hence let us teach men everywhere the message of Christ.

Brethren, do the teachings of Christ possess you? Do they grip you? Do they fire you? Do they thrill you? Do they excite you to action? Do you feel the life-power flowing through your veins? If you do, forward march. This very impact and force will enable you to stand any storm and you will become more than conqueror through him who loves you.

Columbus, Ohio.

## Signs of the Times

by  
Alva J. McClain

### OF Interest to Brethren

Here is an interesting case: A certain woman, in obtaining a passport from the United States Government, was permitted by the officials to "affirm" her support to the Constitution instead of "swearing" in the usual manner. Hearing of this, an attorney for the Daughters of the American Revolution demanded that Secretary of State Stimson revoke the passport on the ground that no "oath" had been taken. The Secretary refused to grant the demand, and replied that an "affirmation" is sufficient and conforms to "established practice."

The Daughters of the American Revolution are about to learn something which they should have known, and which even some Brethren apparently do not know: namely, that a simple "affirmation" is entirely legal in the United States for all those who are opposed to the taking of "oaths" on religious or conscientious grounds. Christian people in this country should thank God that they live under a government which recognizes the rights of religion and the conscience. And they should resist any organization, no matter how well-meaning, which tries to change that generous attitude.

The Brethren (at least those who are true to our creed which is the Word of God) have lived for two hundred years in this country, transacting business and dealing with the government, without taking "oaths". Other earnest Christians have done the same. And, by the Grace of God, we expect to continue without change. If the government changes its attitude, which is entirely unlikely, we shall say with the Apostles, "We ought to obey God rather than men" (Acts 5:29).

The gravest danger just now, in my opinion, comes from within the church, not from the government. Some are leaving the original position of the Brethren as declared in the New Testament, telling us that non-swearing is a matter of unimportance. The result is that members of the church, being uninstructed, are using the "oath."

The Word of God is our only guide in all these matters, and the Word is plain: "But I say unto you, Swear not at all . . . But let your communication be, Yea, Yea; Nay, Nay: for whatsoever is more than these cometh of evil" (Matt. 5:33-37). "Above all things, my brethren, swear not, neither by heaven, nor by the earth, neither by any other oath . . . lest ye fall into condemnation." (James 5:12).

This is the Word of the Lord, and by this Word the deeds of men will be measured in the last day (John 12:48).

### CHILDREN or Battleships

President Hoover, always interested in human life, is making arrangements for a great conference on Child Welfare. Experts will plan the program and exhaustive surveys will be made to gather facts for study. Five hundred thousand dollars will be spent to prepare for the conference.

Private individuals have supplied this amount of money to make the conference possible. The government needs its money

for battleships, evidently. This country is spending enormously more for military purposes than prior to the "War to end war." It's a good thing we have some private individuals who are interested in the children.

### SUN-SPOTS and the Fourth Angel

A sun-spot with eighty times the magnetic intensity of ordinary sun-spots has appeared near the equator of the sun, it is announced by observers at the Mount Wilson Observatory. This new sun-spot is about 33,000 miles long, and will probably cause storms on the earth next month, the scientists claim.

Yet we should thank God that the sun remains as normal as it does year after year. Think what would happen to the earth if the outer crust of the sun would break and release the whole of its inner heat. Something like that will happen some day. Read Revelation 16:8-9;

"And the fourth (angel) poured out his bowl upon the sun, and it was given unto it to scorch men with fire. And men were scorched with great heat; and they blasphemed the Name of God who hath power over these plagues; and they repented not to give him glory."

Here is something to remember—God hath power over sun-spots, storms and the other great disturbances of nature. The Universe is not running wild. And better yet—God is able to deliver man from the violence of Nature. When that fourth angel pours out his bowl on the sun and its terrible heat breaks out upon the earth, the Church will not be here. Be sure that you are a member of the Church, the true Church, not merely written on some human church-roll. And you can be sure. Read First John 5:12-13.

### MARTYR OR SNEAK?

By Ernest H. Cherrington, LL.D., Litt.D.,  
General Secretary, World League Against  
Alcoholism

Let wets boldly and publicly violate the laws to enforce the Eighteenth Amendment if they desire the American people to believe in their sincerity when they claim the right to break a law which they assert is a violation of liberty. Let them invite the police or other proper authorities to witness such violation. Let them submit to arrest, plead guilty in the courts, offering in mitigation no pleas save that they believe their liberty has been invaded. Let them accept whatever sentence the court imposes and serve such sentence without asking pardon or probation. Then they may convince some of their sincerity. Then, and only then, they may be accepted as martyrs to principle rather than as fettered victims of the drink habit or of the greed habit.

The furtive patron of the criminal bootlegger is scarcely a heroic figure. The flurry which has disturbed so-called social circles when a bootlegger's list has been discovered by the police has been one of the most laughable commentaries on the sincerity and courage of those who finance liquor criminals. The world salutes Ajax defying the lightning, but when Ajax hides between feather beds at the first roll of thunder, he deserves jeers and not cheers. The advice of a sneak and a craven is not likely to be effective with the people of a nation which honors the true sport, the genuine hero and the courageous martyr.

The recurrent outcry against the use of "spies" and "snoopers", so frequently raised by patrons of the bootlegger, is a confession of cowardice as well as guilt. The law-abiding citizen is not afraid of an officer of the law in uniform or out of it. The frank, honest rebel is honored even by the foes he is fighting, so long as he wages his war openly and not treacherously. The laws of modern warfare recognize the rights of insurgents, but they must be open insurgents. They cannot hide themselves in ambush but must openly display their banners and advertise their belligerency by their uniforms. To these are accorded the honors of war, even in defeat. They may be shot as rebels, but they will not be hanged as criminals. Thus far, the violators of the prohibition law have been conducting themselves as frightened criminals rather than as convinced defenders of principle.

### PROHIBITION CUTS T. B.

Prohibition, by improving economic conditions, is helping to reduce the mortality rate of tuberculosis, Dr. H. A. Pattison, supervisor of the medical social service of the National Tuberculosis Association, said in addressing the young college women who are studying social conditions in the Charity Organization Society's annual junior month in New York City. The educational campaign against tuberculosis and the economic prosperity of the country, which makes possible the application of this program, are primarily responsible for the reduction of the death rate from this disease, he declared.

The disease took an annual toll of 202 of every 100,000 of the population twenty-five years ago and this figure has been reduced to 87, he said. Prohibition's part in the reduction of the death rate, he asserted, has come not so much from the reduction in drinking as from the reduction in the amount of money spent for intoxicants.

The money in the larger pay envelope that has resulted from our prosperity is being spent for good clothes, better food, better housing and the automobile, which is reducing the tuberculosis death rate by taking hundreds of thousands out into the fresh air of the country, he said.

The hunger for knowledge is easily satisfied; the hunger for wisdom is a higher hunger, far less easily satisfied, and few are wise enough to feel it.

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## Don't Believe All You Read

That may seem queer counsel from an editor, but really it is not, for editors are in a position to know that very much that is printed is not to be taken at its face value. In other words, there is a great deal printed that is not to be believed. Almost any editor would bear witness to that statement, if you should pin him down to telling the plain truth, as most editors are willing to do now and then.

It is not a confession that we are getting at, nor any startling revelation. It is not our purpose to be specific at all. We are not going to tell any tales out of school, or expose any particular person. We merely mean to throw out a warning, the importance of which grows out of certain experiences, and this we do for the common good. And "common" is the right word, for it is not any one particular class that needs to be warned against accepting everything that is read as "all wool and a yard wide." We are all more or less inclined to look with almost superstitious credulity upon what we see in print, and need to cultivate a discriminating, investigating, questioning attitude with regard to what we read, such as the Bereans showed toward the preaching to which they listened.

There are superstitious notions about which we sometimes read that should not be believed. We once had some untutored friends who became greatly excited over certain strange tales which they read in the "papers". Those tales made such ridiculous claims, contained such wild statements and foretold such calamities that belief seemed absurd, and yet they were accepted by these people with the utmost sincerity because they had appeared in print. "They would not be allowed to print them if they were not true," they insisted. Of course there is no such restriction on the printed page, however beneficial it might be in the interest of truth. There is very much nonsense to be found in print and we must learn to read with discrimination, bearing in mind that one cannot believe all he reads.

There is very much being printed today in newspapers as well as on billboards regarding cigarettes and tobacco in general that is not to be believed. A vast amount of the advertisements concerning this weed and its products are either maliciously false or suggestive of error, and are calculated to deceive and seduce. Dr. Gustave Stark, in the New York Times, agrees with this view when he writes: "The question is often asked, which form of tobacco is most harmless. There is no such thing as harmless tobacco. You might as well ask which form of alcohol is harmless. Tobacco remains tobacco, no matter how used, just the same as alcohol." Many of the advertisements about cigarettes are amusingly ridiculous, and it is only necessary to compare one advertiser's statements with those of another to be convinced of the falseness of them all and that smoking is injurious. One brand is advertising as not causing a cough in a carload, so that it must be that other brands do cause coughing. One brand is said not to irritate the throat, so that it must be that other brands do. One brand does not cause nervousness, and the implication is that other brands do. One brand does not injure the lungs, then surely other brands do. It would seem scarcely necessary to warn people of the falseness of such statements, and yet we met a very intelligent man the other day who strongly insisted that "they had learned how to make cigarettes that are not injurious," and when asked for his reason for thinking so he referred to certain propaganda material printed by the tobacco interests.

There is much jingoist propaganda about international relations that is not to be believed. Dr. Frederick K. Kershner in *The Christian Evangelist* says there are those "who insist upon seeing 'red' whenever they have the slightest opportunity" and also that there are "several newspapers in America which insist upon feeding us this sort of poison diet." Here is a fair sample:

The eyes of the people of the U. S. are turned longingly towards Canada and her gigantic unexplored natural resources and their hearts are filled with envy and covetousness. . . . after terrific economic pressure our neighbor now plans the actual conquest of Canada, and waits but the hour to strike. The United States has, using military aeroplanes, from Selfridge Field, Mich., and other military air ports . . . photographed, mapped and plotted for military purposes, practically every foot of the peninsular of Ontario and the settled portions of Quebec.

Of course there is no truth in it. It would seem too silly to be believed. The United States has no desire for the territory of Canada and our own citizens would as vigorously oppose any possible erratic effort to attack our neighbor on the North as would Canadians themselves. But there are those who have been greatly wrought up over such war propaganda, and it has been on the basis of such foolish statements that the persistent increase in armaments has been brought about. It is time we were taking with more than the proverbial "grain of salt" such jingoistic twaddle as is being put out on every possible occasion by our professional fighters and munition makers.

This extreme credulity toward what is printed is even more markedly manifest in regard to books. There is very much printed in books that is unreliable. It is not long since we were hearing a great deal about certain school books being written to give a false impression in matters of national history, the claim being that they were biased and calculated to deceive. Though the particular contention referred to seemed foolish and was widely discredited because of its obvious connection with politics, yet it well illustrates the fact that not all that we read in books can be accepted as true and unprejudiced. Some one has said, "Not many authorities are authors, and few authors are authorities." Now that statement is not to be accepted as absolutely true merely because it has been written and we are quoting it, yet we feel sure it points to the necessity of weighing and investigating what we read and also of inquiring about the sincerity and trustworthiness of the writer.

Is there then nothing that can be depended upon, nothing that can be believed without question or quibble, nothing that can be accepted as the utmost finality? No, nothing that rests upon human wisdom and judgment: Men can never be absolutely certain of his findings, even though he proceeds with the utmost sincerity and honesty. The full length of the highway of human advancement has been paved with mistakes and errors and corrections. But there is a Writing that is without fault, a Book that is truth without error and a Revelation that is final and on which there can be no improvement. It has endured the fiercest testings that the centuries have been able to conceive and nothing has been able to shake the trustworthiness of its authority nor the finality of its message. When men read it they do so with the utmost confidence that they have the truth and that there will be no revision and no improvement. It is the Holy Bible, the book divine. That we may read and believe without wavering.

## An Evangelist "Friend in Need" Fund

There are not a few splendid, loyal Brethren people scattered over the brotherhood, who are unable to take the church paper because they are in hard straits financially. For some of us it will be difficult to understand how a person who is really interested finds it impossible to save so small an amount as two dollars in a whole year to pay for the Evangelist, but there are people who are actually in that sort of a situation, and through no fault of their own. Every week we get letters from individuals who are unable to pay for their paper any longer and ask us to stop it, or from certain ones who have been receiving the paper through

the kindness of some friend, but that friend is no longer paying for the paper, and they ask it to be stopped, though they are interested readers of its pages. Here is a portion of a letter that just reached our office: "Please stop the paper as I am not able to pay for it. My husband is in poor health and has had no work since April 12th . . . Some good brother or sister sent it to me and I cannot renew." Another letter came a few days ago saying, "Please stop my paper till I am able to pay up. I have been out of work and have had sickness." Still another said, "I am sorry to have to do without our church paper, but I must ask you to stop it, as my husband is not able to work much any more and cannot pay for it."—But we need not quote any more, but simply to say that we have gotten more of such letters this year than for a long time. Our business manager is always willing to extend the time of payment to those who need it and will write him about it, but there are those who do not want time; they simply cannot pay at all.

It seems a pity that the worthy poor of our number who appreciate so much our church paper must be denied the blessing that it brings into their lives because they are unable to pay for it. But the Publishing House has no funds to draw on that would enable it to send the paper to these good brethren gratis. It occurred to us that there might be some generous-hearted members of the Evangelist family to whom this situation would make an appeal so that they would wish to send the paper to some friend in need. If it were bread and butter for some starving people that we were asking for, we are sure it would be forthcoming promptly. But is the feeding of the spiritual life any less important? We trow not. And there are others who think the same, and who in times past have come to the aid of some who were unable to provide themselves with their church paper. We believe there are still those who would be willing to give such aid if they only knew of the need, and that is why we are presenting the matter in this public way.

The regular price of the Evangelist is \$2.00, but our Business Manager agrees to cut the price to \$1.50 to those who wish to

*(Continued on page 9)*

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## EDITORIAL REVIEW

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A paper next week, but none the week following.

Brother Harold D. Fry reports fourteen added to the church by baptism at his Lanark, Illinois, charge, on the eve of his departure. It is a fine way to conclude his work at that place. He and his family and some other members of the church have started upon an automobile trip, vacationing and bound for his home in Southern California.

A goodly number of our pastors are now on their vacations, and some have been in or have passed through Ashland during the last week. Those who have come under the notice of the editor are Dr. G. C. Carpenter, of Hagerstown, Maryland, who with his wife were visiting in our city; Rev. Herbert H. Rowsey, of Falls City, Nebraska, and Rev. J. L. Gingrich of Third Church of Johnstown.

On Christian Endeavor page we have two reports that have been somewhat delayed in publication, but they will be of interest to other Christian Endeavorers, nevertheless. One is from Tiosa, Indiana, and the other from Carleton, Nebraska. Both are showing splendid interest. The former was recently organized, while the Carleton society is "evergreen." We hope other societies will yet send in their reports.

We learn from the Meyersdale Republican (Pennsylvania) that Miss Emily B. Gnagey, daughter of Dr. and Mrs. A. D. Gnagey of Altoona, Pennsylvania, is vacationing for two months in Europe and is writing very interesting reports of the places she visits. Miss Gnagey is a very capable writer and for a number of years was engaged in editorial work. It has not been so many years since her writings often found their way into our church publications.

From the Long Beach, California, church bulletin we learn that Dr. L. S. Bauman, the pastor, recently celebrated his thirty-fifth anniversary of ordination to the ministry, by preaching on the

subject and text of his first sermon, "A Fixed Heart," Psalm 108:1. It was on Sunday, August 4, 1894, when the Kanemorado Conference (now Mid-west) was in session in the old Pony Creek church three miles and a half north of Morrill, Kansas, that the ordination took place, and Dr. J. D. McFadden then of Carleton, Nebraska and Rev. J. R. Keller of Beaver City were the officiating elders. The Evangelist congratulates Brother Bauman on these thirty-five years of very successful ministry and wishes him many more years of service for the Lord.

Dr. Florence N. Gribble reports concerning the progress of the various mission points and the activities of the workers in French Equatorial Africa. One of the things of outstanding importance is the attention given to religious education and the training of the people in the practice of the Christian virtues and the discouragement given to double living. Few pastors or deacon boards in the homeland would have the courage to exclude from the Lord's Supper those who have been living inconsistent with their Christian profession. We recognize the difference in the situation, of course, but it might help to hold the standard higher at home. Some successful itinerating trips have been made by the missionaries. Mrs. Gribble's ministry to the sick and wounded at the dispensary is a remarkable piece of service.

In a recent marked copy of the bulletin of the First Church of Long Beach, California, we read that Prof. Alva J. McClain has been called to the position of "Associate Minister" of that church for the coming year and has accepted the call. Dr. Bauman will remain as the pastor of the church as heretofore, and Brother McClain will, to quote the bulletin, "give himself largely to the teaching program which we must inaugurate this year, not the least of which will be a training class for Sunday school teachers. Our new quarters opens up great possibilities for our church in this city, and we must make the most of those possibilities." This is indeed a "great forward step" for this church, but we doubt not that the faith and consecration of the membership will be equal to the demands made of them. And it seems a most logical means of making the largest possible use of their new religious education building now nearing completion. The church's educational program, not yet fully worked out, is very ambitious and the possibilities of its realization are said to be very bright. We congratulate Dr. Bauman and his people on the advanced step undertaken for the coming year.

Dr. W. S. Bell, Endowment Campaign Secretary, says "the Brethren Church has lost millions of dollars" and then goes on to tell how it was done. His aim is to help loyal members of the church to conserve their wealth for Christ and the church, and the method he suggests is the annuity plan. Our people are just beginning to learn about that method and there has been a nice start made in that direction. He reports \$9,200 added to the Endowment Fund by that means this week. This brings the total of the Fund up to \$222,867.20. A few more reports of this size would show up mighty fine for the College. When Dr. Bell emphasizes the responsibility of stewardship, he touches upon a duty that is as vital as anything else required of the Christian, and one that is perhaps more widely neglected than any other. The progress of the church in both material equipment and in spiritual life depends in no small way on the faithfulness of Christian people to stewardship, and on a people that prides itself upon its acceptance of the "whole Gospel" and implicit obedience thereto, the obligation is supreme to meet the requirements of stewardship. It may not sound well, but we mean it kindly though surely—we think it would be well for us to talk very quietly about our "Whole Gospel" stand until we in large numbers are willing to make the tithe the minimum of our financial obligation to the work of the Lord. And more than that, when the Lord has blessed his people abundantly, so that they have left of the nine-tenths as they near the close of life more than is needed for the care and provisioning of those for whom they are responsible, they ought to give of their abundance to the Lord and make sure that it shall not be dissipated. And even those whose savings have been small, if such surplus is not necessary for the welfare of some dependent when they are gone, they could well afford to make an annuity gift to some one of the church's agencies. Read Brother Bell's article in this issue.

## Keeping Our Distinctive Plea Prominent

By Freeman Ankrum

The Tunker fraternity in comparison with some historical movements is young. When we compare it with some denominations it is not as young as a great number of them. Therefore the question may immediately arise in our minds, as to the progress we have made. We look on either side and find denominations that are younger than we that have outstripped us in the strides that they have made, as far as membership is concerned. We cannot believe that they have any more than we and in fact we know of some that have less to offer to those who sit in their pews. The criticism is often hurled at our heads by our own numbers that we report as a Brethren church the same number or less of churches as were reported by the Statistician of ten or even twenty years ago. Reports of progress have been made from time to time. Are they reports of imaginary progress or was progress made in one section and were there sufficient losses somewhere else to counteract the gains reported? We are also told today that we are not founding churches as rapidly as they were started thirty years ago. This is also taken by some to mean that we have become decadent. However the comparison of the churches of thirty and forty years ago at their organization and establishment with the churches of the present time that are organized and have become self-supporting will not perhaps show a balance from the standpoint of numerical congregations, but will favor the modern church from standpoint of members and equipment. The demands of a generation ago were few and simple, a service one Sunday per month being deemed sufficient. Sunday schools hibernated in the Winter months and blossomed forth in the Spring time for a temporary show of life. Very little expense was required in the erection of the average church building, which in the main was rural. Donated labor and a few hundreds of dollars sufficed to provide a one roomed building and occasionally a few extra rooms were added for Sunday school purposes. The pastor traveled from one church to another, oftentimes forming a circuit. Very little money was ever turned over to him, but his membership made up in produce that which they were unable to pay in money.

Today the matter is altogether more complicated. Where one hundred dollars did the work a generation ago one thousand will be more likely to be the amount required today. Where a pastor could stop one Sunday per month and thus build up the work we find that with the pastor upon the field today and on the firing line every or nearly every Sunday, it is not always an easy task to build up a work in view of the many things that lure and counteract.

What excuse have we for building churches and establishing congregations? Have the two centuries that have looked down upon Tunker people looked down upon a distinctive and peculiar people or just another denomination that came into existence to eventually go out? If we are just a number as far as the churches of the land are catalogued, we are not entitled to a long existence. If we are a people different in that we have not strayed from the Word, we will not only be deserving of a long life, but it will be impossible for any force to shorten or terminate our existence as a church. If we are a favored people, it is in that we have been intrusted with a vital message. Sometimes it seems that we have shipped our oars and leaned back upon the claim that our pioneer elders have made, that we are a Whole Gospel People. While we do not take issue with this statement that has been repeated

over and over again, a mere repeating of this phrase will not build for us congregations or convince any one else that we have anything different from some other denomination to offer.

It is not a compliment to any Brethren pastor for a visitor to leave his congregation and make the statement that his preaching is like that of all the other preachers of the various denominations. If we preach morality, other churches do likewise. If we stress honesty in business, Ethics, Philosophy, Psychology, History, Authors, or current events of the day, we are doing nothing that men of every other denomination cannot do. Perhaps we will still have to go back to the generation that has passed and sit at their feet to learn again from them. With all their failings they did not fail in that they had a distinctive Brethren plea. Few sermons were preached that they did not stress those things that made us peculiar as a people. They may have been accused of being argumentative and contentious over non-essentials but the fact remained that their messages brought results even though they often struck fire. If our forefathers leaned to one side in that they over-stressed the fundamentals of the Tunker Fraternity, we today have swung just as far to the other side in that we do not often enough touch upon those important truths. The mass production of the commercial world has entered our Seminaries and the standardized men come forth each to his particular denomination, no longer preaching a peculiar plea. There is evidently a quiet under-cover effort to remove denominational lines in order to bring about certain mergers. There are no doubt those denominations that could merge without any sacrifice or loss, but there are those that could not fraternize without the loss of all things that are held dear.

Surely the two centuries that have in their passing left a body of people who are respected by every other denomination who knows them; has saved us for a particular purpose. Yet if we fail to carry forth the message that it is our lot to herald to the world, another will be thrust to the forefront and the banner we have dropped will be uplifted by another. Even as God's chosen people were punished when they failed to carry forth his edicts, so may we be punished if we fail to make prominent that which has been a part of us in the days gone by. The punishment that will befall us will be extinction as a church.

We need not enter into competition with any existing denomination as far as organization and building is concerned to be assured of growth. From a standpoint of wealth we are far down the line. The one thing that will bring to the fold of the Brethren church earnest, conscientious seekers after truth will be a preaching of the Whole Gospel, not forgetting to keep prominent our distinctive plea. The ingathering may not measure as high from a numerical standard but from a standpoint of sincerity and earnestness they will be higher for us than perhaps any other denomination. As a church we have everything, barring wealth, any other denomination has, but we also have many things that others do not have. We have tried in times not far from the present to win people by stressing the things we have in common with other denominations. The thing we need to do is to stress that which we do not have in common with others. The public needs only its attention called to those distinctive beliefs we hold dear, to start it thinking and thought is the forerunner of action.

A pulpit is no longer Brethren that does not resound to the truths which include our peculiar and distinctive plea. Neither can it be called a Whole Gospel church.

Oak Hill, West Virginia.

## Two Classes

By Samuel Kieh

"God who worketh all things after the counsel of his own will," saith to us, "All of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him; for he careth for you" (1 Peter 5:5-7). The believer's needed supplies are inexhaustible; it is written, "God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:9). Jesus saith, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved by my Father" (John 14:21). Therefore "keep yourselves in the love of God, . . . in him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy" (Jude 21, 24); joy unspeakable and full of glory overflowing the hearts of both the keeper, and those who are kept. That joy awaits every faithful spirit-filled member of the Brethren church; every true child of God by faith in Christ Jesus: every believing soul for whom Christ died (See 1 Cor. 15:3). The unbelieving are not so fortunate, they "shall have their part in the lake which burneth with fire and brimstone" (Rev. 21:8). A very undesirable future place or condition, (whether literal or figurative), for those who "know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thes. 1:8). "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mark 16:16 R. V.). Two classes; to which class do you and the writer belong?

Dayton, Ohio.

## Sir, We Would See Jesus--John 12:21

By Homer Kent

(Sermon preached at the Southeastern District Conference at Oak Hill, West Virginia, June 11 to 13, 1929)

The oldest cry of the human race is the cry for the revelation of a personal God, able and willing to forgive human sin, and to give rest to the human conscience. Job voiced it when he said, "O that I knew where I might find him, that I might come even to his seat." Plato voiced such a cry when he said, "We look for a god, or a God-inspired man, who will show us our duty and take away the darkness from our eyes." The Jews throughout their long generations looked with eager anticipation for the coming of a Messiah, able and willing to meet man's deepest needs. In the fulness of time he came, and the fame of him filled the land. It was the saying of some who were against him toward the last of his ministry, "The whole world is gone after him."

During the latter days of his life, the great passover feast was being held at Jerusalem. People from all over the world were gathered together. There were certain men there, strangers to the commonwealth of Israel, who made the request, having come previously to a certain knowledge of the Christ, "Sir, we would see Jesus." In that request was the cry of the whole world for one able

to meet the needs of a sinning race. But let us think definitely of the utterance of these words.

**I. Who made the request?** "Sir, we would see Jesus." The evangelist informs us that they were Greeks. It is not told us whence they came, from east or west, from north or south. Evidently they were seeking the kingdom of God. It is probable that they were Jewish proselytes. They had left paganism, believed, and had embraced the faith of the one true and living God. They were come up to Jerusalem at this time to worship at the passover. "There were certain Greeks among them that came up to worship." But we have reason to believe that; as yet, they had not found rest to their souls. They were not satisfied with the revelation of God which they had. They had heard of Jesus. They knew something of his works and deeds. Then they came in contact with one of those who was of his company. They felt this to be their opportunity. "Sir, we would see Jesus," they said. We do not believe this was simply a request of those attracted by curiosity. The deep emotion awakened in the soul of Jesus excludes such an idea. They were instead earnest inquirers. They were seeking God. They wanted to know the true way of life. Their eyes were in search of light. Their hearts longed for truth. They desired to see the Savior not with the physical eye only, but above all, with the spiritual eye. Certain Greeks, they of the noble race, came seeking Jesus. "Sir, we would see Jesus."

**And note II. To whom the request was made.** These Greeks saw Philip, he of the Greek name and possible Greek connections, and said to themselves, in effect, "He ought to be able to introduce us to Jesus." He knows him. He has been much with him. He is one of the inner circle. Surely he can help us to find a hearing with Jesus." And was not their reasoning correct? Assuredly followers of Christ ought to be able to introduce others to him. Those who are acquainted with him personally ought to be able to acquaint others with him. Those who have felt the throb of his great heart should be able to tell others of his great love. In fact, we are invested with this responsibility of taking men to see Jesus. It is the business of the preacher. In his preaching the people should see him. The preacher is commissioned to preach Christ. He should be constantly making mighty affirmations concerning him.

Early in his ministry a New England minister was delivering a message that had but little of the Gospel in it. One day he found on the pulpit Bible a slip of paper with the words, "Sir, we would see Jesus." He took it to heart; it was a soul-searching rebuke. He realized that Christ was not fundamental in his messages. But soon a new note began to sound in his preaching, and it was not many weeks until he found on his pulpit another slip of paper with the words "Then were the disciples glad when they saw their Lord." In the preacher's preaching and in his daily walk and conversation men "would see Jesus."

In the life of every follower the world "would see Jesus." The Greeks were happy in their choice of a go-between. Philip was himself an inquirer after truth, only he had come nearer the light. The first time he is mentioned in the Gospel history he is introduced expressing his faith in Jesus as one who had carefully sought the truth, and who, having at length found what he sought, strove to make others partakers of the blessing. "Philip findeth Nathaniel, and saith unto him 'We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph.'" And he still has the inquirer's temper. A day or two after the Greeks came to him he made a request of the Master on his own



account, "Lord, show us the Father, and it sufficeth us."

But Philip is not satisfied to make the request known to Jesus alone. These are Greeks and Gentiles. This is something rather new. The door to the Gentiles has not as yet been opened. He calls on Andrew, a brother disciple, and fellow-townsmen, to go with him. Andrew was a man who was adept at discovering men and leading them to Christ. He was the man who led his noted brother, Peter, to Christ. He found the lad with the loaves and fishes and led him to the Savior. So the two went, Philip and Andrew, on behalf of these eager Greeks to make their request known to Jesus. There used to be, I believe, an organization in the Brethren church, composed of young men called by some such name as the Brotherhood of Philip and Andrew. There ought to be many Philips and Andrews—in every church faithfully working together, introducing the strangers to Jesus Christ.

**III. What was the effect of the request,** "Sir, we would see Jesus?" Strange as it may seem at this point the Greeks drop out of view. Philip and Andrew bear the desire of these men to the Lord. We know that it is received and deeply considered but there is no record of further contact between either the disciples and the Greeks, or Jesus and the Greeks. Possibly the time was not yet ripe for the door of salvation to be opened unto them. But surely such earnest men were not left to grope on in the darkness. Who knows but that these very men were among the converts at Jerusalem under Peter's mighty preaching—among the first converts after the Cross was a fact, and a fountain for cleansing was opened in Zion. We can only wish that this were true. And the more we think of them and their sincere purpose in seeing Jesus our wish grows into assurance.

But as we look to the effect of this request upon the soul of Jesus we have some wondrous truths. Jesus was mightily stirred. Never was his heart more deeply affected than on this occasion. And no wonder! What sight is more moving than that of a soul seeking after God, the fountain of life and light! These men came of their own free will. No pressure was put upon them. This was beautiful in them. And they came from an unexpected quarter and at a time when Jesus was about to be conclusively rejected by his own people. His enemies are gathering about. They are soaring above him like birds of prey ready to swoop down upon their victim. At such a time to receive an announcement which was in effect, "Here are certain Greeks who are interested in you and want to see you!" Rejected by his own people, he is made glad by the thought that some are concerned about him. Was this not just a foregleam of the time when he would be believed on in the world?

His thoughts move quickly forward now. He is made to think of his cross. He would draw all men unto him. Doubtless he was thinking of these very men of our text. They would come under its benefits. But before he could present himself to them as their all-sufficient Savior he must bear the cross. "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit." Every one knows the law of the seed. Unless it dies, it remains alone. "So," Jesus says, "I must die in order to become on a large scale, an object of faith and source of life." And in death he sees his glorification. The disciples had not yet been able to see the truth of this. They had only looked for the crown. They could see no cross for the Son of God.

In spite of his announcement that the hour of his glorification is near at hand, his soul was greatly troubled. His humanity rebelled at the humiliation of the Cross. "Father, save me from this hour," he prays. But he goes on to say, "But for this hour came I into the world." He

had come to die. His death was an absolute necessity for the welfare of man. This is what we see written all over Jesus' little sermon here. So the effect on Jesus himself of this request, "Sir, we would see Jesus," was to arouse his sympathies and stir his soul again with concern about his saving Cross. The effect on the disciples and upon millions upon millions of men down through the ages was to give them, indeed, the privilege of seeing Jesus. For in the response to the request Jesus brought a revelation of himself. Truly we see him here. If there is the request in your heart, friend, that burned in the hearts of other men long ago, let us open the word at this point and let God reveal him to us.

1. He is revealed as the Son of Man. Not a son of man but the Son of Man, for all humanity was summed up in him. "He took not on him the form of angels, but he took on him the seed of Abraham." In Jesus God clothed himself with our human flesh. He was bone of our bone, flesh of our flesh. He had a human mother and a human birth. He grew as others did in wisdom and stature. He became weary and hungry and thirsty. He craved human companionship and sympathy. How well we see this illustrated during the latter hours of his life when he earnestly besought the disciples to remain close by him as he went through his anguish of mind and soul. He was "a man of sorrows and acquainted with grief." "For we have not a high priest which cannot be touched with the feeling of our infirmities but was in all points tempted like as we are, yet without sin." "Wherefore, in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest, in all things pertaining to God, to make reconciliation for the sins of the people." **This puts him by our side. It makes him one of us.** "He is not ashamed to call them brethren." Many titles are given to Jesus which lift him far above us. He is wonderful, Councillor, the mighty God, the Everlasting Father, the Prince of Peace. But this title makes him near us, the "Son of Man." In this Man we find all the virtues in their perfection. There is nothing lacking. The searchlight of criticism has been focused on him through the centuries and yet it has failed to find one suggestion of sin in him. Miracles? He is the miracle of the ages. Jesus, the Son of Man, but was he not more than a man?

There is a story of a conversation between Charles Lamb and other brilliant friends in London. One evening when they were together somebody proposed the topic, "Persons we would like to have seen." Many names were mentioned, among them Sir Thomas Brown, Chaucer, the father of English poetry, Dante, Pope, Dryden, Oliver Cromwell and others. Then Charles Lamb remarked, "There is only one other person I can ever think of after this." Everybody knew to whom he referred though all kept strangely silent. Continuing he said, "If Shakespeare should come into this room, we would all rise to meet him, but if that other person I spoke of should come into it, we would all fall down at his feet and kiss the hem of his garment." "That person" he added "is here." O that you may have grace to fall down at his feet and kiss the hem of his garment and say with Thomas, "My Lord, and my God."

2. He is the Son of God. He is so revealed in the response he makes to this request of inquiring Greeks. This is seen in the answer to his prayer that comes from the heavens. It is seen in the peculiar relationship he sustains to the Father. It is seen in the claims he makes for his cross-bearing. Even the devil would be utterly cast out and unspeakable glory would follow as a consequence of his passion. Only by his deity can his humanity be explained. To claim for him matchless character

and deny his deity is to become involved in hopeless difficulties. So the Christ we find at the end of our quest is the Son of God.

Forever God, forever man  
My Jesus shall endure,  
And fixed in him my hope remains  
Eternally secure.

He is the God-man and as such can meet the deepest needs of my soul. He knows my need for he has felt it. He can cope with it for he is powerful—the Omnipotent Son of God.

3. Moreover, he is revealed as the Savior. His glorification came through his becoming man's Redeemer. He came to minister unto man in his need. His greatest need was cleansing from sin. Man found himself estranged from God, living under awful guilt with a conscience defiled. Jesus responded to man's need and gave himself up to die that he might be the Savior. He is that Savior now! The way out of sin and despair is provided. He brings restoration to God, freedom from guilt, cleansing of conscience. He has been saving multitudes through the years, yea, all that came unto him. None other has brought unto man life, light, cleansing; but Jesus has. He is the Savior.

Conclusion. So, we would see Jesus. We would invite others to see him. We realize that apart from him we are destitute. After Jesus had preached his great sermon on the Bread of Life there was a turning away from him. It was a time of separation. "From that time many of his disciples went back and walked no more with him." To the disciples he said, "Will ye also go away?" The ready response from full hearts was, "Lord, to whom shall we go? Thou hast the words of eternal life." When we think that apart from Jesus Christ there is no hope, no cleansing, no assurance of immortality, no revelation of the heart of God, we say earnestly with the men of old, "Sir, we would see Jesus."

Washington, D. C.

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## SIGNIFICANT NEWS AND VIEWS

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### ENFORCEMENT FATALITIES

There is no right-minded citizen who does not deeply deplore any unwarranted loss of life in the enforcement of the prohibition laws. Citizens should be on their guard, however, against accepting all the clamor about it at its face value. According to a wet press and certain congressmen, every killing is unwarranted until it is proved otherwise. In their eyes, enforcement officers are "snoopers" and irresponsible gunmen. The practice of some of these of calling every such case an official murder is false on the face of it. Why do not some of these men get excited about Chicago bootleggers armed with machine guns? President Hoover is getting at the root of the matter when he calls upon border communities to do their best to help enforcement officers to end the "systematic war that is being carried on by international criminals against the laws of the United States. It is these activities that are the root of all our difficulties."—The Presbyterian Advance.

### SOME THINGS WILL NOT MIX

A judge at Aurora, Illinois, was looking at a man who had confessed to driving an automobile while under the influence of liquor. He had just sentenced the prisoner to thirty days in jail. Said the judge: "Moonshine and gasoline will not mix. There will be no fines and first of-

fenders will get no sympathy. When persons are made to serve out jail sentences they soon find that it is best to stay out of automobiles when they want to do any drinking. I do not believe that the question enters in any way into the wet and dry controversy. I doubt if any one, regardless of his stand on prohibition, can find sympathy or excuse for the intoxicated motorist.—The Gospel Messenger.

But if liquor is to be had on every corner for so much per drink, as the anti-prohibitionists would have it, motorists are going to get drunk. It makes no difference when a man drives an automobile or a horse and buggy, if he is a man who drinks and the temptation is set before him, he is going to drink. And when he is drunk he will not have sense enough not to drive a machine. So the judge's problem does after all enter into "the wet and dry controversy."

### IN ONE WEEK SIXTEEN HUNDRED VIEW LIFE OF CHRIST

Two months' wait for the new moving picture machine to reach Okayama, Japan, from America—two more weary months before it was through the customs, duty free; and now, full steam ahead! Over a period of three or four months, Rev. C. Burnell Olds of Okayama has held thirty meetings with audiences ranging from a select handful in a parlor to 500 persons in a school building, and totaling some 5,000 "watchers" and "listeners."

For, while the "talkies" have not become useful to the missionary, an explanation of the plot is given as a running story with each film, according to the Japanese custom.

These programs are conducted in both town and city, under Christian, semi-Christian, or wholly non-Christian auspices. There is no objection to the exhibition of Christian films, and as Mr. Olds puts it, "What better method could be devised for acquainting wholly uneducated people with the vital principles of the Christian faith, and for breaking down prejudice against Christianity?" In one week 1,600 non-Christians saw a program in which the "Life of Christ" was a central feature film.—The Congregationalist.

### A HINT TO PASTORS ON HOW TO RAISE MONEY

A Cleveland paper reports that Mrs. Aimee Semple McPherson was recently holding evangelistic meetings in the Municipal Auditorium at Denver, Colorado. Wishing to raise money for the conduct of the meetings she one night asked all who would contribute a dollar to stand up. Only a few persons in widely scattered sections of the building arose. Mrs. McPherson's band then struck up "The Star-Spangled Banner." The audience rose en masse!

This is the same lady who is reported by the daily papers as having had a boxing match with the devil while holding meetings in Detroit some time ago. According to the newspaper carrying the story, following a prize fight between two well known pugilists, she climbed through the ropes into the ring. A boxing glove was laced to her right fist. The left hand was bare. Behind her came an attendant carrying a life size cardboard figure of the devil scowling ferociously. She smiled at the crowd of fight fans. The announcer entered the ring. Boos came from the ringside seats. The evangelist grasped the cardboard figure of her adversary. A flashlight photo was taken. More boos from the ringside, and she left the ring.—Evangelical-Messenger.

### MARRIAGE PREPARATORY CLASSES

The Protestant Episcopal church through its Department of Christian Social Work is planning to hold a series

of "Family Relations Institutes" in various sections of the country this fall. At these institutes the clergy will be given a training course in the conduct of marriage preparatory classes. The faculties of these institutes will be composed of authorities in mental hygiene, in spiritual living, in sex relationships, and in household economics.

The underlying purpose of this is to restore and cultivate wholesome family life. It is found that broken families are as a rule lost to the church, and that the number of divorces in which both parties are active members of any church is exceedingly small. A questionnaire sent to 1,600 clergymen of various denominations brought responses which showed that more than 80 per cent of the clergymen were unable to recall any divorce at all in which both parties were regular church attendants. The number of marriages solemnized annually in the Episcopal church is 28,500, an average of five for each of the 5,575 clergymen in charge of parishes.—Evangelical-Messenger.

### FABULOUS WEALTH IN DEAD SEA

The waters of the Dead Sea are strongly impregnated with various minerals. The chief of the minerals which in the aggregate constitute approximately one-fourth the entire weight of its waters are potash, bromide, gypsum, and magnesium, with several others comparatively unimportant.

It is reported that the Dead Sea, nearly sixty miles long, twelve miles wide and in places 1,200 feet deep, contains more than 1,300,000,000 tons of potash alone, valued at nearly \$70,000,000,000; 835,000,000 tons of bromide, valued at \$250,000,000,000; while common salt, gypsum and magnesium are contained in quantities which bring the aggregate value of the mineral content to a sum variously estimated between \$1,200,000,000,000 and \$1,500,000,000,000. Before such figures the "wealth of the Indies," of Croesus, of the Rand, and even of the huge earnings of modern industry pale! Yet these estimates are made by experts who have gone thoroughly into the situation for the Imperial Chemical Industries, Limited, of London, the company about to receive a concession for the exploitation of these vast treasures.

The conditions of the concession provide that a large share of the profit of the industry shall go to the Palestine Government to be used for education and other needful enterprises, while at the same time potash for rehabilitating the soil of this much-farmed region will be provided at cost.

How dramatic it all seems! This most peculiar of all bodies of water, lying nearly 1,300 feet below the level of the Mediterranean Sea, into which flows daily more than 5,000,000 tons of water, yet has no outlet, all at once is found to be the worlds' richest mine, containing fabulous wealth.—Christian Science Monitor.

### An Evangelist "Friend in Need" Fund

(Continued from page 4)

make a gift of the paper to some one in need. Therefore those who wish to have a part in this good work may send \$1.50 for each subscription they wish to pay for. Or if there are those who do not feel able to pay for an entire subscription at that rate, but would like to have some small part in it, send whatever amount you wish and state that it is to be applied to the "Friend-in-Need Fund." We believe it will add much joy and satisfaction to those of our readers who cooperate in this kind of missionary work to realize that as they read their paper some one else is reading it in some other part of the brotherhood at their expense. Their profit in reading the Evangelist will be multiplied and the message of the paper will become their message to some unknown friend. We invite those who wish to have a share in this service to send in their contributions to the "Friend-in-Need Fund".

## Our Worship Program

### Daily Readings and Comments

(Keep with your Bible)

The suggestions for our worship program this week center around the various phrases and petitions which make up the prayer our Lord taught us to pray.—Matthew 6:9-13.

#### MONDAY

**Holiness unto the Lord**—v. 9, and Psalm 99. When we pray to our Father in heaven, the first step is to acknowledge his holiness. If we are sincere in thus ascribing holiness to his very name, surely we will not presume to use that name lightly, or in vain at any other time, but will ever hold it in reverence. May we say by our every word and act this day: "Hallowed be thy name!"

#### TUESDAY

**Thy Kingdom Come**—v. 10, and Rev. 4:1-11. The Kingdom of God has not yet come on earth, though its influence is already felt in many ways. The kingdom is the place where the King dwells, and where his bidding is eagerly done. May thy kingdom come today in my life, and in the lives of many others; and may our rulers strive to lead the nations to do thy will, even as it is done in heaven. And may thy kingdom soon come in its fullness on earth.

#### WEDNESDAY

**Daily Bread**—v. 11, and Deut. 8. There are many who feel that they earn their bread by their own unaided labor, seeing in it no gift from God. We are taught, however, that it is God that gives us strength and ability to do this. And let us not make the mistake of thinking only of bread for the body; Give us our Father, daily bread for our souls as well. And may we in turn offer the bread of life to those who are undernourished and starving about us.

#### THURSDAY

**Forgiveness**—v. 12, and Matt. 18:21-35. "When God forgives, he forgets," someone reminded a lady who was finding fault with another. "That might be God's way, but it isn't mine," was the heated reply! If there is anything of that spirit in our lives, how dare we pray, "Forgive US our debts as WE forgive our debtors?" God make us tender hearted, forgiving one another even as God, for Christ's sake, hath forgiven us!

#### FRIDAY

**Lead us**—v. 13a, and Psalm 23. God will not lead us into temptation, think some; yet he certainly allows us to be tempted, or rather, tested. However, if we but follow his leading through our testings, he will with the temptation provide also a way of escape, and deliver us from all evil. May we be ever ready, good Shepherd of the sheep, to follow thee whithersoever thou shalt lead; and may the day soon come when thou shalt deliver the whole creation from the power of the evil one!

#### SATURDAY

**Kingdom, Power and Glory**—v. 13b, and Psalm 63:1-8. The kingdom is controlled by the King; when the time is fulfilled he will usher in the kingdom. All power is his, though often the wrong seems to triumph over the right, and he is able and willing to do exceedingly abundantly above all that we ask or think. To him shall be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

#### SUNDAY

**Sincerity**—Matt. 6:1-8. One of the gravest dangers in public prayer and worship is the falling into formalities and forgetting the content of the forms. The same danger is present, though to a less degree, even in our family worship. This was one thing that Christ mercilessly condemned and was ever warning against. May we, our Father, ever be free from it in our devotions, crying to thee out of a full heart, to be heard by thee alone. May empty formalism be blotted out from the services held this day, and may thy children cry unto thee in all sincerity, receiving in return those things which thou seest they have need of, with a sense of communion and fellowship with thee, our Father, which art in heaven.—T. C. L.

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## How to Teach the Word

By James H. McConkey

It is true that our Lord did teach in parables, but that was because of the hardness of heart and unbelief of Jewish leaders who rejected him, and from whom he veiled the truth, so that it must be searched for to be had. But to his disciples and followers he taught in the method described by Mr. McConkey here. This is the method Mr. McConkey has used so effectively in his own tract writing, as the reading of anyone of these, such as "Beauty for Ashes" will indicate. (Free, from Silver Publishing Society, 1013 Bessemer Bldg., Pittsburgh). This article is a fitting companion piece to the author's article in the June issue of "Christ Life," "How to Study the Word."

"We know that Thou art a Teacher come from God" (John 3:2). YOU ARE a teacher. Your work lies in the Sunday school, the Bible Class, or in the pulpit. Do you realize there is a perfect way of teaching the Word? That there is a method which is one hundred percent efficient? That it is one which is errorless and cannot possibly be improved upon?

Then, if you would know it, turn to the teaching method of our Lord Jesus Christ. For he is the perfect Teacher. Not only does he know all truth—but he is the Truth. Not only does he know the human mind, but it was he who created it. Men said of him that he was "a teacher come from God," "Never man spake like this man" was the testimony of the people. Because he fashioned the human mind, and is himself the Truth, he must know the method of imparting truth as no other in existence. If we can search out the secret of Jesus Christ's teaching, we will master the perfect, flawless method of all teaching. Let us take one of his great messages, analyze it, and see if we can discover the perfect method of the perfect Teacher. It will be a matchless method to us, and a priceless secret when we find it is so simple that any earnest, prayerful, seeking child of God can master it and have the unspeakable joy and blessing of working it into the fabric of his daily teaching life.

For our study of the Master Teacher's method let us turn to one of his greatest and most beautiful messages. It is his warning against anxious care. It is found in the familiar passage of Matthew 6:25-34. Let us prayerfully search it if so be we may find the hidings of his power as a teacher, and, in kind, if not in degree, may appropriate its secret for ourselves.

### A Masterpiece of Teaching

Therefore, I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Which of you by taking thought can add one cubit unto his stature?

And why take ye thought for raiment?

consider the lilies of the field, how they grow; they toil not, neither do they spin.

And yet I say unto you. That even Solomon in all his glory was not arrayed like one of these.

Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith.

Therefore, take no thought, saying, what shall we eat? or what shall we drink? or wherewithal shall we be clothed?

"For all these things do the Gentiles seek." For your heavenly Father knoweth ye have need of all these things.

But seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you.

Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

The most casual reading of this great passage will show that our Lord's method of teaching was a marvelously simple, three-fold method. And it is this—

### State—Illustrate—Apply

First he states the great truth which he is about to teach, namely, an earnest warning against anxious care. Then his whole matchless message is made up almost in its entirety, of three wondrously simple illustrations—the fowl of the air, the cubit of stature, and the lilies of the field. Then he proceeds to searchingly apply the truth to the consciences and lives of his hearers. Let us take up in their order these striking highlights of Christ's teaching. First:

### State

One of the South's greatest lawyers in the Supreme Court after the Civil War was of Jewish extraction. He was a man of brilliant parts and of the highest type of legal ability and training. One of his strongest points was this ability to state truth with great clearness and simplicity. He was one day arrayed on the opposite side

of a case represented by one of the greatest jurists of the century. When he arose to begin his case he introduced it with the remark, "Your honors, I would like to make a simple statement at the opening of this case." Thereupon he proceeded to state his cause with such clarity, simplicity and logic that before he had even begun any argument in support of it one of the justices leaned over toward his neighbor on the bench and whispered, "The little Jew has almost stated B— out of court!" Such is the power and value of lucid, logical statement of truth. That mere statement clears away so much of the murk and the fog enveloping a subject that the teacher's victory is half won even before he begins.

Take, for example, a great text like John 3:16—"For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life."

Tear apart a text like this. State the separate truths it contains. Then note how rich are its contents.

God is love.

God loves the world.

Love gives.

Love gives its best.

Love gives its all.

Ours is a "whosoever Gospel."

Belief in Christ is necessary to salvation.

Men are perishing without Christ.

Faith in Christ brings everlasting life.

Take this analytic attitude toward the great texts of Scripture. State the great truths of the text as best you can phrase them. Not only will you thus clarify the truth to your hearers, but the practice of so stating truth will be a mental and spiritual discipline of the very finest type for yourself as a teacher.

The story of the walk to Emmaus has been mentioned before. It has a beautiful lesson for every would-be teacher of the Word. After the Lord had parted from the listening disciples they turned to each other with the significant words:

"Did not our hearts burn within us—while He opened to us the Scriptures?"

Here is a beautiful test for us as to when we are getting a message from our Lord through our study of the Book or from some message from one of his servants. It is this. We get the burning heart. Not the swollen head, mark you, but the Burning Heart! And when, as you are brooding over the Book, there comes to you some thought, some suggestion, some quickening vision of truth which makes your heart burn within you, that is the proof that it



The Philathea Class of the Brethren Church of Sunnyside, Washington. Mrs. C. C. Grisso has been the teacher of this class for the past two years and has found them a very interesting and loyal group of young ladies with which to work. The class has grown until it now has an enrollment of thirty and twelve of them have united with the church in the past two years, nearly all of them now being members of the Brethren Church.

is He who has spoken to your soul and He who is opening to you the Scriptures. Now, however simple and humble that truth may seem to you, state it as clearly and simply as you can, and jot it down in your note book. For you are sure to find out this blessed fact. The truth, which makes your heart burn as you receive it is the truth which makes other hearts burn as you pass it on. So do not despise the seemingly small and simple things which come to you in this way. If they give you the burning heart they are your Lord's message to you. They will mean vastly more to you and to your hearers than the elaborate quotations from some learned source which you are inclined to choose in preference to your own messages. **State them, store them up, cherish them.** For the treasures which come to you from him in the moments of the burning heart are his choicest riches both for you and for those over whom he has made you a shepherd, however humble a one you may deem yourself to be.

(To be continued)

## Editor's Select Notes on the Sunday School Lesson

### Ezra's Return to Jerusalem

(Lesson for September 1)

Scripture Lesson—Ezra 7:1 to 8:36.

Printed Text—Ezra 7:16-20; 8:21-23, 31, 32.

Devotional Reading—Psalm 63:1-8.

Golden Text—The hand of our God is upon all them that seek him, for good.—Ezra 8:22.

#### Introductory Note

Ezra was one of the captives born at Babylon. He was grandson (or great grandson) of Seraiah the chief priest slain at the taking of Jerusalem some 130 years before, 2 Kings 25:18-21; and therefore a descendant of Aaron. Farther back, another ancestor was Hilkiah, the high priest who in the reign of Josiah, discovered the Book of the Law in the temple. The exiles honored their religious leaders, and Ezra, belonging to a family especially distinguished, would be sure to be held in high esteem among them. Josephus, indeed, says that he was their high priest. Ezra was "a ready scribe" or instructor in the law of God. A man of deep humility, 9:10-15; of fervent zeal for God's honor, 7:10; 8:21-23; deeply grieving over sins of his people, sparing no pains to bring them back to repentance, 9:3, 6, 10. He joined the remnant at Jerusalem about 60 years after their first return, going there with a second large company (1,754 males, but there should be added women, children and servants making perhaps three or four times that number.—Gray). Unlike Nehemiah, Ezra seems to have remained at Jerusalem and exercised his priestly, civil authority for nearly 12 years. He is said to have lived to the same age as Moses, 120 years and is esteemed by the Jews as next to him for the services he rendered their religion.—Sims.

#### Ezra's Education

The lad had access, very likely, to Babylonian schools in which were taught arithmetic, the crude astronomy of the day, their restricted geography, history and grammar. As a Jew, he would be well grounded in a knowledge of the Hebrew law, the books of Moses. To study this he would need to know Hebrew, which had gone out of common use among the Jews, as well as the

current language, Aramaic. He was also, as a Jewish boy, taught music, sacred poetry, the interpretation of the Law, and Hebrew history. It is generally held that Ezra wrote Chronicles, and the accomplishment of that great task shows how deeply he had delved into the history of his people. He was not technically a prophet, but he had the prophetic spirit and devotion. He probably began his studies at the age of thirteen. He was destined to be a scribe, and it was the rule to enter upon that office at the age of thirty. He would therefore spend seventeen years in these studies, and his history shows that they were years well spent. He was a true student of the Word of God, and so studied that he could put the Word into practice in his after life.


Note that while Ezra refused a guard of soldiers, Nehemiah, equally devoted, accepted a guard (Neh. 2:9). Both plans were right, each in his own circumstances. Ezra was a religious leader; Nehemiah, went with the king's commission as Governor of Judea, and must have such state as to impress those with whom he dealt on the way. George Muller never asked any one but the Lord himself for the money by which to build and sustain his great orphanages in England, and he never failed. On the other hand the great modern missionary societies are continually asking the churches in the name of the Lord for funds for their work, and they have been wonderfully successful.

Both had faith in God. The use of means is no mark of want of faith, often it is the sign and proof of faith.—Illustrated Quarterly.

#### Seeking the Way of God

Then I proclaimed a fast there. Fasting and prayer are a good preparation for any journey. At the river of Ahava, A small stream in the Northeast of Media near the district of Casiphia, v. 17. Some think it the same as Adiabai in Adiabene due east of Damascus on the Euphrates. On a tributary of this river Ezra assembled the Jews before proceeding on their long journey to Jerusalem. Some consider the name as also applying to a district in the plains of Babylon, where was a moat or canal. Afflict ourselves before God. In 1897 a logia document was found in Egypt purporting to disclose some new sayings of Christ, among which was this, about fasting: "Jesus saith except ye fast to the world ye shall in no wise find the kingdom of God." Is not Christ's system based on those spiritual principles of which fasting is the exponent? Is not self-denial, of which fasting is the symbol and grace, the corner-stone of Christianity? Is not the crucifixion of the flesh one of the aims and objects of a spiritual religion, and does not fasting mightily advance that painful but blessed end? Under the reign of Christ is not the flesh to be mortified, and is there a more efficient agent

(Continued on page 16)

<p><b>E. M. RIDDLE,</b> President Warsaw, Indiana</p> <p><b>F. C. VANATOR,</b> Associate Warsaw, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p>  <p><b>Young People's and Junior Topics in THE ANGELUS</b></p>	<p><b>GLADYS M. SPICE,</b> General Secretary and Treasurer</p> <p>2301 13th St., N. E., Canton, Ohio</p>
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## Reports from Christian Endeavor Fields

### CARLETON, NEBRASKA

We send greetings to you from our "EVERGREEN" society. We have been progressing fine and hope you have been too. Our society has an enrollment of thirty and an average attendance of from 15 to 20. The last few months (vacation time) we have been unfortunate enough to lose our President and Vice-President, but we are hoping they will soon return. During the absence of these officers the members, with the help of our pastor, Rev. W. R. Deeter, are keeping the society up and coming. Our Junior Christian Endeavor, under the leadership of Mrs. Sadie Becke, is a live bunch and they have been achieving much from their meetings. As to our goals: 1—We have made it; 2—we are sending money with this letter; 3—we have been meeting regularly and will have the 40 meetings by the required time; 4—we have held one social and are making plans for another this month; 5—we have not reached; 6—Hurrah! we went over the top with our subscriptions; 7—This letter fulfills this goal; 8—Delegates were sent to the State Convention; 9—Not yet reached but we are advancing toward it; 10—This letter should also cover same. Our officers are: President, Alma Hughes; Vice-President, Lloyd E. Deeter; Secretary, Roma Bryant; Treasurer, Rachel Coleman; Pianist, Hertha Fegesack; Chorister, Vail E. Deeter. Here's hoping every one is enjoying the meetings like we are.

ROMA BRYANT, Secretary.

### NEW CHRISTIAN ENDEAVOR AT TIOGA, INDIANA

The pastor of our church, feeling the need of better developing the lives of the youth of our church, has been working for some time to bring into existence a Christian Endeavor Society. From the start there has been a good interest on the part of the young people. When interest had developed to such a point as to give belief that the cause would continue if organized, a meeting was called for this purpose, and so today, the Tiosa Brethren church has a Christian Endeavor Society, which we have every reason to believe will continue to grow and serve "Christ and the church" in a very splendid way.

The following officers were elected to serve until the close of the year of 1929—

President, Willard Cook; Vice-President, Lyle Kelsey; Secretary, Mildred Palmer; Treasurer, Margaret Halterman; Song Leader, Dale Cook; Pianist, Ruth Swihart; Assistant Pianist, Ruth Cook.

Then, too, we elected Mr. Oscar Scott, our Sunday School Superintendent, to act as Honorary President.

Our first meeting as a fully organized society was held June 2nd.

Your New Christian Endeavor Friends,  
Tiosa Christian Endeavor Society,  
Per Miss Mildred Palmer, Secretary.

There are no halfway houses along the highway of Habit.—J. J. Walsh.



Send Foreign Mission Funds to  
**LOUIS S. BAUMAN**  
 Financial Secretary Foreign Board  
 1423 East 5th St.,  
 Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
**WILLIAM A. GEARHART**  
 Home Missionary Secretary  
 1101 American Savings Bldg.,  
 Dayton, Ohio

### News from the African Front

Yalohe, June 6th, 1929.

Dear Evangelist Readers:

May has been an exceptionally busy month in every line, including itineration. The daily classes for the teaching of Christians continue to be held in the church from 7 to 8 P. M. The maximum attendance has been fifty-one, the average attendance being forty. Some come to these classes who are unable to come from the villages during the day-time because of the stress of heavy work.

Some of the schoolboys are especially prompt at the meeting and enjoy giving their testimony.

Our hearts are saddened by the absence of Yolo who went to visit his village. We heard yesterday that he has accepted the chieftainship.

Miss Emmert and Miss Tyson left Yalohe April 30th for Bangui, itinerating and preaching both going and coming. They returned May 24th, having had great blessing en route, especially among the Ali, the tribe contiguous to Bangui who have no gospel center yet, but who understand both Banou and Sango. One of our evangelists, Bingui, is an Ali.

Yama (Paul) continues to preach the gospel faithfully at the dispensary and hospital during treatment hours, relieved occasionally by other evangelists.

We now hold preparatory services preceding the love feasts. All who desire to commune are asked to register and are encouraged to heart examination and restitution if there be known sin. Failing this exclusion from the communion service is practiced. A number were excluded from the last communion for gambling, a very common native vice, sometimes, as in this case practiced with arrows. In spite of this 108 partook of communion.

The evangelists have been laboring faithfully along the roads that are open to them. Trips commencing Thursday morning and closing on Sunday night are taken weekly by senior and junior evangelists. The senior evangelists preach daily in the villages reachable from the Station. The junior evangelists go daily to the villages at 5 P. M.

Six classes are held weekly for the spiritual teaching of evangelists in training. They also attend the adult evening classes conducted by Miss Emmert, and evening classes in the church on alternate evenings.

All through the month we have had heavy rains, and everybody is busy at gardening now. The natives take pride in their gardens, which, however, do not appear to be a special work of art, it being almost impossible to find a straight row or symmetrical garden bed. A few peanuts, or a few squash-vines may be surrounded by bean stalks or okra plants. Tomato and onion seeds are carefully guarded by the native, next his house. Mosquitoes are troublesome, especially during the evening services at the church. Never have we known such heavy rains as at this season.

The Yalohe school boys had vacation during Miss Emmert's absence from the station during the month of May. They were all glad for their beloved teacher's return. A

number of them had the privilege of accompanying their teacher. They report a happy vacation. Permission has been granted by the Governor of Oubangui-Chari to conduct adult evening classes for the benefit of those working for the Mission in various capacities.

After five years some of the missionaries are about to move into the first permanent house on Yalohe Station.

The younger ladies of the station, in addition to their countless other activities, have been very busy making curtains for windows and communicating doors. The kitchen for this first permanent house is nearing completion. Men in the Oubangui-Chari Mission have always been in the minority. All the heavy industrial work, however, falls to them. There is only one man at each of our stations. In addition to his many other duties and responsibilities, and despite the long delay caused by the war, the one brick house is now ready for occupancy. We are grateful to Mr. Foster for this service.

The month of May was an exceptionally busy one in the hospital. 2472 patients were treated, Yalohe's record so far, we believe, for the daily dispensary. Every bed in the hospital was occupied, until an exodus took place May seventeenth, since which the hospital has been refilling, but more slowly.

One death occurred in the hospital during the month, the result of poisoning. We are usually able to save these cases when brought early. This case was found and rescued by our evangelists, who brought her to the hospital in an extremely critical condition, but, alas, only to die. It was a comfort to know that she was an earnest Christian and gave an unshadowed testimony to the very end. The funeral was held in the Yalohe chapel. The sermon was preached in the Banou language from Revelations 3:20-21.

Miss Tyson found one of our Bellevue Christians, employed in the capacity of government porter, very ill upon the path. She forwarded him to me at the hospital, but alas! the hammock arrived empty, the patient having died upon the path! What a comfort that concerning these and many others we sorrow not as those who have no hope.

Luke is our faithful medical attendant. One day he himself treated 65 patients, and during the month of May seldom treated less than fifty daily. He is thorough, painstaking, and reliable. Yet he can neither read nor write! Few indeed are the diplomaed physicians whose reward in heaven will exceed his—for service rendered in French Equatorial Africa, at least!

The young doctor who accompanied the Governor-general on his visit here in January died recently at Bouar. We are glad that we were enabled to give a clear testimony in his presence for our Lord Jesus.

The missionaries at Yalohe were recently favored with a visit from M. Bouquet, "Chef de la Subdivision at Boali. He took dinner with us, and we enjoyed his witty conversation and brilliant repartee. Various items of business were amicably arranged.

During the absence of Misses Emmert

and Tyson, I was a guest at the hospitable home of Mr. and Mrs. Foster. Their 23rd wedding anniversary was celebrated on May fourteenth. It was a pleasure to entertain them on this anniversary occasion. We wish for them years of continued service and blessing. On June 11th they will leave for a brief visit to Bellevue, attending the conference at Bassai July 8th to 18th.

Monsieur Romeuf, a friend of the Mission since Carnot days, paid us a flying visit on Tuesday, June 5th.

On June fourth, the sixth anniversary of my husband's death, I completed "Undaunted Hope," or the "Life of James Gribble and Contemporary History of the Oubangui-Chari Mission." The book contains 22 chapters and 426 manuscript pages. It was written in six months as far as the final composition is concerned, although much time had previously been intermittently spent in preparation of materials. Miss Tyson is typing the manuscripts. Miss Emmert will give them safe conduct to Professor McClain into whose hands they are to be consigned. Marguerite helped greatly in arranging the material while with me two years ago in France. The various appendices are still to be written, the index prepared, and the arrangement of pictures decided upon. The manuscripts must be proofed after typing, etc.

We are very grateful to Miss Tyson for undertaking the heavy task of typing. She is now working upon the seventeenth chapter.

Recent news from Bassai tells of special meetings which are being held daily at 6 A. M., for one month. The men meet in the church, and the women and children on the verandas of the houses. 200 are in regular attendance. In addition many attend occasionally.

Concerning Bozoum, Miss Myers writes: "We are praying that Yolo will return to Bozoum. The people there love him and desire his return." Bozoum is a big charge and calls for a native leader, strong in the faith, tactful with opposing factions, firm in discipline, and able to witness a good confession before many witnesses. The various chapels are being visited, Mrs. Jobson having visited Lokani May twelfth, and Miss Myers Balou, May twelfth and twenty-sixth.

Mr. Jobson spent the first nine days of May itinerating. He visited the Hoso chapel, the government porter, Paoua, and passed through the Larre tribe, recently revolted. (The Larre understand the Karre language). Mr. Jobson refused the military escort offered him by the administrator, and reached the borders of the Kaba tribe, returning in safety. Two Kaba school children accompanied him but were not strong enough to reach their village. Mr. Jobson found the Kaba chiefs wearing Mohammedan robes. He does not believe that they have as yet succumbed to Islam, but that we are already on the border line. We surely need more workers in order to possess Bangui, the Ali, the Laka, the Kaba, the Housa, etc., for the Lord Jesus.

The school children are attending the special meetings, their Bible classes having been discontinued for the time being. During Mr. Jobson's absence, daily Bible classes were conducted for the advanced division as usual. They had no other classes, but worked in the gardens, Mrs. Jobson teaching the beginners. Two new pupils have been enrolled at the Bassai school. School was being continued daily throughout the special meetings Mr. Jobson taught daily forenoons. Either Mr. or Mrs. Jobson look after the afternoon sessions.



But little industrial work has been possible during the meetings. Logs are being brought in for sawyers, gardening is continued, grounds are being beautified, and hospital repairs are pending awaiting the shipping of lumber. There were but five patients in the Bassai hospital during the month of May, although the number of daily dispensary patients was unusually large.

The Karre dictionary is being revised and new words added. Translation continues in spite of additional time required for special meetings.

At Bellevue Mr. and Mrs. Kennedy are extremely busy. Industrial and preaching

activities continue, although there is no regular dispensary and of course no school as yet. Considerable village visitation work is done. Mrs. Kennedy usually being accompanied by a group of native Christians, either women or boys.

One woman, the wife of Gakouton, is being especially blessed as a leader among others. She is always ready to lend in prayer or song, or to act as interpreter if need arises. She knows many languages.

We continue to ask your prayers for increased and renewed blessings in every department of the work.

FLORENCE N. GRIBBLE.

sure that larger numbers will avail themselves of this provision.

Some who are Leading the Way in this

### Report

I recently received the following annuities for the college. The largest annuity received was a few weeks ago from an aged couple for \$16,000.00. These people are faithful members of the church who have no children and desire the cause of Christ to be benefited by what they have after death. They realize the uncertainty of wills and wanted to make their gift sure. One-half of this amount goes to the College and the other half to the Old Folks' Home.

Another husband and wife who previously had taken an annuity from the college, took another thousand.

On my recent trip to Indiana, a doctor and his wife who have no dependents took an annuity for \$2,000.00. While I was at Lake Shipshewana I received a letter from another family that had previously taken one of our bonds, requesting to take \$200.00 more.

The college receives from investing this money 6%, and it pays to those holding bonds on the basis of their age, from 4 to 8 percent. While we do not have any actual income from these bonds during the life of the giver yet in time the college will be the sole beneficiary.

### Investment Gift

Why not make an investment gift to Ashland College?

### The Problem Solved

Many people would like to make a worth while gift, who feel that they need the income from their money for old age. Ashland College makes both possible, so that the gift can be made and at the same time

## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



## ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

### THE BRETHREN CHURCH HAS LOST MILLIONS OF DOLLARS

This is a big statement to make, but nevertheless it is true. You ask, How?

I answer, through the membership of the church being unfaithful in their stewardship, by not considering the Cause through the distribution of their property after death.

I can understand people who have children, that feel what they have after death they want distributed among their children, and this is right, unless they have large possessions, and if so, at least a tithe should be given to the Cause.

I have in mind those that have no children, or dependents, that leave their estates to be quarreled over by their kin, often ending in legal battles, the courts and lawyers getting the lion's share. I honestly believe that millions of dollars in the last 50 years that could have been used in the building of churches, establishing missions at home and in foreign fields, have made our college, publishing house and old folks' home strong and independent institutions, have literally been thrown away and wasted to the church and have been of no real benefit to anyone. This is a tragedy that Christ must look upon in sorrow, and besides I am wondering what account will be given to God for such stewardship; For "it is required that a steward be found faithful."

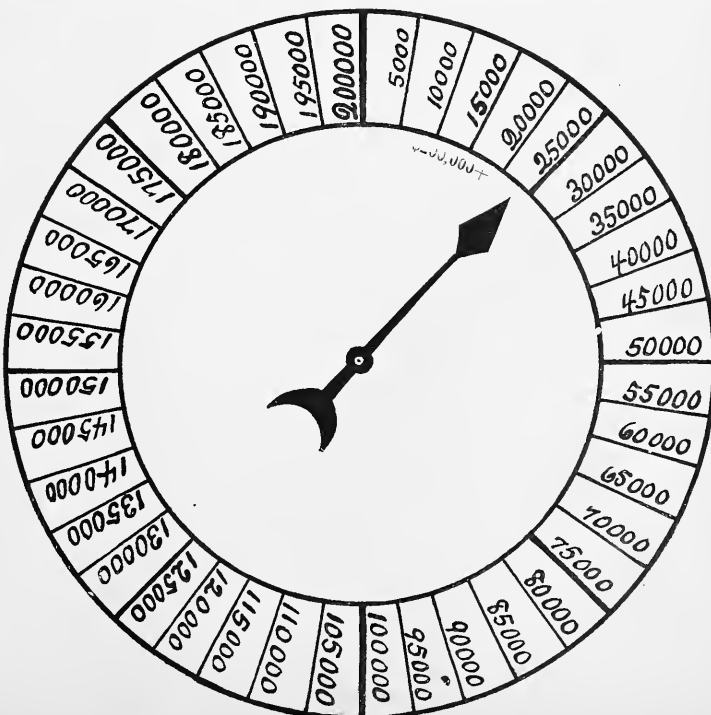
I believe our possessions under God are a solemn and sacred trust and should be so regarded, so handled and disposed of as to meet his approval.

Is it not time our eyes were opened and that we, now living should not be guilty of the mistakes made in the past? I know of many of our people are taking these things seriously and are making provisions, so that the interests of the church shall be benefited by what they have after death.

In the last few years the general institutions of the church have made provisions whereby members can make their gifts while living and at the same time have the use of their money until death. This arrangement has been made on account of the uncertainty of wills and the crooked things done to deprive the church of the money left. I could fill this issue of The Evangelist in telling of individual cases where wills were made favorable to the church, from which the church never received a dol-

lar on account of sustained contests and crooked handling of funds left.

The college will issue annuity bonds that pay a semi-annual interest for any amount from \$200.00 up. The income from these bonds will be as large if not larger than can be secured from any other safe investment. This is no real sacrifice to the giver, as they have the use of their money as long as they live and have the satisfaction of knowing the gift has been made and will not be wasted in legal handling or dishonest juggling. Many of our people are taking advantage of this opportunity and I feel



the giver be protected for life in receiving an annual income while living.

#### How this is Done

The College will issue an annuity bond for the amount of money given, which guarantees an annual income during the lifetime of the giver, or where husband and wife desire, a joint bond will be issued in protecting both during their life time. These bonds pay a semi-annual income during the life of the giver, equal to if not larger than any made safe by interest bearing securities.

#### The Rate of Income

The following is the rate of interest paid on these bonds:

Age	Rate
30-34 years pays.....	.3 per cent
35-39 years pays.....	.3½ per cent
40-44 years pays.....	.4 per cent
45-49 years pays.....	.4½ per cent
50-54 years pays.....	.5 per cent
55-59 years pays.....	.5½ per cent
60-64 years pays.....	.6 per cent
65-69 years pays.....	.6½ per cent
70-74 years pays.....	.7 per cent
75-79 years pays.....	.7½ per cent
80-84 years pays.....	.8 per cent

These bonds are exempt from taxation. The banks pay about 4% and mortgage loans bring about 6%, after the taxes are deducted on these incomes they will only net you about 3%. Why not put your money to good use and receive the benefit of a larger income during your life?

#### Backed by Safe and Dependable Security

These investments are absolutely safe and secure. The \$500,000.00 in permanent endowment, the College buildings and ground and back of all this the church. There is no chance of losing as there is in stocks and ordinary bonds.

#### How About Stewardship

"Whose shall these things be?" was the question Jesus raised in discussing the death of a rich man, whose plans were only for this life. God holds us accountable for the use we make of our money while living and also the disposal we make when we are through with it here in this world. When we face our God, what account are we going to give of our stewardship here on earth? Why not have the satisfaction and joy of giving while living and to know that your money will be used to extend the Kingdom of God, instead of the uncertainty of wills and litigation of courts.

For any information address Dr. Edwin E. Jacobs, President of Ashland College, or W. S. Bell, Endowment Secretary, Ashland College, Ashland, Ohio.

Think these things through and then write to me or Dr. Jacobs for further information.

This report adds to the total endowment so far secured \$9,200.00.

W. S. BELL,  
810 College Blvd., Ashland, Ohio.

#### A PERSONAL LETTER FROM LANARK

(A personal letter from Brother Harold D. Fry, pastor of the church at Lanark, Illinois, contains some items of general interest which we are taking the liberty of sharing with the Evangelist family.—Editor.)

You will rejoice with me that on July 21 we baptized four, and on the following Sunday, ten more, thirteen of these coming by confession of faith, pastorally solicited. The Lord can bless evangelism, the evangelism of the Word, despite the poor channel through which he must work, and in spite of the difficulties Satan lays in the way. We

praise him for these additions. Three of them were adults.

We are leaving on our vacation about the 14th, enroute to Southern Illinois, then on to Southern California the next week, to a long anticipated visit with my parents, and "home."

Lanark church is undergoing an internal transformation, the decorators being busy. Hence, our Sunday school will be conducted in the high school gym on the dates of August 18 and 25. Brother C. C. Grisso has been called and will take up his pastorate here September 1. The Lord bless him and use him.

The W. M. S. enjoyed their last meeting out in the park, thank offerings being brought in, new officers installed, and fitting words of appreciation spoken in behalf of the former president, Miss Garber, who also is California-bound, and for Mrs. Fry. Brother Boyd Zuck and family will join the writer's family in St. Louis for the journey westward via De Soto and Whippet. Lanark church suffers much in the going of the Zuck family and of Alice Garber. A congregational farewell was tendered the departing members and pastor and family on the 6th.

The Sisterhood, Junior and Senior, held their joint meeting last week, presenting mite boxes and bidding godspeed to those leaving. Mrs. Fry has been Senior patroness, to which responsibility Mrs. Louise Garber succeeds. Mrs. Geneva Tallman is the new patroness of the Junior girls; and these two are ably assisted by two other fine young women.

Fraternally,  
HAROLD D. FRY.

#### 18TH ANNUAL BRETHREN CONFERENCE OF SOUTHERN CALIFORNIA

July 12-21, Long Beach, California

(Continued from last week)

Friday, July 19—Morning Session

10:00—Opening Song and Devotions, led by H. E. Capron.

10:15—Address, "The Brethren Work in the Kentucky Mountains." Rev. Mark D. Early, Kentucky.

Rev. Mark D. Early who, with his wife, have been our missionaries in Kentucky for the past two years, spoke on the work our church is endeavoring to do among the mountains of Kentucky. He said that there are three million people in the mountains in the east and in these mountains we find the purest American blood in our country. They are using the same language as was used 250-300 years ago. This is because they have not come in contact with the outside world. They have acquired a mastery over the forces of nature to derive an existence. One neighbor does not call upon another for help, each man works his own ground. Hospitality is most prevalent among these people. "Kentucky for Progress" is on all auto license plates showing that Kentucky is coming to the front in many ways. The Appalachian Way, soon to be completed, will shorten the distance between Chicago and Florida 250 miles. This Way goes through the mountain regions of Kentucky, passing by our school. Troublesome Creek, upon which our mission is situated, is so-called because of the heavy floods which rise 25 feet in 34 hours. Also because of the many killings along its borders. Breathitt County, in which our mission is located, is known as "Bloody County." Hatred, revenge and bootleg among certain classes in these mountains is the curse of the land. Education and Christianity is greatly changing these conditions. They are raising the standards of citizenship. Fifty per cent of the moral and spiritual uplift is due to the influence of Riv-

erside Institute, this being the testimony of prominent business men of Jackson. The teaching of the Bible is paramount in Riverside. Ninety-five percent of all children who attend our school receive Christ during the year.

Brother Early urged us to back up this work to the fullest degree in view of the opportunity that is ours among these needy people.

11:00—Special musical number supplied by Second church of Los Angeles.

11:15—Address, "Victory Over the Poe." Dr. John C. Page.

Dr. Page's last address to our Conference on the subject "Victory Over the Poe" showed clearly from the teachings of Ephesians, the 6th chapter, how the Christian could overcome Satan. This book, said Dr. Page, deals more with the warfare of the Christian than any other book of the Bible, with the exception of possibly Revelation. The conquest of Joshua as related in the 5th chapter of the book of Joshua, fits in with the 6th chapter of Ephesians.

The outline of the address is as follows:

I. First Principal. God wants us to live victoriously, becoming adjusted to the provisions he has made. Joshua, in the 13th verse of the 5th chapter is on the other side of Jordan. God does not call us to warfare until we have crossed the Jordan. This phrase in the Old Testament corresponds to another phrase in the New Testament—"in the Lord" or "in Christ." Israel was in the land of Promise over Jordan. God has nothing to say about warfare until we know where we are "in the Lord." Israel's enemy had to be dispossessed before the land could be possessed. After crossing the Jordan, there must be a recognition of Christ as Lord.

1. Must see ourselves in Christ. Dead, buried, raised together with him.

II. What saith my Lord unto his servant Joshua? 5:14 B.

It is surprising how perplexities and doubts flee when the truth gets hold of you. The word "Lord" in this verse implies sovereignty, ownership, possession.

III. Accept the Lord's Plan of Campaign.

The church of God in many places does not accept God's plan. It adopts methods of social activity. Undoubtedly Joshua had his own plan for the conquest of Jericho, but the man with the drawn sword had plans which ran counter with Joshua's. God sets aside the wisdom of the world in all its ways. "The world in its wisdom knew not God," said Paul. God's plans are set forth in the first Jewish Council in Acts 15, namely, "to take out a people for his name." The man with the drawn sword was none other than the Lord Jesus Christ before his incarnation. God wants young lives to respond to his appeal. Two out of every three in this great world of ours have not yet heard of Christ. Let us link our lives up with God's plan of Campaign.

IV. Keep Going on in Faith.

These four principals as stated are all found in the 5th and 6th chapters of Joshua. Eph. 6:10, 11 is similar to what was done in Joshua and these four principals. "Strong in the Lord" is position. "In the power of his might," is power. We cannot have power over the foe unless we observe and realize in experience these principals. We are to put on the whole armour of God in order to become victorious over the foe. This armour is first, the girdle of truth. Christians sometimes get loose in the spiritual life. They need tightening up. To read God's Word first thing in the morning is a means to tighten up our spiritual life. Second, the breast plate. This is the most obvious of all the armour. To have the righteousness of Christ, we must also have righteousness. We must be upright, downright and outright for him. Third, feet shod. We are caused to step on sharp places at times. Complaint and murmurings do not get through the sandal of peace. Fourth, the shield of faith. Interposes between self and

the enemy. The enemy knows how to use fiery darts. He tries to depress the Christian. Why do we need so much armour? Because we are in a serious conflict. Fifth, the helmet. This piece of armour protects the brain. Understand in your mind what salvation is. The mind must be preserved against attacks of the evil one. Sixth, the sword of the Spirit, the Word of God. Seventh, praying always. This keeps the armour bright, usable and prevents it from getting rusty.

#### Afternoon Session

2:00—Opening Song and Devotions led by Mrs. A. V. Kimmell.

2:15—Address, "The Indwelling of the Holy Spirit." Prof. Alva J. McClain.

Following the catechism method of teaching on this subject, Prof. McClain asked the following questions and answered them:

1. What do we mean by the indwelling of the Holy Spirit?

Answer. The presence of the third Person of the Trinity dwelling in the life of man.

2. Are all men indwelt by the Holy Spirit?

Answer. Every man has a spark of the Divine. In a sense, all men are indwelt by the Holy Spirit. In Eph. 2:12, we learn of the special indwelling of believers not possessed by those outside of Christ.

3. Are all Christians indwelt by the Holy Spirit?

Answer. Yes, a person cannot be a Christian without the Holy Spirit in their lives.

4. What must we do in order that we may receive the Holy Spirit?

Answer. Some people tell us we must agonize in prayer. There is no Scripture warrant for this. It might be suggested in Luke 11:13, but those disciples referred to in this text never asked for the Holy Spirit so far as we have any record. In John 14:16, Jesus asked the Father for them and in answer to his prayer, the Holy Spirit was given to all of his fulness, on the day of Pentecost.

3:00—Special number in song supplied by Second church of Los Angeles.

3:15—Address, "The Application of the Redemptive Work of Christ Through the Holy Spirit." Dr. Isaac P. Ward, Los Angeles.

Dr. Isaac P. Ward, formerly associated with Rev. Billy Sunday in evangelistic work and recently called to become a member of the faculty of the Bible Institute of Los Angeles to have charge of the Personal Evangelism branch of the Day School, brought to the conference a very edifying message on the above subject. The object of the message, he stated, was found in 1 Peter 3:15, "To sanctify the Lord God in your hearts and be ready always to give an answer to every man that asketh you a reason for the hope that is in you, with meekness and fear." The speaker opened his address by stating that there were multitudes of people professing to be Christians who, if an outsider asked them why they were Christians, they would not be able to give a reason for the hope that is within them. Paul says that we are "spectacles." The only way that multitudes will know of Christ is by the testimony of Christians.

Application of the redemptive work of Christ through the Holy Spirit is seen first, in its actual beginnings, second, in its continuance and completion.

In its actual beginnings, the work is seen in the union of the soul with Christ, regeneration, conversion and justification. The union of the soul with Christ is different than God's providential dealings with man. It is not a union with any system of doctrine or external union with the organized church. It is the union of the soul with the personal omnipotent Christ. The figurative teaching of Scripture upon this union is seen in a building and foundation, Eph. 2:22; also in the union of husband and wife, Rom. 7:4. Also as natural life in the vine

gives life to the branches, John 15.

The direct statements of Scripture regarding this union are seen in the following passages, John 14:20; Rom. 8:9; John 17. The nature of this union is not merely a natural union as God has between all nature, not merely a union of essence that destroys personality of believer; not conditioned by participation of divine sacraments, but positively, it is organic. The vital life of Christ becomes a dominant principal within the believer. It is an indissoluble union, Rom. 8:38, 39. A consequence of this union is seen in that it gives a legal stand and rights in Christ. "And ye are Christ's and Christ is God's." 1 Cor. 3:23. Through this union we have successive and increasing needs, Heb. 4:15; Heb. 2:18; John 1:16.

The following seven "togethers, setting forth this union of the believer with Christ" are clearly taught in the Scripture:

1. Crucified. 2. Died. 3. Buried. 4. Quicken. 6. Suffered. 7. Glorified.

#### Evening Session

6:30—Y. P. S. C. E. Banquet in basement of church. Roll Call of Churches. (Response by special number.) Choruses! Good Eats! Good Fellowship! Good Fun!

8:00—Song Service conducted by Leo Polman.

8:15—Address, "The Four Walls of Youth." Dr. Isaac P. Ward.

About 300 young people and their leaders in the various churches gathered around the banquet tables, which were provided by the conference this year. Splendid fellowship was enjoyed and each church responded with a very interesting number from representatives which they appointed. Following the banquet, Dr. Ward, at 8:15, addressed the young people on the subject "The Four Walls of Youth."

The speaker opened his address by stating that planning a life was most important. It was like planning a building. The four walls around which the speaker wove his message were as follows:

1. Intelligently think it through. 2. Best kind of a plan. 3. Material in it. 4. Best season of the year.

2 Tim. 2:15, if carried out, will assure progress and success to every life. When we study God's Word we are to be dead in earnest. The tragedy now is that instead of doing work, people are writing books and seeking popularity. We should think through the plan for our lives. Not what men think but what God thinks should be our motto.

The best plan, Luke 2:25. 1. Wisdom—intellectual; 2. Stature—physical; 3. Favor of God—spiritual; 4. Favor with man—social.

Material, Phil. 4:8. 1. True—truth. 2. Honest—shut out mean things. 3. Just—right my obligation. 4. Pure—guard against evil company. Think seriously about these things.

The best season—in your present plastic period. You can mould your life into anything you want. The canvass of your life is before you. It is for you to draw the picture and fill in the colors you think best for that life. The secret of a master builder is seen in the 3rd chapter of 1 Corinthians. Life will never spell success to you until you actually take God into your plan. The real true aim in life is to please God. The life might well be wiped out if intellectual, physical and social only are lived. A bold front is never as good as a strong right arm. Billy Sunday often used to say that there is nothing but front doors to some people. You open the door and step into the back yard. Avarice wrongs many more lives than prodigality. Success is a failure when you do lower things when higher things are possible; when you live only to eat and drink and have a good time; when the pocketbook crowds out character. If you have made mistakes, put your life in the repair shop of confession to God.

This message will ever be remembered by

the young people of our churches and we trust will bear fruit in their lives in the days to come.

#### Saturday, July 20—Afternoon Session (Business)

2:00—Opening Song and Devotions led by T. J. Steves.

2:10—Reading of Minutes. Unfinished Business. Report of Committees. Adjournment.

The following report on resolutions was presented at the closing business session of the conference and unanimously accepted:

#### Report on Committee on Resolutions

WHEREAS, The Brethren Churches of the Southern California District assembled in conference at Long Beach, July 12-21, 1929, realize that the first and chief work of the church is to give the Gospel of Grace of God to lost men.

BE IT THEREFORE RESOLVED, That we as a body of believers make every effort possible to stress: First—The need and importance of charity among ourselves. Second: More earnest evangelism. Third: The importance of prayer life on the part of our constituency for his people Israel, for one another, for the unsaved, and that we advocate personal endeavor to win men to Christ.

WHEREAS, The Lord has so graciously brought us to the close of another successful spiritual Conference.

BE IT RESOLVED, That we render unto God our genuine thanks for his Grace and guidance.

RESOLVED THAT we commend our executive committee for planning and carrying on of their splendid program, with special reference to Brother Kimmell for his many terms of faithful service as Moderator.

RESOLVED THAT we thank the Long Beach church for the many kindnesses, and for opening their church house under stressing circumstances of building.

RESOLVED THAT we express our gratitude to the members of the church for so graciously opening their homes for the entertainment of visiting delegates.

RESOLVED THAT we thank the floral committee responsible for the beautiful decorations.

RESOLVED THAT we thank Brother Leo Polman for so efficiently taking charge of the music.

RESOLVED THAT we express our appreciation to the newspapers for the space so kindly given for the advertising and reporting of this conference.

WHEREAS the world is appalled at the present crime wave.

WHEREAS, The President of the United States has found it necessary to appoint a Board to investigate the causes of Crime.

WHEREAS national moral laxity is evident and apparently increasing on every side.

BE IT THEREFORE RESOLVED THAT this conference enthusiastically promote the teaching of the whole Bible in these days of apostasy. That we advocate non-conformity to the world in consistent, Spirit-filled Christian living, and that we heartily endorse modesty of dress, Godly recreations, active brotherly love. Seeking to grow in grace and to glorify the Lord Jesus Christ in every act of life.

WHEREAS our attitude toward the present administration of the Bible Institute of Los Angeles is being sought.

BE IT RESOLVED THAT we fully and heartily endorse the present administration of said institution and pledge our prayers and interest to this mighty Christian Institution.

WHEREAS a great portion of the Protestant Church is today promoting unscriptural policies.

WHEREAS the Word of God teaches that there will be no lasting peace through man made programs.

BE IT RESOLVED that we as a conference continue to adhere to the faith once

and for all delivered to the Saints, declaring that we believe that there will never be lasting peace here on earth among nations until the Prince of Peace comes back to earth to reign.

(To be continued)

### SELF-STYLED "FASHION ARTIST" WORKS FOR TOBACCO By Will H. Brown

The black sheep in the Chicago stock yards that was used to decoy one million other sheep to slaughter pens there, was only a poor dumb brute, knowing no better.

This can not be said of men and women possessing intelligence and reasoning powers, who use their influence to fasten the smoking habit on others, merely for the paltry dollars it may bring to them because of a testimonial given to a tobacco company for a financial consideration, to be used in newspaper advertising.

The English language has no words to describe a woman pursuing such a course. With this in mind, read the following extracts from a letter sent out, addressed to certain named persons, by one who styles himself a "fashion artist."

"I feel that the slender woman, who combines gracefulness and suppleness with this slenderness, is the woman for whom present day fashions are created. I feel, too, that in order to maintain fashion design on the high plane which it now enjoys, a preservation of this ideal of slenderness through sane eating, avoidance of sweets, and as the advertisement says, 'lighting a cigarette,' is one which every fashion authority will recognize as essential."

Now think carefully as you read the rest of her letter: "I am interested in knowing whether my judgment concurs with that of yours and other fashion leaders, and should be happy to have your opinion on the subject, so that I may give it out to the press for publication, unless you state to the contrary."

In other words, it is just a clever method to inveigle others into selling their influence to cause others to take up smoking. For ways that are dark, don't look to any poor heathen. Just study the methods of tobacco manufacturers who resort to such methods as noted.

There is more joy in formation than in reformation, but there can be no formation until needed reformation is accomplished.

### Sunday School Notes

(Continued from page 11)

to secure that end than fasting? Paul, keeping his "body under," 1 Co. 9:25, suppressing it in the chains of a spiritual slavery, is an illustration of the end to be secured by this duty. To seek of him a right way for us. The journey from Babylon to Judea (about 520 miles direct) has always been extremely dangerous to travelers, the country being infested by roving Arab tribes, who live by plunder; and they were probably not ignorant of the immense amount of treasure which the Jews were now carrying. For our little ones. The most priceless treasure of all.—E. As there is no babe cradled and rocked that has not its mother, in the ordinary course of life, to overhang it by night and by day, to kiss it as it sleeps, and to cover it with smiles and caresses when it wakes, so every creature that is born into life has a God whose ever-watchful soul broods tenderly over it by

day and by night and who interspheres it in his own radiant thought and feeling. And for all our substance. vs. 25:27; 33, 34. Prof. Fenton says, "The Bullion by mere weight was of silver, £182,250, and of gold \$547,500, sterling; but in purchasing value probably 10 or 15 times the present power in our day." Ezra was poor in himself; yet rich for he had the king's treasure-house to draw from. But is that not true for every one of God's children? Ezr. 7:20; 1 Co. 3: 21-23—The Illustrator.

### Prayer Needed in Everything

We think too much of prayer as a means of accomplishing something especially difficult, as given especially for the meeting of emergencies, and not enough as a part of our daily life and constant requirement. If we used prayer more for our everyday needs and as a constant source of help, we would find it more readily effective in our crises. "If you ask me, 'What should we pray for?' I answer, 'Everything which you need.' Remember only two things: one, that to ask only or mainly for earthly blessings is a dreadful dwarfing and vulgarization of the grandeur and holiness of prayer, as though you asked for a handful of grass when you might ask for a handful of emeralds; the other that you must always ask for earthly desires with absolute submission of your own will to God, lest God should grant you your own bane."—F. W. Farrar.

Here is a surgeons' secret, as reported in a Boston daily paper: He is a Boston specialist, known far and wide for his skill in surgery. He was talking with an intimate friend the other day, when he let fall these words:

"I am not a church member. No one imagines that I am a religious man. But I want to tell you that I never take up a scalpel to perform an operation without quietly asking the Almighty to help me do what I know I cannot do unaided."

"In an age of seeming thoughtlessness, when people bask in the sunshine of prosperity and appear to be quite independent of any Higher Power, it would be interesting and perhaps astonishing to the average person to learn how many prayers are offered up, silently and informally as well as upon bended knees in closets and at church altars, for divine guidance in daily tasks and at critical junctures of all sorts."

"The greater a man really is, the more likely is he to acknowledge that his achievements are not his alone but done with the assistance of others and—though he may hesitate to say this—with a strength and wisdom derived from communion with the 'Lord and Father of mankind.'"

"Call it superstition if you will, but measure it by its fruitage in the lives of the noblest and most serviceable members of the human family."

## OUR LITTLE READERS

### TABBY ANN'S REVENGE

When Nan Lane was eight she went to spend the summer with Grandfather and Grandmother Lee, who lived on a farm. There were no children for playmates, but there were frisky little calves, and playful lambs and colts, and she soon made friends with them all.

Then there was Tabby Ann, the big gray-and-white cat, and her three cunning kittens. Nan always saw that the mother cat

had a saucer of fresh milk for breakfast and plenty of meat scraps for dinner and supper. She tied gay ribbons around the necks of the kittens and always invited them to the tea parties of Lady Maud, her best doll.

One afternoon, in the midst of one of Lady Maud's frequent birthday feasts, grandfather returned from a visit to a neighbor, and called to Nan as he came up the steps:

"Guess what I have in my pocket for you, little girl."

"A red apple."

"No."

"A peach."

"No."

"A—why, grandpa—it's something 'live.'"

"So it is, girlie. It is Zip, a new playmate."

He took from his pocket a tiny black-and-white Mexican terrier, no larger than a big rat.

The little dog bristled and barked furiously at Tabby Ann and her kittens.

The birthday dinner was soon over, for Zip ate every morsel of the sandwiches and cake, and whined for more.

That evening he chased the kittens until they hid in the woodshed, and at supper time he devoured his own supper in double-quick time and swallowed Tabby Ann's before she could say, "Scat!"

Next morning Zip drove Tabby Ann from her saucer of fresh milk and drank it before Nan could reprove him for his greediness.

But worse even than his greed was Zip's way of taking all the petting and barking if Tabby Ann or her babies came near Nan. The cat and her kittens spent most of the time on the back porch, but mewed plaintively to show how they missed their little girl friend.

One morning Zip slipped into the pantry, drank Tabby Ann's milk, and ate her bits of meat before Nan could come to the rescue.

"Zip needs to be punished," said grandmother. But before Nan could decide upon a way of punishment he had followed the hired man to the barn, barking fiercely at everything he saw.

It was not long until the little terrier came running back with a big mastiff in pursuit. When he reached the back steps Zip turned and growled ferociously. The big dog was not to be driven away so easily. Thinking he had found a new kind of rat, he caught the little terrier by the neck and began to shake him vigorously.

Nan saw it all from the back porch and cried loudly for help. Grandmother had gone upstairs, and no one answered the call. Another minute and all would have been over for Zip. From the low porch roof, where she had taken refuge from the strange dog, sprang Tabby Ann, square on the mastiff's back. Her sharp claws dug into his thick skin with such force that he dropped the terrier to howl with pain. He ran from the yard and the cat leaped nimbly to the fence as he went through the gate.

"She saved your life, Zip," cried Nan as she took the frightened puppy in her arms. "You've got to be good to her from this on."

Zip only hung his head and wagged his tail, but from that day he was a different dog. He did not growl any more when Nan petted Tabby Ann and her babies, and they soon became such friends that they ate together without so much as a snap or a snarl. By returning good for evil, as a way to revenge, Tabby Ann cured the wee doggie of selfishness.—Exchange.

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# THE BRETHREN EVANGELIST

## *Heart Throbs of Our Church Leaders*

### XXIII—LIFE ABIDING

By Willis E. Ronk

The statement that we are living in a challenging age is made so frequently that it seems commonplace; but I doubt if any of us have fully realized its deep significance for Christianity.

We are living in an age of scientific discovery and invention. The reaper and the threshing machine have displaced the sickle and the flail; the electric lights have taken the place of the candle; in place of the ox-team and the horse we have the automobile, the train and the aeroplane; while we have methods of communication undreamed of by another generation in the telephone, telegraph and the radio. All this change has resulted in the discarding of much of the old for the new.

In this process of change the church has been compelled to examine anew her foundations, to test the old in the light of the new. The so-called "modernist-Fundamentalist" controversy is part of the re-examination process. The controversy has been unsettling in its effects, but will result in a firmer basis of belief.

Further evidence of change is seen in the greater organization in the business world,



the duplication of which is attempted in Christian organizations. This is seen in our organized classes in our brotherhood, and in the search of new methods of religious education.

It is not my intention to criticize these tendencies, nor to enumerate all the characteristics of an age; but I want simply to point out our tendency in the church to look to "things," to "methods," to the "mechanics," to the "rational basis" of Christian-

ity and to forget our true motive power.

Controversy may sometimes clarify an issue in the minds of people; a world war may aid in swinging the world out of its "ruts;" even new methods are essential in the life of a church, but this may all be at the expense of the spiritual life. I am convinced that the greatest need of the church is the dynamic of lives deeply in earnest, men and women who have experienced the abiding presence of Christ. Jesus said, "Without me ye can do nothing." "Abide in me, and I in you." "He that abideth in me."

Meyersdale, Pennsylvania.



## Signs of the Times

by  
Alva J. McClain

### The Progress of "Modern Civilization"

John Landesco, research director for the American Institute of Criminal Law and Criminology, recently made a complete survey of "racketeering" in Chicago and reports the following startling situation there:

There has been a very extensive breakdown of governmental machinery in Chicago. The police, courts and public prosecutors are failing in their proper functions of crime repression. As a result, gangsters and gunmen actually control more than ninety necessary economic industries in that city. When an industry needs protection, it bargains with the crime overlords, and gets protection if it pays the price.

In like manner, over two thousand years ago, pirates controlled the Mediterranean Sea and exacted tribute from the cities that engaged in trade. The world hasn't changed much in some respects, except that criminals are more efficient today.

Some day (and it may be soon) the world will be policed by angels. (Matt. 13:41). One angel, like that which destroyed an Assyrian army of 185,000 men in one night, would make short work of the Chicago gangsters and gunmen, and also of those in Los Angeles.

### Wigs and Robes

The lamentable fact that our judges and courts do not inspire the proper respect from criminals and spectators, has led to the suggestion that the judges should be rigged out with wigs and robes, after the English fashion. Thus, it is argued, we shall add to the dignity of legal procedure.

Doubtless, the dress of the English judges enhances the impressiveness of their courts, but it will take something more than "wigs and robes" to strike respect and fear into the hearts of evil-doers. The trouble goes deeper than this. Read the following description of a Chicago court room as given by an investigator:

"It is crowded almost to suffocation. The smoke is always thick. There is much laughing, loud talking, whispering, and expectorating. At times the noise rises to almost deafening proportions, due to the shuffling about and the loud shouts of the bailiff, the pounding of the gavel and the remarks of bystanders, and the efforts of the judge to elicit information from reluctant witnesses."

No mere wig and robe could give dignity to such a court room. What the American court needs is to kick out all the flashlight photographers, sob-sister reporters, slyster lawyers, theatrical prosecutors; then cut loose from the endless and absurd red-tape and technicalities, and begin imposing sentences with inflexible justice and impartiality. Such courts will inspire respect.

A robe does not make a judge any more than a long tailed coat makes a preacher. True dignity does not consist in clothing, but rather in moral character and high integrity. Read the record of the final judgment in Revelation 20:11-15. Nothing is said about "robes." But there is a Judge from whose FACE the very heavens and

earth flee away, and there is a GREAT WHITE THRONE. The Face speaks of moral character. The Great White Throne speaks of absolute justice. Human courts will command greater respect when they display more of these qualities.

### Real Life and Reel Life

A representative of the moving picture industry, speaking before the International Association of Policewomen, sought to commend the industry as a moral influence by the following report:

"Of the thirty-eight so-called underworld pictures produced last year, the crook, or villain, was killed in fourteen instances, arrested in nineteen, and in five reformed."

The uninitiated laymen will wonder why, if there is any merit in killing fourteen of the crooks, the directors did not kill all thirty-eight of them. It wouldn't have cost any more. Or better yet, why have any crooks at all? That would be ideal.

Doubtless, the moving picture "artists" will argue that it is the function of an "art" to picture life as it really is. If so, they killed too many crooks. One out of thirty-eight would be more accurate in "real" life.

### WORLD WET CONGRESS MEETS

Some of our Evangelist readers may be surprised to learn that there is such a thing as a "World's Wet Congress," for, though he have regularly remarked and published reports of "Dry Congresses" and conventions, we have never before made mention of a "Wet Congress" of world-wide representation. You may therefore be interested in learning something of the nature of such a gathering. Besides, the reading of this report may impress upon you, as it did upon us, a few facts: first, that the enactment and progress of Prohibition in America set the whole liquor world astir with fear for the safety of the trade in intoxicants; and second, the success of Prohibition in America will mean ultimately the adoption of the policy by practically all the nations of the world, and its complete success in America is dependent very largely upon the realization of such a goal; and third, the liquor interests organized and financed on a world scale, such as they never have been before, make it doubly certain that victory can come for sobriety and decency only after the most persistent and united warfare of all Christian forces of the world. And American Christianity must bear the responsibility of leadership. Now read the report of the wet congress:

The tenth Congress of the International League Against Prohibitions was held at Copenhagen recently, under the chairmanship of Baron de Luze who is at the same time president of the International Wine and Spirits Committee. The head of the Danish government, the socialist Stauning, had accepted the honorary chairmanship and spoke at the opening meeting and at the closing banquet.

After the Danes the French were the most strongly represented, by about 50 members; these included the Marquis de Polignac, the Count Chandon-Moet, the brothers Cointreau who, declared who, declared the Danish papers, manufacture liquors but do not drink them. Germany sent among others M. Kantorwicz; Scotland, Sir Alexander Walker, the great distiller. Every well-known brand of wine and liquor was represented, which evoked the remark from a witty journalist that it was

not necessary to cite the names of the members: one had only to consult a "wine-list" to find them all. Besides the representatives of the liquor trade the organizers had invited the directors of the alcohol monopoly of Latvia, Switzerland, Poland, Turkey, Norway; this invitation had been generally accepted, although the interests of the monopoly which, for hygienic and fiscal reasons, endeavors to raise the price of alcohol, are in contradiction with those of the wine merchants and distillers.

In addition to the report of the General Secretary, the Russian Prince Pierre Mestchersky, who spoke of the efforts of the League, sometimes crowned with success, to prevent the passing of prohibitive or restrictive measures against alcohol or to induce the parliaments to cancel measures already taken, the Congress heard five communications: on American Prohibition, Hugh Fox, former secretary, of the American Brewers' Association; on Prohibition in Finland, Prof. E. Ehrnrooth of Helsingfors; on Local Option in Scotland and Great Britain in general, Harry Earnshaw; on Trade Aspects of the Alcohol Question, M. Olsen, director of the Danish Central Distilleries; on the Bratt System in Sweden, Dr. Bratt himself.

Needless to say that the reporters on prohibition in the United States and in Finland proclaimed this measure a fiasco. But whereas Mr. Fox, vigorously supported by the only woman member of the Congress, Mrs. Gross, contented himself with affirmations, M. Ehrnrooth endeavored to justify his conclusions by statistics. Whilst Mr. Earnshaw drew a very black picture of the effects of local option in Scotland and attacked even the Carlisle system of drink nationalization, Mr. Olsen dwelt on the economic importance of the liquor traffic for the state and for numerous categories of individuals.

The resolution unanimously voted by the Congress expressed regret that the temperance legislation of the state does not sufficiently take into account the liberty of the individual and the legitimate interests of the liquor traffic, proclaims once more the failure of prohibition and all systems inspired thereby, demands finally that the heavy taxation on alcoholic beverages be lightened, so as to be more in proportion with the prices and the purchasing capacity of the public.

The Congress closed with a sumptuous banquet: M. Stauning presided at the table

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## Disowning Our Lord

One of the outstanding weaknesses of the church lies in the fact that it is full of people who are daily disowning their Lord. This is not an indictment of the church as an institution, but of its membership. It is a reminder to us as members of that divine institution that in great numbers and in multitudes of instances we are falling short in honesty of effort and sincerity of purpose and service. It is an unpleasant thing to say, and we dislike to hear unpleasant things about ourselves, but if it is true we need to hear it and to be reformed by it.

We are prone to disown our Lord when surrounded by the worldly, irreverent crowd and it seems that we are likely to be subjected to scorn and ridicule because of our profession. We do not like to appear different in our conduct, in our habits and in our ideals from those about us, for there is a chance that some one will taunt us because of our goodness. So we fall in line with the enemies of Christ, march in the procession of the ungodly, skillfully conceal the fact of our discipleship and ape the conduct of those unborn by the Spirit of God. A young theological student went to work in a logging camp during a vacation period. When he returned to the seminary, the dean, having expected that he would be surely tried by the rough, ungodly men of the camp, asked how he got along with them. "Oh," he replied, "I never told them I was a Christian and no one ever suspected it; I got along swimmingly." That is the way all too many professing Christians get along in the world; to avoid its taunts and jeers they adopt its code of morals and standard of conduct.

It was because of fear that Peter disowned his Lord. At the hour of prayer he was full of confidence and determination; nothing could daunt him, so he thought, but he had not figured on the cowering power of threatened persecution and the publicly withering sense of fear that connection with an unpopular cause and a publicly disgraced leader would throw into his life. Looking at him from this distance, it seems to us that he ought not to have been taken so completely off his guard, for he was warned by his Lord. Beside he had had such association with Jesus as should have inspired him with courage for the cause. He was a chosen disciple, a member of the inner circle, a witness of Christ's most wonderful works and teachings and a sharer of the most lofty and faith-building experiences. Surely more was to be expected of him than to deny his Lord. But that is like our human nature and Peter was intensely human. Before we criticize him too severely let us consider how well he illustrates the tendency on the part of us all to slink away from the points of persecution and suffering, and how few are the times when we have shown any greater courage than he. The fact is, many of us shy away in fear and disown our Lord for much less cause than that which led to Peter's downfall.

Many times we deny our Lord because of selfishness and greed. An opportunity may arise for sharing in some unrighteous gain, of promoting some questionable business venture or unworthy enterprise, of driving a sharp bargain with some one who is at our mercy, of misrepresenting for gain, or of playing dishonest with another's funds, and our selfish, covetous soul drives us on to do the thing we know we ought not to do,—that is denying our Lord for a price as surely as ever Judas sold his Master for thirty pieces of silver. In one way or another, on large or small scale, how often we are proving untrue to the profession we make as followers of the Lord Jesus Christ!

Not infrequently we are guilty of disowning our Lord by cold formalism in worship and lack of reality in our religious life. We go through our forms of worship with such thoughtlessness and lack of earnestness that they have a very slight influence upon us for good. We sing our songs, pray our prayers and read our Scriptures largely as a matter of habit, or as merely performing

certain parts on the program, as one might play a part in a drama. We even preach our sermons, sometimes, in a sort of professional way, entertaining enough and perfectly proper in every way they may be, but lacking that moving, vitalizing power that flows from burning conviction. From pulpit and pew alike we proceed with our ritual and even our special forms of worship from Sunday to Sunday in a sort of matter-of-fact way, concerned indeed that all shall be harmoniously and effectively rendered but with little concern as to how it is all going to effect our lives in the following week. Then we go down from the house of God with a sort of satisfied air, feeling righteously within ourselves, but not always particular to see that that sense of righteousness is translated into life and conduct. Such is the superficial attitude that tends to develop in our worship today, as it did with the Pharisees of old, and we need to pause to hear our Lord say, "Except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20).

Our religion rests too lightly upon us. It does not go deeply enough into our hearts. It is not priced highly enough. It does not involve enough of sacrifice and passion. That is why we are daily disowning our Lord and proving untrue to his cause. We need to have our weakness and instability reproved by a reminder of the heroic endurance for Christ of some of the noble men of faith who have gone before. When Cranmer was overcome with suffering fear, his enemies offered him pardon on condition that he would sign a form of recantation. He did so, but at once seeing the weakness and sinfulness of the act he determined publicly that he had done wrong in yielding. When fastened to the stake, with the flames leaping around him, he thrust out his right hand into the flames, exclaiming, "Thou unworthy hand." Our hands are usually extended in an effort to get away from suffering and persecution and from the daily crosses that fidelity would call us to bear. We sing lustily, "Faith of our fathers! living still. In spite of dungeon, fire and sword," be we have not so much as the faith to walk two blocks through the winter's biting storm or summer's melting heat to church. With pride we sing, "Our fathers, chained in prisons dark, were still in heart and conscience free," and with scarcely a thought of what it means we follow on with words fit only for lips of martyr stuff, "How sweet would be their children's fate, if they, like them, could die for thee!" But when we get out into the actual contacts of life we will not so much as endure a single rebuff for Christ's sake, nor deny ourselves of a single ill-earned dollar, nor turn our backs upon a single worldly pleasure. We make idle words of a hymn of mighty passion and a mockery of an experience that is as sacred and vital as life itself. Our conduct denies our testimony. We confess our Lord with our lips and disown him with our lives. Hear the challenge and rebuke from the lips of him who himself endured the cross, despising the shame, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23).

## "Labor Omnia Vincit"

"Well now, why didn't he use English?" you are saying. "That may have all been very well for the ancient Romans but we prefer our communications in plain English." And you are right, though these words are about as widely understood as the E Pluribus Unum on a cent. But there is a story connected with this motto. We got it from the pen of a fellow craftsman.

There was a Labor Day procession at the head of which was carried a banner with these words, "Labor Omnia Vincit." A smart alec standing on the sidelines started a lot of fun which turned

out to be at his own expense when he said the big banner read:  
 "Labor gets everybody."

"What do you mean—everybody?" sang out a jovial truckman.  
 "Speak for yourself, sonny. You're not talking for me!"

"He means: work gets his goat!" mocked another with a laugh.  
 The smart alec looked around as if he wanted to hurt somebody, but he changed his mind and tried to take it as a joke when he saw how big the other fellow was.

I had to smile, said our editor friend, because he looked like the sort of a lad who spent most of his time trying to get out of doing very much and was sore because he couldn't quite succeed. At least he thought there was something wrong with the fellow who would march in a parade to advertise the fact that he was a workman.

But just then, as if he hadn't had enough a newsy piped up with:

"Say, you big simp, don't you know what that means? It says:

"Work conquers all things."

"That's our club motto. Why don't you try it sometime?"

You should have seen the smart alec; he blushed as red as a fire truck and started to push hastily back through the crowd. He hadn't gone very far before the newsy shouted after him:

Hey, where ya goin'? Lookin' fer a job? Don't you know this is a holiday?" I had to grant him this much, though, says our reporter as he fled up the nearest side street to get away from the jeering: he had sense enough to keep his mouth shut. I guess he realized that although the world may tolerate the idler, the workers of the world who make up the rank and file of us aren't going to stand dumbly by and see any loafer get much pleasure boasting about it.

That is about the sort of reception a loafer may expect to get anywhere, and no matter what class of loafer he is. Wherever he goes he will find himself about as welcome as a flock of crows to a farmer in a newly planted cornfield.

The world believes in work. That is the way it has gotten where it is. And the men who would get along agreeably with the world must show himself willing to work, and he who would put himself in the world's eye, must be willing not only to work, but to work hard and persistently. The great men have all been of that kind. "Noah Webster worked thirty-six years on his dictionary; Bancroft, twenty-six years on his History of the United States; Michael Angelo took seven years to paint the Sistine Chapel ceiling; Titan worked seven years on the Last Supper. And what shall we say of Victor Hugo, who, when he was writing Notre Dame, sent all his clothing out of the house lest he be tempted to go out? of Thackeray, whose Vanity Fair was refused ten times? or, rising to a higher realm, of Robert Morrison and Henry Martyn, who worked heart-breaking years in China and India without a single convert? The measure of a man's soul is his ability to disregard the hindrances and concentrate his energies on the achievement."

There is no secret to success but work. Work will win, no matter what your line of interest. "Labor conquers all things."

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## EDITORIAL REVIEW

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### NO PAPER NEXT WEEK.

The church at Muncie, Indiana, is plodding steadily forward under the pastoral leadership of Brother M. L. Sands. We are informed that during the present year \$2,000 have been added to their church building fund, which is decidedly a mark of progress.

Brother Dyoll Belote, who with his good wife recently paid a visit to the editor's home, informs us that he is closing his work this fall as pastor of the Second Brethren church of Johnstown, Pennsylvania, where he has led the people in the erection of a new church building and greatly strengthened them in membership.

From Canton, Ohio, we learn that nine have been added to the church membership since last report. The Tuesday night Bible instruction class conducted by the pastor, Dr. J. C. Beal, is a feature of special interest in the work there. The work of the various auxiliaries is holding up splendidly and the support of the Sunday services has been encouraging. Elder D. F. Eikenberry is the loyal and enthusiastic correspondent.

It has been brought to our attention that we erred in mentioning Brother A. V. Kimmell as the newly elected moderator of the Southern California conference. Instead Brother A. L. Lynn, pastor of the La Verne church was the new incumbent, while Brother Kimmell was the retiring moderator. We beg the indulgence of those concerned for having made this mistake.

On the Sunday of August fourth Dean J. Allen Miller and Dr. W. S. Bell were called by the First Brethren church of Dayton, Ohio, to officiate in the installation of their new pastor, Rev. R. D. Barnard. On that Sunday Brother Barnard preached his first sermon as pastor, having conducted his past service the previous Sunday in the church at Mansfield, where he closed a pastorate of six years or more.

Brother Freeman Ankrum, pastor of the church at Oak Hill, West Virginia, tells us about his recent vacation visiting relatives, which included folks of the Church of the Brethren and the Brethren Church and also friends in both churches. The point of special interest is that he observed a marked friendliness and desire for closer fellowship among the Church of the Brethren people visited. It would be a wholesome thing for the last one of our preachers to discover that by experience. Rubbing elbows helps wonderfully to kindle fraternal feelings.

Dr. W. S. Bell writes his "impressions" of the Shipshewana project, and in brief it is that he has been completely sold on the undertaking. He believes thoroughly in the worthwhileness of the institution and in its future. He pays deserved tribute to the men who sponsored the undertaking, especially Brethren G. W. Rench and A. T. Wirick, whose unselfish purposes and sacrificial efforts have been fully demonstrated. More and more the Shipshewana Brethren Retreat is winning friends and support, and if it keeps on advancing as it has recently done it will not be many years until it will have become a brotherhood interest and institution.

The Second Church of Los Angeles finds that their Vacation Bible School affords them an opportunity of getting the message of the Book into many homes that would otherwise remain closed to them—a splendid result. Brother Leo Polman was the capable superintendent of the D. V. B. S. The revival meeting under the evangelistic leadership of Brother A. L. Lynn, resulted in fifty confessions, not all of which were finally baptized into the church. The Sunday school maintains an average attendance of over 300. Other evidences of the very encouraging growth of this church under that capable pastoral leadership of Brother A. V. Kimmell are reported.

Dr. Charles A. Bame, pastor of the church at Ashland, Ohio, makes brief mention in his "Travel Flashes" of his work at that place and states that he is planning to be engaged in evangelistic work this coming winter. He tells of a trip to Meyersdale, Pennsylvania, where he was called as a special speaker in the jubilee celebration of "united" Brethren in that district. The district was one of the first to begin Sunday school and it was to celebrate the beginnings of that institution that this program was staged. Brother Bame found not the slightest evidence of any sense of division among the members of the two groups there gathered, a fact which augurs well for the future. It might be added that this district not only pioneered the Sunday school movement among the Brethren, but also the making of Sunday school literature, if we are not mistaken, and it was our own veteran editor, Dr. A. D. Gnagey, who did the first work along this line.

### PRAYER REQUESTS FOR THIS WEEK—

Pray for the leading of the Spirit at the General Conference now in session at Winona Lake, Indiana.

Pray for God's blessing upon the various boards which meet at Conference time to transact business pertaining to the various general interests of the church, namely Foreign Missions, Home Missions, Ashland College, Superannuated Ministers' care, the Brethren Home, Christian Endeavor and Publication interests.

Pray for the W. M. S and the S. M. M., which organizations are now in session planning their work for the coming year.

Pray that steps may be taken to give the boys of our church something of special interest in succeeding General Conference programs and some organized suggestion to challenging their energies in the home church.

## Moderator's Address

By Dr. Edwin E. Jacobs, President of Ashland College, and Retiring Moderator of the 1929 General Conference

Brethren and Sisters, and Friends of this Conference:

As retiring Moderator it falls to my lot to give both a word of greeting to you a word about the general situation prevailing in the church, but before I do either of these things, I want to raise my voice in thanksgiving to Almighty God for certain blessings which have flowed to us within the past year.

I want to thank him:

1. For whatever advance the Church Universal has made both at home and abroad within the year.

2. Especially for that of our own denomination in whatever way it may be reckoned,

a In the number of new church buildings and additions to our membership.

b For the number of consecrated young men who have entered our Seminary for training for the Christian ministry.

c For the way in which the church has responded to the call for foreign missions and the other offerings on special days.

d For the very splendid way in which all the churches have received the representative of the college.

e And for the advance which the college has been able to make and for the prospects of an immediately bright future.

3. For the fidelity of our leaders, both old and young, who have seen fit to continue with us, rather than to take places of supposedly larger influence in outside activities.

4. For the advances made in universal peace and that we have avoided, at least in part, the folly of extreme militarism and the insanity of war.

5. For at least, no governmental weakening in the matter of prohibition.

6. For whatever spiritual leadership which America holds—an idealism begun under Woodrow Wilson and continued in a degree under his successors.

7. For material prosperity, without which, America could by no means finance her philanthropic enterprises, her churches, her schools, hospitals, missions and other worthy causes.

For all of these things we ought to be profoundly grateful to Almighty God, both Ruler of human destinies, and Judge of all the world.

Now, I may be pardoned, if, as a layman, I do not present any definite plans or make specific recommendation to this Conference. I fear that my vision is too limited and my wisdom too small, for such a task. However, I shall, on the other hand, attempt a brief survey of the conditions of our times as they effect the work of our church, with the hope even in mind that I may stir up in other minds more fertile than my own, plans and methods of furthering in definite ways the interests of our own denomination.

So, first of all, I want to stress the fact that this is a conference of our own church. Here we ought to be intent, of course, in furthering the work of the Kingdom in general, but we must not be swept off our feet with general enthusiasm, but must keep first and foremost in our minds, that we are furthering and strengthening our own denomination. And in doing that, we shall best further the general interests of the Kingdom of God on earth.

Some of our number have been caught up with the general megalomania of the day. Things must be large in order to be either useful or good. Anything that is small is, by that very fact, inferior; such as a college,

an automobile, or even a church. We know this in sociology as the "prestige of numbers." Anything that is large is impressive and is to be sought after.

Now, this is neither logical nor true, for much of the best there is in life, can only come through the devotion, the consecration, the vision of the smaller groups. It is a fact in American history, that many times the majority was wrong, decidedly wrong, while the minority was right.

But what is more, in a denomination no larger than our own, the influence of the individual is multiplied many times and we, as units in the Kingdom of God, may count for more than ever we could if conditions were different.

1. We all recognize this as a day of unprecedented prosperity in business. Money flows like water. Easy come, easy go. And with this, there seems to be a notable lack of thrift and self-denial. Whatever we see advertised on the billboards, in the magazines, or whatever we see anyone else have, that we want too. Our children are restless under a rule of frugality and careful spending.

But I want to remind you, that historically we are a plain people. We affect to discount somewhat, the tinsel and bauble of this life, and with piety to set our minds upon higher things. We have a long history of plain living and high thinking behind us. The superfluities of life with their foam and show, we, at least historically, have given a secondary place.

Yet the spirit of useless spending has gripped us too. I suppose I am the "voice of one crying in the wilderness," when I suggest that we have a worthwhile message even on this point. I am frank to say, that I do not believe that we ought to depart from our historic position in the matter of waste.

My first suggestion is, that we as a people, practice frugality, avoid useless waste, and conserve all, our lives, our time, our talent and our treasure, for the advancement of the better things of life, rather than for purely selfish ends. Thus will our coffers be full, and we shall escape the quicksands of the world, be a worthy example to others, and at the same time have money for the advancement of the Kingdom of God on the earth.

2. As noted above, this is an age of wealth, and is therefore, an age of leisure. So amusements and recreation claim much of our time. Our culture in America is still young, yet there is growing up among us a leisure class, and with that has come the demand for music, art, play, amusements, and recreations.

There are those who go so far as to castigate us very severely for the amount of time and money we put into our amusements. They say we are pleasure mad. They characterize this day as a pleasure-mad age. Jazz, sports, marathon contests of everything but what is useful, compel us to burn the candle at both ends. The theater and the movies come in also for their share of criticism.

Now the facts are; that as we advance in civilization, we are bound to have more time and more money for the lighter things of life. That cannot be avoided. But I think that we have a wholesome message on this point too. Amusements and recreations are all right in their place, but certainly they should not usurp the place that ought to go to things of more worth. Therefore, I commend to our church, that we look well to the example we set relative to play, music, art and books. God knows that the news stands are flooded now with pictures and works of art, so-called, that can not do good but must

do harm. If we poison the wells of life at their very source, what may we expect of the future?

3. I think also that we have a message in this age of lawlessness, of impurity, and corruption in politics, and general disregard for age-old and tried sources of authority. I am aware here, that I am treating a very trite subject and yet the need is so pressing and the evils are so outstanding, that I can not forego this opportunity of raising my voice against the general spirit of laxness abroad today. And while I neither believe in, nor argue for, the church's participation in any of these things as an ORGANIZATION, yet on the other hand, I feel that we as follower of Christ, have a mission in using our every power in the direction of law observance. Our rulers, our courts, our administrators of justice, ought to feel behind them the salutary influence of the right thinking men and women of America. I am confident today, that the administration of justice in America, is now hampered by the most baneful forces ever known to government. Leaders of gangsters, even when imprisoned, still direct the forces of lawlessness from their prison cells. Life and property, to quote another, are perhaps less safe in America right now, than anywhere else in the civilized world. And so in passing this subject of the most tremendous importance, I want to call my brethren and sisters to put their influence on the right side. Otherwise, our common country will not be safe nor desirable for the on-coming generations.

4. In education, too, we have an ideal to aspire to.

a We must never lose sight of the fact that Christianity is a form of religion which lends itself very readily to a high state of intellectuality. Its foundations rest upon both reason and truth. And when any leader strives to separate it from that foundation, he is sure, sooner or later, to find his followers falling away and his structure by this, that while I fully recognize the divine nature of the church in its inceptions, yet I want to call to your attention that its founder himself said, that the truth, that his truth, would make men free. Nor has there ever been a time when Christianity, in its purity and essential elements, had to hide its head in shame before the true finding of either science or philosophy. And that leads me to the next point, viz.,

b That we should strengthen our own educational forces and instrumentalities. Mental enlightenment is sweeping the world. I can not at this hour even begin to recite some of the advances made in learning within my own memory. Science is going forward by leaps and bounds. What seemed impossible yesterday, is commonplace today. In the biological science, for just one example, we have almost entered into the secret places of the Most High, in our investigation of certain life phenomena. And when men are handling the very secrets of life, as men do today, their hands and hearts ought to be restrained, fortified, and sanctified by the best ideals of Jesus Christ! To let the unregenerate, crass, unsanctified forces of life lead us in certain matters relating to those yet unborn, seems to me to be fraught with the most sinister possibilities.

c. It is important, then, that our education should be spiritual and not material. Men should come to our educational institutions with clean hands and a pure heart, or else we are in grave danger of defiling the very springs of life. Colleges, like everything else, are in a state of flux today. There are forces driving us forward, and in some cases, I think backwards, but at any rate driving us. Small Christian colleges no longer set standards. They follow them. Yet, the very existence of the various denominations, is wrapped up in their educa-

tional centers. In our own case, whatever else may be said about our general advance, we can not expect to go forward without our college. And here is when I want to make my climax, so far as this one point is concerned. It is that the time will never come when we shall not find it necessary to supply the needs of the college with gifts. When you no longer trade off your old automobile for a newer model, when you no longer buy improvements for your radio, your home, and your farm machinery, when you no longer avail yourselves of the mechanical improvements of the day, then your college too will need no further improvements. But as long as life is moving, dynamic, and so long as improvements are being made in other fields, just that long your college must keep up with the vanguard.

So in order to make our college conform to the best intellectual standards and at the same time keep it true to our historical denominational ideals, we must call from time to time on the church for proper support.

6. Evangelism. Here we come to the crux of it all, evangelism, the gaining of new members. If we have anything worth disseminating, if we have a message that has brought blessings and comforts to our own hearts, then we ought to provide machinery and instrumentalities that others may know about it too. In evangelism, two elements are important. First, the gaining of new members, and second, the genuine conversion of those whom we recruit. We have enough complacent, easy-going, half-hearted members now. What we need are men and women, alert, anxious, aggressive and soundly converted to the teachings of Jesus. It seems a pity that so much of the church's energy right now must be expended in rousing those already within her own folds, to an activity that shall be worthy of the name they bear.

I doubt if this conference could do anything more worthwhile than to devise some means of setting up new churches within our own territory. We lose every year untold members by their moving away and thus losing touch with the denomination. If I had any one recommendation to make to this body, it would be that some means be provided for keeping those whom we already have.

And I could not close this paragraph on evangelism without saying, of course, that I mean it to apply to all our missionary interests, foreign as well as home.

7. Stewardship. I regard this as the outstanding need of the church—stewardship. I am not here pleading for the tithe, although that would be ideal, but rather I am asking for a consecration of all our resources for the Kingdom of God. With this end accomplished, our choirs will be filled with those who can sing, our pulpits with those who have the gift of preaching, our Sunday school classes with those who can teach and our coffers would be overflowing with money. If this happy end were accomplished, it could not be otherwise. "And straightway he rose up, and left all, and followed him." "He that loveth father or mother or brother or sister or houses and lands more than me, is not worthy of me." "He that would come after me, let him take up his cross daily and follow me." I know how the ministers feel about so many offerings. And I would suggest that this conference attempt to devise methods so that offerings should not be so burdensome. Not that the church should get less money; not that, but that we could get as much or more, with less unseemly begging methods. I only suggest this.

But to return to my first statement, I know of nothing now more important than that our members reconsecrate their all to the use of the Master.

8. I hope, therefore, that this may be our best confer-

ence. Other denominations are wrestling with the same problems that we are, and which I have just enumerated, viz., evangelism, stewardship, education, recruiting for the ministry, universal peace, social justice, and the purity of their denominational sources, while some have gone much farther and suggested church unions and more cordial interdenominational relationships. Some have gone notably further in their social program, asking for certain legislation in certain directions. I think furthermore, that I sense the spirit of some of these larger denominations rightly, when I say, that they are closing up the gaps of difference within their own ranks.

Let it be known, at least to my mind, that the cause of Christianity now has fight enough ahead of it with outside forces, without inviting any difference within its own ranks. If I can read the signs of the times aright, I should say, that in the face of present day tendencies in the home, in education, in science, in government, in the social world, and in the youth movement, the Church of Jesus Christ, of whatever name or creed, right now, has about all it can do to maintain itself, without inviting schisms and factions within its own membership. I am not particularly alarmed, but I am anxious for the future of Christianity in America, when I look over the forces now arrayed against it.

But he that fights for us is stronger than he that fights against us. The cause is his, the duty is ours. I pray God to give us wisdom and fidelity to the best interests of the Kingdom of God, that we may help usher in that happy day, when his "will shall be done on earth as it is in heaven," which culmination he has bidden us to make the first of all our prayers to him,—"Our Father who are in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven."

Ashtland, Ohio.

## Grace and Gumption

By "A Western Pastor"

Recently a white-haired Christian lawyer, in speaking of the need of a certain internally fractured church, philosophized, "The requirement in this particular case is a man who will exercise a large amount of Christian grace and—and—gumption."

We heartily agreed.

Since then we have thought much of this trite and truthful statement, along with the recent Evangelist editorials dealing with pastor and church relationships. And some questions arise.

What are these elements—fully analyzed?

Are there really preachers of the Gospel who lack these characteristics?

Sometimes one is tempted to believe there are large numbers of the laity who, though well schooled, have never learned the definition of "Christian," but certainly not so with the modern college-polished minister! As to "grace," the cheapest copy of "Webster" will tell him it is "unmerited favor or good will." Hence, it is Christ-like "favor or good will extended to others, even though they do not deserve it." Spit in the pastor's face, lies told on him, messages unheeded and laughed at though Spirit-breathed, family brought to dire straights through curtailed income, treachery practiced—yet sweet-spirited, godly, upright, though unmerited, counsel, love and beneficence, without a hint of rancor, bestowed by the under-shepherd on his sheep. Is this in any wise a hint of Christian grace?

And "gumption!" When we boys were on the farm together, more than thirty years ago, a term often used

amongst us was "horse sense." We meant "the very simplest kind of common sense and judgment." Again, are ministers wanting in this factor? Or, after all, are our church woes almost wholly attributive to the unruly wandering laity?

Verily, we speak with discretion, when, in answer to this last query, we affirm the contrary. The minister-teacher-pastor-undershepherd, the leader of the flock, must go first. He must be head and shoulders in the lead in the practicing of good sense, so far as congregational polity is concerned, and so much the more so when it comes to genuine Christian grace. If the major-general fails what can be expected of the private? (Jas. 3:1 r.v.).

The men of the world—those outside the church—are steadfastly maintaining their position without, because of the "war" within. And sometimes our lips are almost silenced in the face of the truth which we know and which we know that they know. Back of these lamentable conditions, in whose pathway lies strewn so much ecclesiastical wreckage, are so often, we fear, ministers—yea, even Brethren ministers—who are woefully lacking in Christian grace and gumption!

## Born Again

By J. H. Crofford

Every person not familiar with the Bible teaching would receive the Master's words, "Ye must be born again" with as much a stonishment as did Nicodemus. Knowing as people do the laws governing the natural birth, without a knowledge of any other, such language would be received as an absurdity, something ridiculously impossible.

With the birth of every child comes the thought of a bringing forth, a physical bringing forth by a mother of that which was conceived, whose nature will be similar to hers, but her spirituality can not be inherited.

From this viewpoint it was impossible for the old man conversant with the teachings of the scriptures and familiar with the laws of nature, to comprehend the thought in the mind of Jesus from the Savior's words that to enter the kingdom of God "ye must be born again."

Nicodemus' convictions were that his inherited nature did not fit him for eternal life, and he realized the impossibilities of a second physical birth through which to attain to a righteous life, fitting him for eternal salvation. In all probability he was familiar with the language of Job 25:4, "How can he be clean that is born of a woman?" The physical birth does not fit us for the kingdom, for "That which is flesh is flesh. (John 3:6).

Jesus says in Matthew 11:11, "Among them that are born of women, there hath not risen a greater than John the Baptist, notwithstanding he that is least in the kingdom of heaven is greater than he."

Many men have risen to prominence in the world and through their knowledge and wisdom the peoples of the nations are benefited, and they are called great in this world, but they must be born again to be great in the kingdom of heaven. The natural birth does not qualify for an admission into his kingdom, and salvation is only promised upon a new birth, that which was a mystery to Nicodemus, and which proves to be a mystery to many of this age.

Our lexicographers tell us that birth is "the art of coming into life." Life exists before birth, therefore, a better definition is, the act of bringing forth life into a sphere of sight, hearing and conscious activity, which involves three stages. The first stage is, the bringing

forth of the head, the seat of understanding, sight and hearing. The second stage brings forth the trunk, which contains the organs of life, and the third stage, the limbs, or organs of motion. The complete physically born being then starts out to grow in size, strength and knowledge, and is a creature of the world kingdom. This birth and kingdom existence does not qualify for Christ's kingdom, for "we were shapen in iniquity and conceived in sin" (Psalm 51:5), and his kingdom is not of this world (See John 18:36) for from it we are called to his kingdom.

The sinfulness of this world kingdom into which we have been born, and become partakers of, cannot enter Christ's kingdom, and a mere resolution carried into effect to live reformed lives merely converts into moralists, or a different living and not to new creatures, born again. Without any ray of hope of eternal salvation, divine arrangement laid the plan for our purification through the sacrificial death of Jesus, who said, "Except a man be born of water and of the spirit, he cannot enter the kingdom of God."

To be born again implies an intervening death, brought about after the age of accountability through a knowledge of right and wrong, and the piercing of the heart by the arrow of conviction of sin, through the drawing of God. Jesus, who knew no sin, died for the sins of the world, and "if we are planted together with him in the likeness of his death (Romans 6:5,—knowing no more of sin), we shall also be in the likeness of his resurrection \* \* \* that henceforth we should not serve in sin. For he that is dead is freed from sin." (Romans 6:6, 7). "Being dead to sin, we can live no longer therein" (Romans 6:2). After death, the burial, or baptism (immersion), which only can bury; into his death, (Romans 6:3) which is for the cleansing from sin. "Therefore we are buried by baptism into death" (Romans 6:4).

Having died the death to sin, and having been buried, or conceived through the operation of the Spirit, whose source and destination are so mysterious as the coming and going of the wind, we are brought forth from the water by the power of the Spirit, "born of water and of the Spirit." (John 3:5). The water which conceived, symbolizing the mother, and the Spirit the life giving source, whose nature we inherit, as in the physical birth, in three stages. The first to be brought forth is the head, containing the organs of intelligence, sight, hearing, feeling, etc.,—the first essentials to the Christian life. Next follows the trunk, containing the organs of life, which cause the intellectual organs to function. Lastly, the organs of action are brought forth and we have the fully equipped, thoroughly cleansed, newly born organism to start laboring for the Master.

The proof we have that we are born again is "Whosoever is born of God doth not commit sin; for his seed remaineth in him and he cannot sin, because he is born of God," (1 John 3:9). "Every one that loveth is born of God" (1 John 4:7). "Whosoever believeth that Jesus is the Christ is born of God" (John 5:1). "Whatsoever is born of God overcometh the world" (John 5:4). We must be in possession of that unfeigned love, "for this is the love of God that we keep his commandments." When we are filled with the Spirit there is no room for sin; we cannot look upon sin with the least degree of allowance, and the things which were temptations to us, are now disgusting in our sight. All desire for things worldly will have fled. As the poet expresses it, "Gone from my heart the world, with all its charm." Love for sinful things can then have no room in our hearts. Martinsburg, Pennsylvania.

## SIGNIFICANT NEWS AND VIEWS

### THE FINAL TRUTH

There is good in all religions; and there is some error in all but one. That one is the religion of Jesus. That religion contains good only. It contains all the good that is contained in all other religions. It would be in vain to find a single principle, a single precept, a single ray of hope in any non-Christian faith that is not included in the religion which Jesus brought to man. On the other hand, it would be impossible to find a single element in the true Christian faith that is erroneous or that is not in keeping with the best interests of mankind. Nothing that Jesus ever said has been found untrue; no principle that he laid down has ever been reversed. As men approach the standard of correct moral judgment they come closer to him, and ultimately the world will look to him alone for moral and spiritual authority.—Religious Telescope.

### EUROPEAN PROTESTANTISM GETTING TOGETHER

One of the few compensations of the World War in the field of religion is the marked evidence of the growing cooperation between the different Protestant bodies of Europe. These are all small. They have never worked together, having always gone their own way. The great cataclysm left them distressed and bled white. Roman Catholicism on all sides of them was practically undisturbed, and because of this world-wide connectionalism it was able at once to take advantage of the situation to promote its own interests to the highest limits of success. Now stricken Protestantism is getting together. A meeting is to be held at Basle, August 23 and 24, which will be called "The Second Bethesda Conference." With this gathering the American church is going to be articulated through the sympathetic interest of the Federal Council of the Churches of Christ in America.—Western Christian Advocate.

### RUSSIA "SEEING THINGS"

Moscow comes forward with detailed charges of an international conspiracy headed by the United States having in view the permanent ejection of Soviet Russia from Manchuria, increase of the hold of the Chinese Nationalist government upon Manchuria, imperialistic expansion of America in Manchuria, internationalization of the Chinese Eastern railway and subsequent American control through loans to the road. The long-established and well-known American Chinese policy is sufficient answer to all such suspicious charges. By word and act, for a long period, the United States has shown her desire that China should have opportunity for development in its own chosen way.—The Presbyterian Advance.

### NINETY WHITE STUDENTS TO FIFTEEN NEGROES PER TEN THOUSAND ATTEND COLLEGE

While the gain in ten years in the annual income of the seventy-nine Negro colleges and universities, studied by the Bureau of Education, has been 275 per cent and the increase in physical plants 146 percent, the most important gain from one point of view is the 185 percent increase in the same period in productive endowments—indicating a growing faith in higher education for the boys and girls of the colored race in America.

There is still an enormous disparity between the provision made for white and Negro college youth. It is estimated by the government that for every ten thousand whites, ninety white students are attending college. The corresponding figure for Negroes is fifteen.

These figures take into account the increase of enroll-



ment of Negro students from less than seven thousand in 1922 to approximately seventeen thousand in 1929.

In contrast with the figures in all other parts of the country, the survey of the number per ten thousand of white and colored in high schools in the District of Columbia shows that while the figure for white citizens is 245, that for colored is 302. In comparison one notes that Florida's two corresponding figures are 383 and 81, while even progressive North Carolina shows only 98 colored to 382 white in the same comparison.—The Congregationalist.

### PRESBYTERIAN CONSERVATIVES FOUND SEMINARY

For five years there has been a hot contention between the Fundamentalist and Modernist groups of the Presbyterian Church for the control of Princeton Theological Seminary. The battle has been waged on the floor of every General Assembly of the Presbyterian Church for half a decade. The last Assembly meeting in May of this year took the control of the seminary out of the hands of the old board of directors and placed it in the hands of the Modernist group.

Recently the conservative element, headed by a number of the professors of the Princeton Seminary, has established a new seminary to be known as Westminster Theological Seminary, and to be located for the time being at Philadelphia. Drs. Robert Dick Wilson, Oswald T. Allis, Cornelius Van Tail, and J. Gresham Machen will constitute the nucleus of the faculty of the new institution. Prominent Philadelphia Presbyterians are supporting the new enterprise. The new seminary will not be under the control of the General Assembly as is Princeton Seminary. The success of the venture will be watched with interest by the religious forces of the country.—The Evangelical-Messenger.

### WE THOUGHT THERE WAS NO SUCH THING AS PAIN

From an exchange we clip the following:

*The Baptist* recently carried an item claiming that Mrs. Eddy resorted to the use of medicine in later years. A Christian Science official criticised *The Baptist* for giving publicity to a report that would stir up enmity. The editor replied by asking this official whether the statement was true or false. He replied, "After her discovery of Christian Science Mrs. Eddy did not believe in the use of any drug in the practice of Christian Science, and after that date did not use a drug, except in several instances she employed an anaesthetic as a measure of temporary relief from violent pain." The exception is rather enlightening.—The Evangelical-Messenger.

### "THE NEW PATRIOTS"

The phrase is said to have been coined by the President for men who have been persuaded to make personal sacrifices to serve the government in times of peace. He is said to have enlisted the services of a number of such men by insisting that the patriotism of peace ought to be as potent as the patriotism of war. His view is that if the government is worth fighting for it is worth serving. That is sound sense, and the encouraging thing about it is that he is reported as having brought a number of desirable men to his point of view that money is a minor consideration as compared with the opportunity to perform a public duty, especially to a man who already has more of this world's goods than he knows what to do with. Of course this is not agreeable to politicians who want places for needy henchmen, but it commends itself to the good judgment of the country.—The Presbyterian Advance.

## Our Worship Program

Daily Readings and Comments

(Keep with your Bible)

### MONDAY

**Personal Cleansing**—Matt. 7:1-5. How easy it always is to see the shortcomings and failures in the lives of others, yet how often we do not even suspect the presence of the most glaring faults in ourselves! Help us, O Father, to know our own faults, and cleanse us from them; not only for our own sakes, but also that we may be of greater service for thee in the world. And as we hope for mercy from thee in that day, may we be merciful toward those with whom we have to do.

### TUESDAY

**How Much More!**—Matt. 7:6-12. We are none of us perfect, and our imperfections are all too apparent; yet none of us would for a moment hesitate to give to a child of ours any good thing which it is in our power to bestow. How much more shall our Father in heaven, perfect in love and wisdom, give good things to them that ask him. James says we have not because we ask not; Father, may we never fail to ask thee for those things we have need of; and above all, fill us with thy Holy Spirit!

### WEDNESDAY

**He that Doeth**—Matt. 7:13, 14, 21-23. A striking picture, filled with sadness and warning. Many would enter in at the gate that leads to life, but they insist on taking things with them that have no place in the kingdom; others would seem to have given their lives in service, and yet are refused entrance. We may not know wherein they failed, but we have this definite assurance: he that doeth the will of God may enter! If we wish to know his will, he will show us the way and enable us to walk therein. Help us, then, and help us to point others to Jesus—the Way, the Truth, and the Life.

### THURSDAY

**By the Fruit**—Matt. 7:15-20. Men do, sometimes, gather fruit of thorns! Yet, if they are allowed to abide for a time, it is found that the grapes have no vital connection with the thorn, they soon wither, and MORE grapes are not forthcoming. Then the true nature of the thorn is apparent, and by its fruit we know it. Of course, God, who seeth all things, may know more quickly the true nature of the fruit. We can bear no good fruit except we be united with the true Vine; and God save thy people from the punishment of fruitlessness!

### FRIDAY

**Upon a Rock**—Matt. 7:24-29. There is no building so secure as that which is built on a rock, and there is no life so secure as that which is built upon Christ Jesus. Having faith in him, we can do no less than believe and do his bidding. May our lives stand firm through all the storms of doubt now raging in the world, because we have heard thy word, and do it!

### SATURDAY

**Faith and Healing**—Matt. 8:1-17. There are few more striking expressions of faith than that of the centurion; even Jesus marveled. We cannot help but believe that today, by the same power, Jesus still heals the broken bodies of men; but what is more important, he can take the souls that are leprous with sin and cleanse them, and can raise up those that are spiritually sick unto death, and fill them with radiant life. May we not be cast out into outer darkness because of unbelief.

### SUNDAY

**A Hard Thing**—Matt. 8:18-22. It is not an easy thing to follow Jesus. "This is a hard saying," complained some of his early hearers; "Thou, therefore, endure hardness as a good soldier of Jesus Christ," Paul urged the young Timothy. If we would follow him today, we must not undertake it lightly, but count the cost; then, keeping our eyes upon our leader and looking to him for strength, let us follow on. "Lead on, O King eternal!"

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## How to Teach the Word

By James H. McConkey

(Continued from last week)

### Illustrate

You state your truth. But suppose it is not clear to your hearer. His mind does not grasp it. Then you must take the next great step in Christ's teaching method. That is—illustrate. What is an illustration? What is its place in the Master's perfect teaching method? What does it do for the hearer? The derivation of the Word will greatly help us here. It comes from the words—"in," and the Latin word "lustrō," meaning "to shine." An illustration takes an unfamiliar truth and makes the light "shine in" upon it by comparing it with a familiar truth. The use of an apt illustration is like touching an electric switch in a dark room. It floods the whole situation with light. Illustration is the application by the teacher of one of the greatest laws of the human mind, that of association of ideas. By this great law we lay hold of an appropriate truth which is unfamiliar and unpossessed by linking it up with that which we already know and possess. This is one of the great laws by which a child's mind, as well as an adult's, acquires knowledge. Let us cite an example.

I had a college classmate who was the father of a sweet, bright little girl. Visiting once in his home this incident occurred: Grandma was out in the kitchen shelling peas. Helen's mother did not know her whereabouts, so she inquired: "Helen, where is Grandma?" "She is out in the kitchen, mamma." "And what is she doing?" "She is unbuttoning the peas." Helen was not familiar with the word for shelling or podding peas. But she had often noticed that when pea pods were opened the peas lay therein exactly like the buttons along the edge of her shoes after she had unbuttoned them. So Helen took that which was familiar to her and with it described exactly a term which was unfamiliar. Then when mamma explained to her that "unbuttoning peas" meant "shelling" or "podding" peas, the child immediately understood the new term. This was, in germ, a fine illustration. For it used the very principle needed for an illustration by using that which she did know to describe that which she did not know.

Clear statement and simple illustrations are like oil to our mental machinery. They lubricate the thought-grooves so that ideas enter the mind with the least possible friction to the hearer. Christ was a frictionless teacher. His teaching messages are marvelous for their easy reading. Statement and illustration are the two rails of a mainline track which carry the teacher's train of thought directly and speedily to its appointed designation. Without these he is liable to be sidetracked upon one of the many sidings of collateral thought which, however enticing and numerous, are, when yielded to, none the less destructive to clearness, directness and forcefulness.

Let us add a few suggestions here about illustrations.

First—Illustrations vary in value. Naturally for the teacher of the Word the most valuable illustrations are those from the Word itself. For when your message is made up not only of statements from the Word, but also is illuminated by illustrations from the same Word, it immensely multiplies its value and preciousness to the hearer of that Word. Therefore, in teaching the Word of God, seek first to strengthen your message by illustration from that same inspired Word.

Second—Illustrations should be simple. How marvelously true is this of those used by the Master Teacher himself. The sky, the sea, the shore, the pearls, the treasure in the field, the lost coin, the wandering son, the fishes of the sea, the fowls of the air, the lilies of the field, all these are so amazingly simple that the mind of any intelligent child can grasp them with ease. Other things being equal, the simpler an illustration is, the more valuable it is, for it enters the mind with the least measure of friction and, therefore, becomes that much more valuable an instrument for the clear conveyance of thought to the listener. Clearness of statement and simplicity of illustration are two of the conspicuous traits of all of Jesus Christ's teaching.

Third—Illustrations should be familiar. That is, they should not only be simple in themselves, but they should be familiar to the class of people to whom they are being given. It would not be good teaching to use a group of railroad illustrations when speaking to an audience of seafaring men. Neither would it be wise when addressing railroad men to use illustrations with which only sailors were familiar. The choice, therefore, of an illustration which is adapted to the mind and the experience of the hearer is of great importance to the teacher.

I once knew a man who was a great teacher of the Word and an earnest, persistent worker for souls. He was off on a vacation by the seashore one summer and made the acquaintance of some fishermen. One of these men was not a Christian, and my friend took occasion to cultivate his acquaintance especially and to press upon him the claims of the Gospel as opportunity offered. One day he was walking along the shore and came across his fisherman friend busy with his nets. "John," said he, "what fish are hardest to catch?" "Mulletts," promptly replied the fisherman. "Why?" said our friend. "Because they back out of the net," was the reply. "Well, John, don't be a mullet," was the quick thrust from the lips of this keen observer of men and things. And the trust went straight home to its mark and was used of the Spirit to bring the man to decision for Christ. For he had a long time been halting and vacillating and the mullet illustration was exactly the truth he needed to bring him con-

viction of his mistake. Drawn as it was right from his own fisherman life, it fitted the case perfectly and did its work.

### Apply

What is the use of mixing up a remedy unless you take it? What is the use of sharpening a sword unless you use it? What is the use to state, and illustrate, unless you also apply it to the consciences of the readers? Here we reach the last point in Christ's method of teaching. In this great sermon of his on anxious care note how searchingly he applies it to his listeners. See how constantly he plays upon those two personal pronouns "You" and "Ye." Here also we should imitate him, and not fail at the close of every message to press home tenderly, searchingly, yet lovingly, to the heart and conscience of every listener the great truths which we have been permitted to teach—remembering always that the spirit of God is faithfully witnessing in the hearts of our hearers to the words of God which we have been permitted to speak.

The other day I heard a gifted preacher. He was preaching a sermon to children. It was only five minutes long. But it was a masterpiece. And it was such because this particular preacher had mastered the Master's art of preaching. His statement was that we had to put something in to get something out of life. His illustration was perfect. He cited the old country well. Sometimes a child goes to the well with a pail for water. He pumps and pumps and no water comes. The leather valve of the pump socket has grown dry and the water leaked out. So the child's mother comes out and pours in a can of water. Then a few strokes of the handle and the water spouts out. Then he admonished the children whenever they saw an old well to ever remember that they must put something into life if they would get anything out. That five-minute message will linger a lifetime in the memories and hearts of not only the children, but the grown-ups who heard it. Why? Because it perfectly followed the Master's art of teaching—preaching. It stated with simplicity; it illustrated with graphic familiarity; it applied with direct earnestness to the lives in the speaker's presence.

Matchless Teacher! True as steel; simple as a child; brave as a lion; clear as a crystal mountain brook; searching as the mid-day blaze; probing to its innermost depth the hearts and souls of men. What an example for us! Shall we not follow in his train? To forego all ambition to be "original," to realize with gladness that the words which we speak we speak not of ourselves, but speak from him; to get his messages; to drink deep of his spirit of humility; to know that as the Father hath sent him even so also has he sent us; and then to state with limpid clearness; to illustrate with child-like simplicity; and to apply with heart-searching, Spirit-saturated earnestness his own blessed teachings—what greater joy and honor could we covet for our teaching?—Taken from "Christ Life" and "The Word of the Cross," August, 1929, Vol. V. Published by Howard A. Banks.

Eleven cents per mile is the average charge for passenger air travel over the regular transport lines in the United States. a survey of the Boeing Air Transport reveals. It is possible for a passenger to travel 12,914 miles over air transport lines operating regular passenger service without retracing the route, and the cost of such a trip would be \$1,427.

## Editor's Select Notes on the Sunday School Lesson

(Lesson for September 8)

### NEHEMIAH REBUILDING THE WALL OF JERUSALEM

Scripture Lesson—Neh. 2:1 to 7:4.

Printed Text—Neh. 4:6, 15-21.

Devotional Reading—Psalm 85:1-7.

Golden Text—The people had a mind to work. Neh. 4:6.

#### Introductory Note

Today we study one of the most important of the deeds of Nehemiah, of whom we have as yet heard nothing in the lessons for this year. We know nothing certainly about the family of Nehemiah. He must have been of at least noble birth, or he would not have had the position of cup-bearer to Artaxerxes, king of Persia, as that position held with it the power and influence of counselor, statesman, courtier, and favorite.

Neh. 1 relates how Nehemiah learned of the condition of Jerusalem. This was 13 years after the return under Ezra, and still much needed to be done. He prayed to God that he might be able to do something to help his people. Neh. 2 tells us how his prayer was answered. We hardly realize the danger of Nehemiah in his sad appearance before the powerful king, but verse 2 of this chapter says "I was very sore afraid." And yet he knew he was a favorite of the king. He asked to be given leave of absence from the court, and to be sent as the king's representative to Jerusalem to rebuild its walls for protection—this city which had so often rebelled against its masters.

But the king granted his request, and he was given the rank and power of a royal governor over the land and authority to requisition from all officers of the king in all places whatever was needed for the work.

The whole story is very interesting, and should be read carefully. The special part printed is that in regard to the building of the walls which illustrates our subject of Teamwork, or of Co-operation in Religious Work.

After Nehemiah's arrival from Persia he, like Ezra, spent three days in resting from the wearisome journey, in presenting his credentials, and in making the long and ceremonious Oriental salutations. He had not boasted of his purpose or told any one of his plans, but prudently wished first to see "the lay of the land." That he might get his information at first hand and secretly, he arose in the night and with only a few trusted attendants, and with only the animal on which he himself rode (probably not a horse but a surer-footed mule or ass), he passed around the ruined wall, noting how much work would need to be done in order to restore the wall and its various gates. Nehemiah's next step was to call a meeting of the Jewish leaders, including the priests, the secular authorities, the heads of families, and representative workmen. He gave them an account of God's providential leading which had brought him to Jerusalem, not at all forgetting the favor of the king.—Illustrated Quarterly.

#### The Plan of Work

"The wall was parceled out among forty-four working parties," some of whom were women, the daughters of the ruler of the

half part of Jerusalem (v. 12), some nobles, other priests, Levites, merchants, the son of a goldsmith, and of a perfumer. "It was like the rebuilding of the walls of Athens after the invasion of Xerxes; like the building of the walls of Edinburgh after the battle of Flodden. Every class of society, every district in the country, took part in it." This may seem a small thing to hasty readers, but it was a master stroke of genius. Not only was it a grand division of labor, but animated the work with a noble emulation.—Ibid.


#### People Had a Mind to Work

The people—the common people of whom God made so many of them because he liked them—the common people did the work. They had a great leader, but they did the work. We hear of Caesar and of Hannibal and of Lee and of Grant, but what would generals be without the great mass of common people who fought their battles? We will not find their names in tomorrow morning's paper. We will see the name (as I write this) of a great Chinese General and a great Russian leader's in the morning paper, but I am now thinking of those millions back in Russia and China who will have to bear the brunt of things if China and Russia go to war. It is the common people after all who must do things if they are to be done. The pyramids of Egypt are called the tombs of the kings, but they are really more than that. They are the tombs and the memorials of thousands, yes, millions of men who slaved in Egypt that one man might have great power and wealth and comfort and honor and have his name preserved. No man knows how many

of the lives of common people were sacrificed in making those pyramid tombs possible. Weary, working, dragging, deadening, destructive years in the lives of myriads of men that one might be glorified. Let us give a thought to the common folks that God made.—Herman Eldredge, in Herald of Gospel Liberty.

#### Need Nehemiahs and Ezras

Ezra and Nehemiah were two types of useful men in the Kingdom of God, and the world will always need both types. Ezra was the priest and spiritual leader and Nehemiah was the layman and man of affairs. Ezra built great spiritual ideals and Nehemiah built material things. The world needs Ezras and Moody's and Russell Cromwells and Phillips Brooks; but the world needs, too, and always will need, Nehemiahs and John Wanamakers and Herbert Hoovers and Henry Fords and Lindberghs—men who can build as well as men who can dream. In fact, the Nehemiah type must be dreamers and see right visions or they will not work out. Nehemiah saw the walls of Jerusalem full rounded and complete before he ever laid a stone or cleaned away a yard of rubbish. Sanford White saw the Woolworth Building before men began to dig the earth for a foundation. John Wanamaker saw his great merchant's palace which covers a whole city square in Philadelphia when the square was occupied by the Pennsylvania freight house. Ancient and modern Nehemiahs were they all, and we need them, Ezra did a great work, but without a practical Nehemiah, it would all have been destroyed. Nehemiah came and built and preserved Ezra's work.—Ibid.

<p><b>E. M. RIDDLE,</b> President Warsaw, Indiana</p> <p><b>F. C. VANATOR,</b> Associate Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p>  <p><b>Young People's and Junior Topics in THE ANGELUS</b></p>	<p><b>GLADYS M. SPICE,</b> General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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## Selected Plans for Junior Committees

### A COMMITTEE CONTEST

#### For Executive Committees

Let the executive committee meet with the superintendent and arrange a committee contest. First of all, see that every Junior is on some committee. The contest is between committees, and the credits given are counted, not to individuals, but to the committees to which the individuals belong. Thus:

Points	
All the members of the committee present .....	20
Half the members present .....	10
Members reading a clipping, each .....	1
Members adding a comment to a clipping .....	2
Members giving original testimony .....	5
Committee bringing written report to the business meeting .....	5

Other points may be added, if desired. Let the contest run two or three months, and let the winning committee be guests of honor at a social.

### HALLOWE'EN SOCIAL

#### For Social Committees

It is not too early to prepare for a Halloween social, which should be held at the end of October. Get the boys to prepare

a big Jack-o'-lantern, and let it set in a prominent place. Have apple-races conducted like a potato-race, the runners carrying each an apple on the blade of a knife. If possible, have a dozen or more apples in a large tubful of water. Stir the water so that the apples rush around, and then let the Juniors take turns, dropping a fork from a certain height into the moving mass. The Juniors win the apples the fork sticks in. The committee should get the superintendent to write out a number of questions about Christian Endeavor. These should be copied by the members of the social committee, numbered, and hung upon the wall. Slips of paper should be given to the Juniors, and each one present should write down the answers to as many questions as he can. A small prize may be given for the best set of answers.

### LOOKING FOR DARK SPOTS

#### For Sunshine Committee

Arrange with the superintendent to give five or ten minutes of a meeting to sunshine committee work. First of all, the members of the sunshine committee should meet before the meeting and agree each to tell one piece of sunshine work done during the past month or two. After the committee mem-

bers have told of their work the Juniors may be asked to mention sunshine work that the committee may do. The chairman will make a note of suggestions, and will try later to put them into practice. To ensure success the superintendent and possibly also the pastor should be asked to make one or two suggestions.

### MOUNTAIN CLIMBERS

#### For Lookout Committee

Here is an idea for lookout committees which may prove helpful in a contest. The contest will be called "mountain climbers." Divide the society into two parts in the way usually done in a contest, and appoint a captain and lieutenant on each side. Arrange a schedule of points, so many points for attendance, so many points for bringing a visitor, so many for taking part in the meeting, so many for offering prayer, and so on. Now take two large sheets of paper, and on each draw the outline of a mountain. The mountains must be the same height. Then each Sunday mark the progress of the two sides in climbing the mountain. A certain number of points won by either side will take the side that makes them so many yards up the mountain. The side will win which is able first to plant a United States flag—a small flag an inch or two in size—on the top of the mountain.

### COMMITTEE LEADERS

#### For Prayer-Meeting Committees

The committee may plan with the superintendent to lead the meeting one evening, all the members of the committee taking

part. A special program will be arranged beforehand, and each member of the committee will know exactly what he is expected to do.

One will offer prayer, asking the members of the society to follow with sentence prayers; another will call on some one to read the Scripture and then give a short talk; yet another will give an object-talk, while another will give a blackboard talk, and so on. Plan to have many Juniors take part, assigning them something to do a week before the meeting.

### A MISSIONARY SOCIAL

#### For Missionary Committees

The missionary committee may plan a social meeting for one evening. In September the missionary topic is India. Let the missionary committee, with the superintendent's aid, dress in Hindu costumes and receive the members and guests, in Indian fashion. Have a table of Indian curios, and let the missionary committee explain them. Have singing and sentence prayers then serve Indian salad—artificial leaves, each one having written on it one fact about missions in India. The Juniors will read aloud the facts on their leaves. Arrange beforehand with two Juniors to give an object-talk and a blackboard talk, let them give these talks in the character of missionaries telling about India. Arrange also to have several Juniors ask questions about the work in India, and have other Juniors ready with replies to the questions.—Junior C. E. World.

gers of the mission; all of them were missionaries first.

They are, too. I wish I could express what they taught me, of patience and perseverance and gracious self-sacrifice.

By the time I returned to America, I was so proud (and at the same time so humble) to share that title missionary, that I didn't care who knew it. (The mission itself might have cared, for I was a most unattractive looking specimen at the time; "a famine refugee" was the usual descriptive phrase. I was no credit to any profession.)

On the boat, coming across the Pacific, a stunning English woman came up to me one day. One eyebrow was tilted with curiosity.

"You're not a mission'ry, are you?" The insinuations of that remark! It connoted old poke bonnets, and little old ladies, with hair skinned back from their foreheads.

I answered quietly (having learned much from the doctor.) "Yes, I am a missionary."

An amazed silence greeted that. She puffed away for several moments, planning a fresh attack.

"Well, I must say, you're certainly not my idea of a mission'ry."

My answer grew crisp. "That's no compliment to me."

"What!" she cried. "You mean to say you're not ashamed of being called a mission'ry?"

I could not be as gracious as the Doctor. The sarcasm born with me will never be quite killed. "Well," I countered, and my voice was rather sweet, "Are you ashamed of being the wife of a foreign business man in the Orient?"

"My dear child," she exclaimed in the most startled tone, "that's entirely different."

"Entirely," I answered, more gently than before. "That's why I'm not ashamed of being a missionary."

She didn't understand. People like that never will unless, perhaps, they meet people like the Doctor and the Dean, who are missionaries first. My own friends, (some of them) never will! That girl who walked the campus with me still pats my head with tolerant sighs, as though to say, "Poor darling Prilla. What a child she is! We must be patient. Some day she will get over all this mission business."

On the other hand, one of the most stunning girls from that same crowd is making great strides in Americanization work. She happens to be one of the leading social women of her city. She radiates life. I had not seen her for some time, until last year, and, I must confess, the magnificence of her startled me. It was a relief, too, to be with someone who didn't ask me to explain why I was "still interested in missions."

"Tell me, honestly," she said one night, "how do you do it?"

"Do it?" "You know quite well what I mean; how do you dare have faith enough?"

"How do you?" I returned. She smiled. "You might not believe me." "Or you me," I said.

"Well, then," she decided, "perhaps it's the same reason."

We looked at each other. I know she was seeing the faces of her Italian workmen and the wistful madonnas who came to her to help them solve the strain of living in a foreign land. I knew I saw the face of a Wen Shan student, and I heard the children out-

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## MISSIONS

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## "Not My Idea of a Missionary"

By Priscilla Holton

When I was in college nothing was farther from my thoughts than the possibility that I might some day be a missionary. In fact, I remember quite distinctly discussing the matter with a member of "my crowd" as we were walking around the campus one night in my sophomore year. As usual, we were painting vivid pictures of the future.

"Well," I announced emphatically, "there is one thing I hope I never become, and that I never may have anything to do with—and that's a missionary!"

The girl with me stared in amazement. "For mercy's sake!" she cried, "what ever put that into your head? Why in the world should you?"

"I don't know why I worry about it," I admitted, "but there is something inside me that won't keep still. It keeps saying that some day I'll end up by being one."

She laughed. "It certainly would be choice!" Then she added slowly, "No, I don't know that it would be so strange after all. I can just picture you as a missionary; you're that fond of poking your nose into other people's affairs."

Which is still, I have discovered, the connotation in people's minds with the word missionary.

I became one after all. Yet even when I started for China, bubbling over with youthful enthusiasm, keen for the opportunity of teaching in a foreign land and

of giving willing service, I was still, in my own heart, a teacher, rather than a missionary. The doctor who was taking me out to China shared none of my aversion to the word. She seemed to delight in using it before the public, I used to think. No matter where we registered; no matter what what vise we signed, quite simply she wrote against the word "profession"—missionary physician. I was careful to write teacher. She never noticed the looks of superiority cast in her direction. But one day after an officious official had "high-hatted" her, I blurted out, "Why don't you sign your name as a doctor? Why do you always drag in that word missionary?"

She gazed at me with that look of tolerant indulgence, which I later recognized as meaning 'How young you are, my child!' and her answer was simply, "Because I am a missionary first, and a doctor second."

I shook my head with a sigh. It was incomprehensible to me that she actually preferred that word.

Before long I understood. On the boat out, I learned my a. b. c. China taught me still more.

Deans of universities, brilliant scholarly men, were missionaries first and deans second. They preferred to be!

Surgeons of hospitals, who performed intricate eye operations were missionaries first.

Teachers and nurses and business mana-

side that compound wall in Foochow. Neither of us answered, aloud. But my heart said, and those faces were still before me:

"It is because we have seen Jesus the Christ, I am not ashamed to be called a missionary."—The Missionary Herald.



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### VACATION ECHOES

#### Oak Hill, West Virginia

Since the last report to the Evangelist, one has been added to the church by baptism. The general interest of the church keeps up and the future has not yet lost its promise.

For a vacation this year it was decided to use the time just a little differently. The eighteen days were used in visiting relatives and friends with less time devoted to traveling and sightseeing.

The first place visited was the college town of Bridgewater, Virginia, of which Mrs. Ankrum is an alumna, where the president and former president of the school were met. Other members of the faculty were visited. The Bible which belonged to Alexander Mack and now owned by the college is a highly esteemed book. This is carefully protected and is prized very much. The names of the former owners of the book and how it was finally presented to the college are on record. Bridgewater has a large building program and is making splendid growth. I found here a fine feeling toward church union and healing of the divisions of the preceding generation. Friends and relatives were visited throughout the Shenandoah Valley, not neglecting to stop with "Locke of Woodstock," and "Brother Ed" of Maurertown. A week was spent in the vicinity of Washington in which a number of trips were made to the Capital City. The Brethren church was visited, and we hope to eventually visit there when the splendid basement has grown into a church. They have a splendid location and are badly in need of a completed plant. Sunday morning we visited with the Church of the Brethren at Oakton and at a very urgent invitation preached to them. This people also is not hostile to a closer union between the two Brethren bodies.

From Virginia the Eastern Shore was the next place scheduled. Here we visited with Rev. E. C. Woodie, pastor of the Church of the Brethren at Denton, Maryland. He had formerly preached in Fayette County, West Virginia, and was part time pastor of the Gatewood Brethren church. I had the opportunity of meeting many of his splendid progressive people and preaching to them on Sunday night. Here I found a desire and a hope among not only the young but among the aged that some plan be worked out that the forces of Dunkardism might march side by side and under one banner.

Perhaps I am unable to understand some things, but I believe that some in both churches need to seek divine forgiveness because we are struggling along in so many places divided when our strength and forces could be handled with less loss than at the present time. I have never had a better reception in any Brethren church than I have had in those several churches in which I preached and visited this summer. From Denton, Maryland, the beautiful roads of

the Eastern Shore stretched out ahead of us through the Garden of America down to Cape Charles. After crossing the bay we were met in the town of Phoebus, which is a small town half way between Fortress Monroe and Hampton, by an old Sunday school teacher in the person of Mr. J. D. Findley, of Hampton, Virginia. He will be remembered by many men of the church as being a trustee of Ashland College for years, and also an alumnus of the college of some forty years ago. Mr. Findley moved from Glenford, Ohio, ten years ago to the farm. The unfortunate part was that the Glenford church lost him and there was not any Brethren church near where he moved and while he is still an ardent member of the church his valuable services have been lost to it for ten years. He is the type of man that the church needs. Perhaps if he moves again he will locate where there is a Brethren church.

The return from Hampton was made through Richmond and a stop of a day was made at Staunton. From there the trip was completed to Oak Harbor and another vacation had become history. Nearly fifteen hundred miles had been driven and no trouble of any kind was experienced.

By the time this is in print we will have our usual delegation at Winona, and will be looking forward to the next largest event in our church life here which will be the meeting commencing in October with Brother Ashman at the helm. The indications are that the meeting will not be a failure, but we will not predict now, but will tell you more after the battle is over.

FREEMAN ANKRUM, Pastor.

### TRAVEL FLASHES

#### Ashland

Rather scarce has been the news from the home base. The pastor, however, is not the correspondent for the Ashland church and does not pretend at this time to report for his correspondent there, save that we have had a good year and made some fine gains in gathering about all the expected harvest and with some promised to come into the church ere we leave, the first of October. We are planning to do evangelism this winter unless the Lord leads otherwise. We are in his hands and want to be where he wants to use us for the enlarging of his plans in the earth.

#### Meyersdale, Pennsylvania

It is to report this meeting that I have begun this message "to the churches." Western Pennsylvania was one of the earliest of the districts to begin Sunday schools. When the time came to celebrate the beginnings of the Sunday school, they discovered, (in the records) that there was but one Brethren Church. It was before the division. So, this district, under the leadership of the Fraternal Relations Committees of each, planned to have a "jubilee" without any semblance of division. I was invited by the committee from our side

of the house, to speak for the Brethren Church. It was a long, hard drive, but we were so fraternally received and our message so wholeheartedly accepted that we were made sure it was quite worth while and the results abiding. One feature of the day was a picture of folks who had been in Sunday school fifty years and they were amazed to discover that the number reached one hundred and seventy-five. Another, was of those present who were at the first convention fifty years ago, and I believe the majority of those were of the Brethren people (Progressives). My main point was that there had been a good deal of pioneering done by those sturdy fighters for the truth fifty years ago, and there is still much to be done; a fine field for the present-day pioneer is to recognize our unity and make it work and save the remnants of churches and missions whose lack of it will mean a total loss for both divisions. We need to emphasize our unity. We do it all the time anyway, in our convention work and in the general work of Christendom; why keep Brethren apart from each other when we fellowship others of the Christian faith far less in harmony in faith and practice than we are? Why sing,

"Onward Christian soldiers

Marching as to war"

with the people of every denomination and not make it as real as possible with those who are "bone of our bone and flesh of our flesh"? Why not move forward to reunite families and churches broken for fifty years and answer to the extent of Christian possibility, the prayer of our Lord, "that they may be one \* \* that they may be one in us; that the world may believe that thou hast sent me." (John 17:2.) It was a great, fine inspirational meeting which we hope will be often duplicated in other districts and the "ununited" Brethren shall again be in the fine fraternal spirit that pervaded this meeting.

New Troy, Michigan

Rushing home, We rested a day and made ready for the trip here where for the two weeks preceding conference, we hope to hold forth the Word to a friendly few of God's people.

CHARLES A. BAME.

### MY IMPRESSIONS OF LAKE SHIPSEWANA, INDIANA

I have recently returned from attending the Bible Conference at Shipsewana. It has been several years since I had been there and I was surprised at the great progress and improvements made in the past three years.

This project is worthy of recognition, encouragement and support of the Brethren Church.

Several years ago a small group of our men among whom Brethren George Rench and A. T. Wirick led the way and to whom in a large measure the credit belongs, promoted and established this Brethren retreat. They, with others, saw the possibilities of development and the need of a social and religious center, where our people could combine a summer outing and at the same time receive a spiritual uplift.

A tract of forty acres of land adjoining the lake was purchased for which a small group became financially responsible. These men unselfishly gave to this cause their time and opportunity of benefiting personally from this investment, as they could have sold later for a big profit.



To give our people some idea of this unselfish effort made by our brethren mentioned and others who have shared in this enterprise, I want to say, we have here today property, at a conservative estimate, that is worth \$40,000, with only \$2,000 against it. This has been acquired without the church assuming any financial responsibility and for which the church is the one beneficiary. What more could be asked?

I think the location is well chosen. It is only a few miles from the Michigan line and is far enough north to make it an ideal summer retreat. It is only a few miles from Goshen, Elkhart, Warsaw, Nappanee and South Bend. It is accessible by paved highways from every direction. It can be reached easily by bus, auto or railroad. Mail is delivered daily, telephone lines, electric power and supplies are on the ground.

One of the biggest assets is the wonderful artesian springs, that furnish cold, pure water, with beneficial mineral elements.

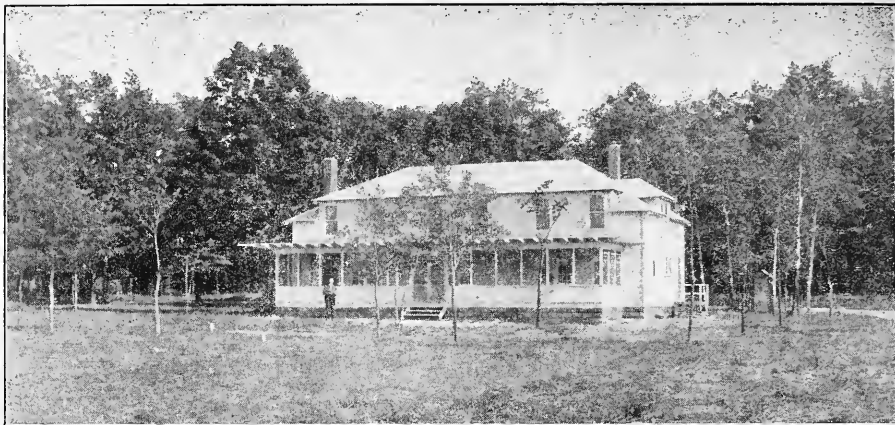
You would be surprised to see the beautiful cottages that line the lake front, lovely lawns, pretty shrubbery and flowers. Some of these cottages have cost up to \$6,000. There are nearly fifty of these cottages at the present time; some of them are occupied through the entire year. Besides this, there is a large tabernacle for public services, a large dormitory for the girls and women, a new hotel just completed with splendid service and arranged for comfort.

This retreat offers to our people an ideal place for a summer home, or a retreat of a few days or weeks for those taking a vacation. All the water sports can be enjoyed here. A fine bathing beach has been developed at a considerable cost with a sand bottom, also now boats, gas launches and fishing. Many people enjoy the sport of fishing and this offers you an opportunity to "show your stuff." The lake contains pickerel, bass, blue gills, sun, perch and large blue catfish. Scores of other lakes are accessible from here by a few minutes of reasonable drive. "Nuff said" about fishing or you will detect my weakness.

You cannot get lonely here, for there is always something doing. If you want a change to city for a few hours, it is only a short drive. On the opposite side of the lake, about two miles there is another development containing about forty cottages owned by private parties.

This place is no longer an experiment, it has become permanent and established. The Bible Conference, Young People's Bible School and church programs have been getting larger each year. It is now a question of how large it will become and how many of our people will avail themselves of an ideal summer home and vacation spot, with congenial surroundings, fine fellowship, Christian uplift, surrounded with recreational sports and lake privileges.

This in a special way should appeal to our people in Indiana, Ohio and Illinois



New hotel completed this summer

on account of distance. If any reader of this article should desire more information, write Rev. A. T. Wirick, Shipshewana, Indiana. There are a few choice lots left. If you want one, better not put it off too long as they are being taken fast. No one profits financially, as all money is used for ground improvements.

W. S. BELL.

#### CANTON, OHIO

Since the last report from the church at Canton, some events have been transpiring which may be of interest to the brotherhood.

Perhaps the thing of most interest is the number added to the fellowship by baptism. Since our last report nine have been baptized, all members of two families. In each case it was father and mother and the children—one young man and four young ladies.

At the July quarterly business meeting the congregation accepted a revised code and constitution. The old one was largely rewritten bringing it in harmony with the Word, and also giving the local congregation a much larger say in the ruling power of the church.

Perhaps the greatest feature of our present activities is the Tuesday evening Bible Study Class. This class has been meeting every Tuesday evening all summer with Dr. Beal, our pastor, as the efficient instructor. He has been giving the folks real definite teachings on the great fundamental principles of the Bible. Dr. Beal has a real message and somehow he has the power to make that message an intense reality to all who hear him.

The remarkable thing about these study evenings is the hearty cooperation and response by the many who attend. The attendance has averaged between 49 and 50, the lowest being in the thirties and reaching up to almost 60. At present this effort promises to become one of the most outstanding activities of the church. And with all this the Thursday evening prayer service has not suffered in its interest.

All the auxiliary activities of the church are in full swing. These, as well as the Sunday services have not experienced any noticeable slump.

The Sunday evening services have held up well. Dr. Beal gave a number of evening sermons on the Book of Daniel. These were followed by a series of lectures on

the subject, "The Remarkable Jew."

The congregation has asked our pastor to hold our special evangelistic meetings, which are to be held some time this fall or early winter.

D. F. EIKENBERRY.

#### WORLD WET CONGRESS MEETS

(Continued from page 2)

of honor, surrounded by the Ministers of France, Italy and Spain at Copenhagen. To quench their thirst the guests were supplied, among other beverages, with six brands of champagne. But, remarks a journalist, none of them exceeded the limits of a wise moderation.

A day after the anti-prohibitionist Congress, there assembled at Copenhagen a great gathering convoked by the Committee of the Federation of Danish Temperance Societies to celebrate the 50 years existence of the abstinence movement in Denmark. Addresses were delivered successively by Prof. Westergaard of Copenhagen, on certain aspects of the question of alcoholism and alcohol investigations, by Councillor Ljunggren of Stockholm on temperance teaching in Sweden, Advocate Heilesen of Copenhagen on the Danish bill against alcoholism, Dr. Strecker of Berlin on alcohol as an enemy of civilization, Dr. Herold of Lausanne, on alcoholism from the international point of view.

#### SECOND BRETHREN CHURCH OF LOS ANGELES, CALIFORNIA

Our Slogan: "The Bible, the whole, Bible and nothing but the Bible" is reaching far and wide.

Through our Vacation Bible School we reach many homes in our community we could enter in no other way, and are able to send the light of the gospel to many parents through their children.

Brother Leo Polman superintended our Vacation Bible School again this year, proving himself of inestimable value in his work with the children.

The teachers were from among our own church folk and proved themselves not only loyal but capable workers.

In May Brother A. L. Lyn, pastor of the church at La Verne, California, held a three weeks' revival meeting for us; his splendid sermons resulted in strengthening our mem-



bers in the faith as well as adding souls to the Lord's work.

The attendance was large and uniform, resulting in 50 confessions, many of whom have been baptized, some however being younger members of our Sunday school, their parents advised against membership until they were older.

Our spring Lovefeast was the largest in attendance we have had, and a spirit of love and good fellowship prevailed.

All departments of the church are sustaining a good attendance through the summer months, our Sunday school holding above the 300 mark.

Looking forward each week with much interest to the prayer meeting and Bible study class, all will miss our pastor, Brother A. V. Kimmel, while he is away attending our National Conference.

Visits from Brother and Sister Mark Early of Lost Creek, Kentucky and from Brother and Sister Sheldon of Africa, who told us of their work, were interesting and instructive

IDA MORRISON.

# 18TH ANNUAL BRETHREN CONFERENCE OF SOUTHERN CALIFORNIA

July 12-21, Long Beach, California

(Continued from last week)

## Evening Session

7:30—Song Service conducted by Leo Polman.

7:45—Devotions led by Alan S. Pearce.

7:55—Special musical number supplied by First church of Long Beach.

8:00—Address, "The Baptism of the Holy Spirit." Prof. Alva J. McClain.

Continuing the series of addresses on the Holy Spirit, Prof. McClain clearly set forth the teaching of God's Word on this work of the Holy Spirit.

When the Holy Spirit came to dwell in the believer, he came not in answer to the disciples' prayer, but in answer to Christ's prayer, John 14:16.

John 7:37-39, the Holy Spirit is typified by water. Some say "What about Acts 2:38, stating that faith is not enough, but that repentance and baptism are necessary before the Holy Spirit is received?" Both are true. One cannot believe without repentance, which means a change of mind. Baptism is evidence of faith. These words were spoken not to gentiles but to Jews and the application of Acts 2:38 to gentiles is wrong. Every Jew had a certain relation to God. They believed in a Messiah. The only problem with them was that when the Messiah came they did not recognize him. The Apostle did not say to believe on the Messiah, but to change their minds concerning the Messiah.

The question is asked "Why was it that the early disciples did not receive the Spirit when they began to follow Jesus, if faith alone brought the Holy Spirit. Why the interval in the lives of the disciples? John 7:37-39 answers this question. The Spirit was not yet given, the reason being that Jesus was not yet glorified. The coming of the Holy Spirit must be upon the basis of a final redemption.

The baptism with, in or by the Spirit are synonymous terms. The three English prepositions are used to describe the one Greek preposition. In the Gospels and the Acts we have the record of the history of the men who lived. In the Epistles a record of what our experience ought to be. First, what do we mean by the baptism with the Spirit? "Baptizo" means immersion, therefore to be baptized with the Spirit means to be plunged into God himself.

Second, Who are they who have been baptized in the Spirit? In Matthew 3:11 we have the beginning of the gospel period. In Acts 1:5, the ending of the gospel period.

In Acts 2:1-4, first, baptism of the Spirit "filled the house," "sat upon," second, found; third, filled.

The three great experiences that come to the men who would gather in this upper room—in verse 1 we learn that it was given to all present. In verse 3 the Holy Spirit sat upon each one of them. If this were to be the experience of believers today, is it not strange that in meetings termed "tarrying meetings" it is only an occasional one who receives the Spirit?

1 Cor. 12:13 is the heart of the teaching of the baptism of the Holy Spirit. This Epistle is not only written to the Corinthians as we see from the second verse of the first chapter, and therefore all are baptized into one body by the Holy Spirit when they accept Christ as their Savior.

When does this experience come? When we become Christians. A question arises over the passage found in Acts 11:15-17. Some asked, "Were there no believers before Christ?" Evidently not in the full New Testament teaching. They followed Jesus but only when they received Jesus as Lord did they receive the Holy Spirit. Just as water baptism is the door to the visible church, so is baptism by the Holy Spirit the door to the invisible church. This must take place when you enter the body.

Still some say what about the incident in the 8th chapter of Acts. The Samaritans, the scripture teaches us, had very little dealings with the Jews. They had a rival worship and it was necessary that they recognize the priority of Jerusalem and that salvation is of the Jews. In Acts 19:1, men were not Christians at all. They were disciples of John.

What is accomplished by baptism of the Holy Spirit? The believer is plunged into God himself. Translates us into Christ himself, Gal. 3:27. We are once baptized into one body by one Spirit.

## Sunday, July 21—Morning Session

9:30—Sunday school in charge of A. H. Kent, Superintendent, First church of Long Beach.

11:00—Opening service, H. V. Wall, Vice-Moderator, officiating.

11:15—Special musical number supplied by the First church of Long Beach.

11:30—Sermon, "The Infilling of the Holy Spirit." Prof. Alva J. McClain.

Brother McClain's sermon Sunday morning especially to believers on the subject of the Infilling of the Holy Spirit was most edifying. In his introduction to this subject, the speaker stated that it is possible to be a member of the body of Christ and not to be filled with the Spirit. To discover your life a barren waste; to find Christian service a drudge and not a joy. In face of temptation not winning victory over sin. The spirit of prayer not a constant thing. Void of testimony in the hour called for. Not that you do not have Jesus Christ in the heart; not that you have not received, baptized of the Holy Spirit, but that you have not the fullness of the Spirit. From the beginning of the church, leaders have taught that there is a life above the average life. Many names have been given to this deeper life, and it is immaterial as to what the name may be, so long as we live a life constantly filled by the Holy Spirit.

What do we mean by the infilling of the Holy Spirit? The English words fill and filling tell what God intended us to understand. When the Pharisees were filled with madness, they abandoned themselves to the spirit of madness. For the moment every thought and action was motivated by the spirit of anger. It is the same with the Holy Spirit.

What is God's purpose in this filling? The purpose of the baptism is to bring us unto God. The purpose of the indwelling of the Spirit is to bring God unto us. Read carefully the following passages: Luke 1:13-17; Luke 4:1-2; Acts 2:4; 4:8, 31; 6:3; 7:55. There is always something to do in the service of Christ and for this reason the Holy

Spirit fills us with power to engage in that service. An engine is never fired and a car is never started without a purpose.

Is it the will of God for every Christian to be filled, or is this privilege reserved for a certain few? Absolutely, it is the will of God that every Christian should have this experience. In the Old Testament times, the Holy Spirit came upon individuals for special work. On the Day of Pentecost, all present were filled. The church began with every member filled. Eph. 5:18 is first a command. God never commands his people to do something they cannot do. This is entirely different to the baptism of the Spirit. Second, God intends this experience to constantly continue. There ought not to be a single moment in our lives that we are not filled with the Holy Spirit. Third, can have all other blessings mentioned in the book of Ephesians and not be filled. Fourth, since I am commanded not to be filled with wine, which involves conscious sin, it is also a sin not to be filled with the Holy Spirit.

What can we do to be filled with the Holy Spirit? Yield solely to Jesus Christ, Rom. 6:12, 13. The Greek tenses of this word "yield" are wonderful. 1. Present tense. 2. Aorist tense, signifying single act once for all. It reads, "do not be continually yielding yourself to sin but yield yourself this once for all unto God." This can take place at the time of conversion. Sometimes it is separated. There is no other way to receive the fullness of the Holy Spirit than by yielding. It is not a question of our beseeching God. He is beseeching us. Rom. 12:1.

Can this fullness be lost? We can never lose the indwelling presence of the Holy Spirit, but we can lose the fullness of the Spirit, Acts 4:21. In Acts 4:21 we see an illustration of how a man lost a bit of courage. That moment of lost courage through fear of man resulted in the loss of the fullness of the Spirit. They immediately hunted up their own company and had a prayer meeting. In verse 29 their prayer was to look upon the threatenings but do not mention the Holy Spirit. This passage is not a second Pentecost. There is only one Pentecost but there are many fillings of the Holy Spirit.

It is Brother McClain's belief that every Christian starts out with the fullness of the Spirit. Possibly the next day they go back to work and meet with former associates and the Spirit gives them an impulse to speak a word for Christ. The moment they refuse to witness that moment the fullness of the Spirit is lost. Or the Christian may read a command in God's Word and refuse to obey that command. That moment the fullness is gone.

## Afternoon Session

3:00—Opening Song and Devotions led by Paul Bauman.

3:15—Special number in song supplied by the First church of Long Beach.

3:30—Address by Harry Rimmer, "The Testimony of Modern Science to Inerrancy of Genesis 1."

Addressing the conference for the second time on the subject with which Mr. Rimmer is well versed, he brought to our conference very interesting facts concerning the testimony of science to the inerrancy of the first chapter of Genesis. In verse 5 of Genesis 1, we read that God said, "Let there be light." At that time the earth was in a condition of chaos. Some other renderings of this verse which possibly hold closer to the original meaning, are as follows: "light be" "a light was" "existing light," the literal interpretation being "come on light and light came on." Light mentioned in the 14th verse refers to a light holder. "Let there be luminaries in the firmament." When Jesus speaks of himself, he speaks as the Light. In speaking of believers, as light-holders. Light existed before the account in Genesis 1. The criticism of the impossibility to have light before the sun is

answered by the fact that there are many varieties of light aside from the sun. For instance, cosmic light which comes from the earth. Light is a creature. Its very nature can be changed. Light is physical. Light is spiritual in that it has a ghostly and eternal nature. God almighty created it. God said light was good because it was pure. No such thing exists as dirty light. We may adulterate water and salt, but light can never be adulterated. Light makes creation visible and also makes creation possible, for nothing can live without light. Light is good because it is essential for protection. It is also essential for instruction. It is good because of its therapeutic value. Darkness is divided light. Light is divided darkness.

What is visible light? Light consists of colors with red at one end of the spectrum and violet at the other end. Many colors between. It is a wave of material matter fitting through space at an unthinkable speed. Physically all colors are the same. They are only light on different wave lengths. After creation light was still under God's control. Ex. 10:1-23. The spiritual value of God's Word is infinitely more valuable than the scientific value. Ps. 21:1, 36:9; 43:3; 89:15; Isa. 10:17.

When Jesus came he interpreted that light. Isa. 42:6; 49:6; 60:3, 19, 20. John 1:14. Light is used of the Christian. Matt. 5:14, 16; Rom. 13:12; 2 Cor. 6:14. God divides the light into darkness—Christians from the world. In Phil. 2:15 Christians are described as light holders. An interesting passage on this word is found in 2 Cor. 4:4-6, where the Greek were "photismos" for light is used twice in this passage. It is the only place where it is thus used in the Scripture. From this word we get our word photograph. Christ is to be photographed on our faces.

#### Evening Session

7:30—Song Service in charge of Danald Davis.

7:45—Devotions led by Ralph Ryan.

7:55—Special number in song supplied by the First church of Long Beach.

8:00—Sermon, "The Gifts of the Holy Spirit." Prof. Alva J. McClain.

The closing address of the conference was delivered by Brother McClain, who spoke on the subject of the gifts of the Holy Spirit. The text for the message was Eph. 4:7, 8. Reviewing briefly the contents of 1 Cor. chapters 12, 13 and 14, Prof. McClain showed from the first three verses of the 12th chapter that herein are found the great tests of spiritual gifts. We are told how to distinguish the Spirit of God and the spirit of this age. In verse 3 someone says that talking tongues in text is the test, but according to this passage it is not God's test. In verses 4-11 we have the list of spiritual gifts. This list is also given in verse 28; Rom. 12:6-8; Eph. 4:11. A relative importance of order of these gifts. Teaching first where mentioned at all. The gift of tongues is last in the list. It is foolish for man to make one gift the standard of all other Christians. 1 Cor. 12:17. The spiritual gifts are distributed among God's children. There is not a member of the body of Christ who does not have a gift. The Spirit distributes not according to our own will but according to God's will. We do not choose our gifts. The fact that they are called gifts implies that the Giver selects the gifts. A child will generally take the most spectacular gift. People are doing the same thing today—the gift of talking in tongues. A proof for this is seen in 1 Cor. 14:20. In 1 Cor. 12:12-14 we have an analogy of the human body and the body of Christ. First, members should be contented with gifts given them. Verse 15. Second, members dissatisfied are actually contending with God himself, verse 18. Third, all are dependent upon the other, verse 21. Fourth, the least attractive gifts often are the most important, verse 22. Is there a

perpetuation of spiritual gifts, or in other words do they continue down through the ages? One group says yes, another say we belong to the infancy of the church. 1 Cor. 13:8. We have an intimation that some never cease. The gift of prophecy has ceased from the very day that John laid down his pen on the Isle of Patmos. Others may cease, but it does not say when. How are we to tell when certain gifts cease? If we find the gift is still in the church, this gift still continues. We are to exercise our spiritual gifts.

1. Neglect not the gift within. 1 Tim. 4:14. 2. Exercise in accordance to the Word of God. 1 Cor. 14. 3. Exercise to the glory of God through Jesus Christ, our Lord. 1 Peter 4:10, 11.

The Southern California District of Brethren churches during the past year has become an incorporated body in the State of California and hereafter will be known as the Brethren Conference of Southern California.

All praise to him who made possible this wonderful Bible conference.

(Signed) ALAN S. PEARCE,  
Secretary.

## OUR LITTLE READERS

### HOW THE BREAD CAME TO THE CHILDREN

The little old man sat in his doorway. He was smiling, for he loved to watch the people passing by, and everybody was kind to him.

The plowman passed by with his shining plow and his strong steady horses. "Where are you going, plowman?" asked the little old man.

"To plow the ground, and turn over the sod, and make ready for the sowing of the grain, so that, by and by, the children may have bread," answered the plowman.

Then came the man with the harrow. It had many wheels, sharp like knives.

"Where are you going, oh, man with the harrow?" asked the little old man.

"To break up the sod that the plowman has turned, and fit it for the sowing of the grain, so that, by and by, the children may have bread," said the man with the harrow.

A man came by with a sack on his back. "Where are you going, oh, man with the sack?" asked the little old man.

"To sow the seed in the moist ground, so that, by and by, the children may have bread," answered the man with the sack.

Then the long summer passed, and the dew fell on the earth at evening and moistened the grain; the rain fell and watered it; the sun shone and warmed it; the earth fed it; and by and by, there stood a beautiful field of wheat that swayed with every soft breeze, and shone like gold in the sun. And still the little old man sat smiling in his doorway, for he had watched the growing of the grain with great joy.

Then there came a great, wonderful machine, with long sharp knives like swords, and with great wooden arms, and it was called a reaper.

"Where are you going, oh, man with the reaper?" asked the little old man.

"To cut the ripe grain and bind it into sheaves, so that, by and by, the children may have bread."

Then he drove his beautiful horses into the great field. And the long shining knives cut the grain, so that it fell in long yellow rows. Then the great wooden arms caught it and tossed it, and bound it in some wonderful way into sheaves of grain, and flung

the bright sheaves back to the earth.

And the farmer's big wagon came and gathered all the sheaves and carried them to the barns.

Then came a band of threshers with an engine and a machine.

"Where are you going with your engine and your machine?" asked the little old man.

"To thresh out the wheat and separate it from the straw, so that, by and by, the children may have bread," answered the threshers, as they hurried on.

Then came a man with many bags of grain piled high on his wagon.

"And where are you going, with all those bags of grain?" asked the little old man.

"To take the threshed wheat to mill and add it ground into flour, so that, by and by, the children may have bread," answered the man.

Then came a grocer's boy from the mill, with barrels of flour.

"Where are you going, oh, grocer's boy?" asked the little old man.

"To take the flour to the homes, so that the children may all have bread," answered the grocer's boy.

Then the cook mixed the flour and made it into beautiful loaves, and baked it in the oven. And the dear mother cut it into thin slices, and the children came to the table to eat the bread.

But before they ate it, they folded their hands, and bowed their heads, and said this grace:

"We thank thee, Father, for the bread

That shall supply our need,

And may we live to prove our thanks

By loving word and deed."

—The Little Brown Bowl, Nelson.

## ANNOUNCEMENTS

### WELT ALEXANDRIA AND CLAYTON, O.

This circuit will be vacant October first. Any pastor interested in taking up the work at West Alexandria and Clayton is invited to write either to D. M. Detrick, Chairman, Brookville, Ohio, or to Wilson King, Secretary, West Alexandria, Ohio.

## IN THE SHADOW

**WILSON**—Mrs. Alma (Krisinger) Wilson was born near Berlin, Somerset County, Pennsylvania, March 31, 1889, a daughter of George Wesley and Mary (Ling) Krisinger and one of a family of eight children. She passed away at Tulsa, Oklahoma, August 13, a victim of acute appendicitis. The body was brought to Johnstown, Pennsylvania, her former home, where brief services were held at the home of her brother, Mr. J. B. Krisinger, on Saturday morning, August seventeenth. The body was taken to Berlin for burial in the family plot in the Odd Fellows' cemetery.

Mrs. Wilson is survived by her mother, two brothers and four sisters, the brother and one brother having preceded her to the grave. She united with the First Brethren church of this city under the ministry of Elder W. S. Bell, but for some eight years has been compelled to reside away from the city for ill health. The services here were conducted by the undersigned by request, the writer having ministered in like capacity to the family at the demise of a brother, some three years ago. May God sustain the sorrowing loved ones.

DYOLL, BELOTE.

**WOODS**—Jennina Wideman was born January 30, 1848 near Lodi, Ohio and departed from this life Friday, August 8, 1929, aged 81 years, 7 months, and 19 days. She was one of six children born to Mr. and Mrs. Daniel Wideman, all of them preceding her in death. She was united in marriage to John Woods February 27, 1870. Their home was blessed with six children, five of whom remain to mourn her passing. She has been a member of the Brethren Church at Homerville for nearly fifty years. The greater part of her married life was spent on a farm at Litchfield, Ohio, whereupon they moved to Spencer where she has lived for the past 23 years.

She leaves to mourn their loss six children, six grandchildren, two great-grandchildren together with many relatives and a host of friends.

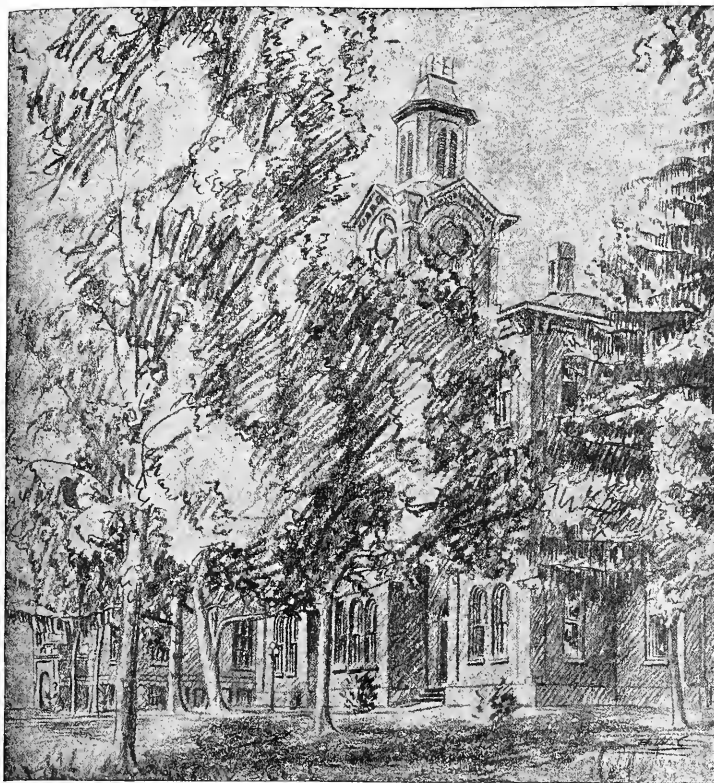
Services were held at the home of her daughter, Mrs. Charles Parent, of Spencer, conducted by the writer, assisted by Rev. C. V. Hyman and Rev. Isaac Bennett.

GEORGE C. PONTIUS.

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Number 35

September 14  
1929

# THE BRETHREN EVANGELIST



THE DOORS OF ASHLAND COLLEGE SWING OPEN  
to a new school year with prospects bright in every way

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## Questions Answers

Conducted by  
J. Allen Miller

Readers are invited to send in suitable questions, which will receive consideration as space permits.

### 45. What do you think of long pastorates? M.

I have frequently expressed my convictions on this matter. I believe in making the pastorate just as long as it can possibly be made. Of course no man should stay longer than the best interests of the church justify. However the people of all congregations should cultivate the earnest desire to retain the services of a worthy and capable pastor for just as long a period as possible. I have just read a bit bearing upon this point in the daily press. One of the largest and most successful Methodist Episcopal Conferences is now in session at Columbus, Ohio. Bishop and Superintendents are agreed upon the desirability and even the necessity of making the pastoral relations as long as possible for every man in the Conferences. My own observation has been uniformly favorable to long and happy pastorates and some of the strongest churches with which I am acquainted have sustained consistent growth and development under the leadership of the lifetime services of their pastors.

### 46. When is a Church dead?

Now that is some question! I have in mind to say that no church is dead so long as there is a single family in the group that is on fire for God. I ought perhaps make it stronger and say that no Church is dead if there remains a single member of the Body of Christ alive among the number supposed to constitute the church. Do you mean that, you ask? Yes, I mean just that. For one man filled with the Holy Spirit could revive the whole church that is asleep or dying, or he could become the center around which an entirely new congregation of believers could be gathered and constituted into a church. Really, as I am thinking of this question, its bigness and importance dawns upon me. Is there a discouraged member of some struggling church reading these lines? Pray God to give you grace and fill you with the Holy Spirit that the work may be revived. It can be done. You are perhaps the very one upon whom God is depending for this very thing in the community where you live. Bestir yourself, my dear brothers and sisters of these many weak and struggling churches, and do something. It is not size that counts for everything; it is not numbers; it is not wealth, nor even great preaching. It is a man filled with the Spirit of Christ and determined to do his will that will find the blessing of God.

## Horrors of Fascist Punishment

(Editor's Note—In the absence of Prof. McClain's timely comments, due to his long auto trip from Long Beach, California to Winona Lake, Indiana, to attend National Conference and his return again to California, we are publishing in this space the following story of the horrible punishment inflicted on the political deportees of Italy.

Their deprivations and sufferings remind one of the tortures of the early centuries. This story, written for the Evening Star, Washington, D. C., and the North American Newspaper Alliance by Francesco Fausto Nitti, who himself was deported for political reasons and escaped from the island on which he was imprisoned, will be of interest, especially because of the attention that has been given to Mussolini both in pulpit and in press. The story reads in part as follows:

"I had been arrested in Rome, December 2, 1926, immediately after the 'exceptional laws for the security of the state' issued by the Fascist regime had come into force. These laws provide, with other things, for the deportation to penal settlements in remote islands for periods up to five years of all considered opponents of Fascism.

"I remained 16 days in jail without a hearing, or even being questioned. I was not tried, so could offer no defense. A special commission, consisting of the provincial secretary of the Fascist party, of a colonel of the Fascist 'Black Shirts,' of a colonel of carabinieri and of a procurator of the King, sentenced me, without so much as seeing me, to five years on the Island of Lampedusa.

"I received a sheet of paper on which was typewritten a statement that I was considered dangerous to the Fascist state and that, according to public report, I had expressed the intention of violently upsetting the conditions of that state.

"I need not add that the several thousands of political deportees from every part of Italy have had the same reason given for their sentence, and have been proceeded against in exactly the same way, without being allowed a word in defense.

"I left for Lampedusa with 60 other deportees. We traveled 10 days with our wrists fettered with heavy iron manacles. We were then chained together in groups of three, four or five. We traveled in very slow trains and on board these trains we were confined in cellular compartments, in which we stayed handcuffed and alone. These compartments are so constructed that the prisoner is obliged to sit all the time. He can neither lie down, eat, drink nor wash himself. As the carriages are all metal, the prisoners are stifled by the heat in the summer and frozen in the winter.

"At Naples we embarked for Palermo, Sicily, which we reached after a night at sea. We were crowded in the hold of the steamer and remained handcuffed throughout the night. The sea was high and wretched prisoners were often thrown against each other, and once or twice water broke into the hold and drenched us.

"The Palermo Prisons in which we were confined are about the worst in Italy. We stayed two days at Palermo. The prison was full of people arrested for being connected with the 'Mafia,' a criminal association the Fascist government has declared it has destroyed.

"I was thrust with four other deportees into a cell where there were about 60 of these Mafia people charged with cattle thieving, armed robbery or murder. We, the political deportees, had to sleep on the ground on two sacks of straw among the five of us. The only food we received was maize, boiled in water and salt, repulsive in its uncleanness.

"From Palermo we went to Girgenti, which meant another night in a prison

train. The prison at Girgenti is on a high hill from which the sea can be seen. We were marched up to the prison on foot along a rough and stony road, and we were forced, manacled as we were, to carry our luggage. Our sufferings may be imagined. We remained in that prison seven days, sleeping on the hard ground. We were grossly overcrowded, and in my cell, where hardly six people could find accommodation, there had been crammed 16."

Mr. Nitti then describes the remaining lap of the journey to the islands on which similar sufferings were endured. After they arrived at the island they were forced to sleep in stuffy barracks which were locked at 5 P. M. every day. They were not allowed to go in groups of more than five, were forbidden to bathe and "two miserable cafes" of the village were out of bounds.

"Water," he continues, "was very scarce. All we had was rainwater collected in cisterns and kept during the many months of dry weather. The water was almost undrinkable and crawling with parasites. We were guarded by 800 Fascist militiamen under several officers. One, a lieutenant, was for four months the tormenter of the deportees. He and his men would beat and otherwise ill treat a lot of political prisoners. Never a day passed without some act of violence committed for no apparent reason. This man used to threaten us with death and expressed the wish that another attempt would be made in Italy on the Duce so he might have an excuse for massacring the lot of us.

"The methods were so brutal that the Italian government, in view of protests in some foreign papers, was obliged to order an inquiry, and shortly afterward Lampedusa was cleared of political prisoners, who were distributed among the islands of Pantellaria, Ustica, Libari and Ponza.

"There are now altogether about 2,000 political prisoners. Most are detained in the islands I have just mentioned, while the remainder are confined in various places in the interior of Italy.

"At Ustica, the worst of these islands, the Italian government has confined Gen. Roberto Benicvenga, attached to the supreme command during the war and then president of the Association of Italian Journalists. His

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## Comments on Our Recent General Conference

It is a good conference that sends people away satisfied, and the late conference at Winona Lake seems to have done that. People were satisfied with the direction of the conference; Brother E. L. Miller, secretary of the Executive Committee proved himself a good engineer. They were satisfied with the dignity and dispatch with which the business was transacted and the efficient and impressive manner in which the various programmed sessions were handled; Moderator A. J. McClain and his assistant, Vice Moderator C. L. Anspach, showed themselves capable presiding officers. The people seemed satisfied with the program and the various speakers who appeared from time to time throughout the week, as attested by the numbers and regularity with which they attended the sessions of each day. The speeches were uniformly of high order and the speakers came with messages well prepared and delivered them with effectiveness. They were satisfied with the spirit and inspirational character of the conference. Courtesy and consideration were manifest on every hand, while the spiritual impact of the messages was in general strong and challenging. They were even satisfied with the weather, at least we heard no complaints, and surely the Lord could not have given us any more ideal weather if we had ordered it special.

Of course, when we say there was a general sense of satisfaction regarding the conference it is not to imply that it was perfect in every particular. If it had been we would be in a sorry plight, for then there would be nothing more to strive for. If every note that might well have a place in such a conference had been uttered, we would have left us no ideal conferences to dream about and seek to bring into realization, and there would be no overlooked duties or phases of truth with which to challenge the delegates of future gatherings. But whatever any one may have thought to be lacking,—and a week is too short a time to consider everything of merit, yet there was no lack of time and emphasis given to the general interests of the church. And that is as it should be, for to take care of these interests is one of the principal reasons for our coming together. They were made the object of prayer at the morning prayer services and were given intelligent consideration in business and convention program. No layman or minister could have attended this conference faithfully and have gone home without a fair knowledge of the work being done by the various departments of our church's denominational life.

Of course, the thing that stands out big in the program of every conference, and rightly so, is the missionary task of the church—both home and foreign. The addresses and reports of furloughed missionaries and Foreign Board leaders who live very close to the problems and tasks which confront the church in its world responsibility are always of vital interest to every conference attendant. The accomplishments in foreign missions the past year were very encouraging and the gifts of the brotherhood to that work were larger than on any previous year. A new missionary in the person of Miss Edna Patterson was consecrated and set apart by conference to be sent into the African-field. Home missions also received considerable attention and the growth of mission churches was reported as encouraging. Two things of special importance were launched as indicative of progress and aggressiveness in this field,—one was the decision to put a home mission secretary into the field to visit the churches and in other ways build up interest in church extension, and Brother R. Paul Miller was selected for the place, and second, the appointment of a committee consisting of Moderator A. J. McClain, R. Paul Miller and Dr. W. S. Bell to cooperate with the committee on the Spiritual State of the Churches to make a full and complete survey during the coming year of our fields, our resources and our opportunities for extension of the church.

The educational task of the church figured large in the confer-

ence program. This work is being accomplished by two agencies, namely, Ashland College and Seminary and the National Sunday School Association. Responsibility for the Christian education of our youth was laid by President Jacobs and other educational representatives directly at the door of the church and the importance of guarding the integrity of the church college and of giving it adequate support was emphasized. The Sunday School Association under the leadership of President W. I. Duker plans to do a bigger thing this year in the way of promoting the religious educational work of the local church, in addition to what it has been doing for Kentucky mission work and for religious educational work in Ashland College.

The Publication interests of the church were given due consideration on the conference program, special addresses being given by Dr. E. E. Jacobs, Dr. Martin Shively and Prof. C. L. Anspach. One of the things of absolute necessity to the growth of a worthwhile denomination is a denominational literature. We are getting along with the least possible production in the way of a church literature and yet it is entailing an annual loss because of the limitation of our selling field. If we are to become more efficient along this line it will necessitate a more wide-spread and more generous support of Brethren-made publications. Every dollar spent on non-denominational publications to the lessening of our own publications lessens our own financial resources by that much and consequently weakens our power to make an adequate and efficient literature. The making of a church literature is not to be looked upon as a financial proposition, which can be made to pay for itself, but an investment in denominational ideals and as surely deserving of support and as truly dependent upon such support as missions or education.

The Benevolence work of the church—support of the superannuated ministers and of the Brethren Home—was given consideration at conference,—more consideration at conference, it is to be feared, than was given in a goodly number of the churches. It seems that about half of the churches failed to send in an offering for the Superannuated Ministers' Fund, with the result that the Board was compelled to go before conference and ask for privilege to appeal for another offering between the close of conference and December first. The Brethren Home reported the receipt of some good gifts on the annuity plan which lays upon the churches the stronger necessity for better immediate support. Such support of the aged and helpless of our number, and especially our aged ministers, is a responsibility the church cannot evade. Self-respecting Christian folk should not attempt it. (More next week).

## Talking Young People Out of Marriage

One reason for so many ill-fated marriages is the suddenness and lack of serious thoughtfulness with which the marriage state is entered. All too many look upon getting married as just an ordinary, insignificant event of a day, and consequently the marriage altar is approached not soberly, advisedly and in the fear of God, but lightly, inadvisedly and with scarcely a thought as to the meaning of it all. And there is a prevailing notion among some that nothing can be done about it. Love is a matter of the heart, they say, and reason and sober deliberation are by that very fact ruled out. It is true that love is a matter of the heart, but true love is not without thoughtfulness and consideration for the object of its affection. It is not true, however, as some think, that when the heart speaks all other voices are silent. The heart gives passion and impulse to life's relations, but it is not necessary that it shall be blind and deaf to all considerations of reason. In fact, the most genuine and heart-felt love is based upon thoughtfulness and



understanding. And as a rule, it is the young man and maiden who have not taken love seriously and subjected it to the scrutiny of common sense, who come to grief. With lightness and frivolity they meet, are attracted by something superficial about each other's person or possessions, experience a thrill superinduced by some of the strange antics of the day and imagine they are in love, when, in fact, it is something very different that possesses them. In such a state of mind it is easy for one to persuade the other to enter into the marriage relation, when possibly they are ill-suited to each other.

It is at such a time that young people need to have thrown about them some steady, thought-provoking influence. But what is to be done and how? How to get them to be more deliberate and sincerely considerate is the problem that faces every Gospel minister who takes his responsibility seriously. Some help could be given by pulpit instruction concerning the Bible standard of marriage relations and the mutual obligations and requirements of husbands and wives from a Christian point of view. Some are encouraging the conduct of instruction classes by tactful, prepared, consecrated leaders, who will be able to bring young people into an intelligent and reverent attitude toward marriage and home-making. But a certain Episcopalian rector of Chicago has undertaken to solve the problem by what he calls a matrimonial clinic. He illustrates what he means by telling us of his handling of a recent case. A prominent young couple came to him with all arrangements made for marriage, the date was set and the caterer and florist engaged. The rector called them into his office for consultation, and after carefully discussing the matter from every

(Continued on page 9)

## EDITORIAL REVIEW

The Ohio conference will convene at Ashland, October 22 to 25.

The Mid-West District conference is announced to be held at Mulvane, Kansas, October 8 to 10.

The Illiokota District conference is to be held at Lanark, Illinois, October 1 to 3, and the program is to be found in this issue.

The Pennsylvania conference will be entertained by the Meyersdale congregation on October 7 to 10. The place of meeting has been changed from the Third church of Johnstown.

We are glad to be able to carry to the Evangelist family in this issue something of the spirit and character of our recent National Conference. In next week's issue we shall have other "impressions" to publish, as well as the minutes of the secretary, Brother J. L. Gingrich.

Our correspondent from the Hammer church near Franklin, West Virginia, writes, speaking kindly of those ministers who have preached to them the Word of God, and especially of Brother S. P. Fogle, who served this church for twelve years and was recently recalled for a few services, at which time two were added to the church by baptism.

We publish in this issue the annual report from the Secretary, Dr. Henry V. Wall, of the Evangelistic and Bible Study League, also the report of the Treasurer, Brother N. H. Nielsen. Dr. J. C. Beal was the League's representative in the evangelistic field during the past year and proved himself especially popular as a Bible expositor. Brother Wall urges generous support of the League to the end that they may keep an evangelist in the field for full time this year.

The second Sunday in October is set aside by General Conference to be observed as Laymen's Day. An offering is to be taken for a very worthy purpose, that of building up a fund with which to assist worthy young men in preparation for the ministry, and a service is to be devoted to the encouragement of the laymen in the activities of the local church. Suggestions for carrying out this two-fold purpose of the day will be offered later by those responsible for its promotion.

Dr. Charles A. Bame used his vacation in August granted by the Ashland church to assist the Brethren at New Troy, Michigan in a revival. The campaign resulted in fifteen souls confessing Christ and fourteen being baptized into membership in the church.

Brother Bame has been engaged by the Evangelistic and Bible Study League for the coming year and so will spend his entire time in the evangelistic field, for which he is especially well equipped and in which the Lord has greatly used him in times past. His itinerary has not yet been completed and churches interested should write him at once for a date.

The fact that 40,000,000 persons are reduced to the verge of starvation by famine conditions in China, and further that a typhoid fever epidemic is ravaging various famine-stricken districts and that not a few American relief workers have succumbed to the scourge ought to arouse American sympathy and dollars to a wide extent and for immediate relief. A very responsible authority says, "Certainly there is nowhere in the world today where death is so imminent to so many people, nor where the afflicted are less to be held responsible for the conditions they face than in China." The National Headquarters of China Famine Relief, U. S. A., is at 205 East 42nd Street, New York City. Those who feel moved to help can be assured that this is a worthy cause.

It is winter time in the Argentine and that generally slows up public services, and especially revival work, according to the report of Dr. C. F. Yoder, though it is a good time for teaching in the homes. Notwithstanding this situation, conversions are reported and the various missions are being well attended. At La-boulaye two converts are reported and at Rio Cuarto seven. An epidemic of grippe has attacked Rio Cuarto. Brother Yoder is working on a history of our mission work in Argentina. That reminds us that Dr. Florence Gribble is performing a similar service for the brotherhood on behalf of the African mission. These histories, once completed, will make possible mission study classes in our churches dealing directly with our own mission fields, and with the information supplied by those who by experience and training are able to speak as experts.

This week we have two reports from Philadelphia's First church, one from the church correspondent and one from the pastor. The occasion is the closing of a six years' pastorate by Brother R. Paul Miller. It is a most commendable piece of work that Brother Miller was enabled to accomplish with the cooperation of that splendid church and under the blessing of God. A ten thousand dollar mortgage on the church was paid off, a seven thousand dollar repair expenditure was made and paid, foreign mission offerings greatly increased, five missionaries furnished for the African field, and the church greatly built up in numbers and spirituality. The distance which these people travel to worship and in such large numbers is remarkable for a city church. They have set before themselves a great objective, that of building a new church nearer the location of their members and also maintaining their old church to serve the needs of the newcomers in that district. Brother Miller has felt and yielded to the call to the evangelistic field in which he has previously been greatly used of God.

Brother Homer A. Kent, pastor of the church at Washington, D. C., expresses the appreciation of that congregation for the interest taken by the recent National Conference in the appeal for assistance in erecting a new and suitable church building in the Capitol City. Conference set aside the third Sunday in May of 1930 on which it is urged that churches throughout the brotherhood shall take an offering for this purpose. The Washington church has gone forward at a commendable rate and the members have shown an exemplary spirit of sacrifice in their endeavor to secure for themselves an adequate equipment. But the church at Washington is not financially able to erect without assistance a building of the type that should be found in that city of beautiful churches. Conference does not contemplate the erection of an elaborate structure costing hundreds of thousands of dollars, such as many of the large denominations are building. It is to be a simple but beautiful building, adequate for the needs, and a fitting expression of the spirit of Brethrenism. This church, as no other one can, will represent the Brethren church in the eyes of the nation and the brotherhood is rightly concerned that it shall worthily represent us and every church will want to have a part in making it what it ought to be. But you will hear more about this matter as the month of May of next year approaches. Conference appointed a committee consisting of Brethren W. S. Bell, W. C. Benshoff and E. L. Miller to cooperate with the local building committee in putting across the undertaking.



## A Future Program for Ashland College and Seminary

By President Edwin E. Jacobs, Ph.D.

The institutions at Ashland which we generally know as Ashland College and Seminary, have but a single character and legally exist under the incorporate name of Ashland University. Under recent Ohio laws, the word college may be substituted for university in such schools as ours without endangering property rights, which substitution was recently made legal in our case. Hence the present name, Ashland College.

The College proper has three departments, viz., Arts and Sciences, Education, and Music. We have neither Business, Home Economics, nor Art. We formerly had all three of these but have eliminated them and are concentrating on the former three, as that is about all we can do and do well now; nor is there any intention of extending the present scope of the college proper for the future. For all of the work now given, we have full and complete State recognition. In fact, by far the majority of Ohio colleges have only the three departments which we sustain.

### The Seminary

The Seminary was formally established by vote of the Board of Trustees some twenty years ago and Dr. J. Allen Miller was made the first dean, in which position he continues today. He was, for a time, the only teacher in this department but some fifteen years ago, J. A. Garber, then pastor of our church at West Alexandria, Ohio, was called to assist him. This arrangement, with but two teachers, continued for a period of years, when Alva J. McClain was called to the work, thus giving three teachers to the Seminary. However, at no time did these three teachers give their full time to Seminary teaching but taught also some subjects in the College. While this had its advantages, it also had its disadvantages and has recently been discontinued.

After several resignations in the Seminary faculty, Kenneth Monroe and Melvin Stuckey were called, and now for the coming year, these three men, viz., Dr. Miller, Professor Monroe, and Professor Stuckey, will devote all their teaching time to the Seminary, except that Dean Miller will teach two subjects which both Seminary and College students are required to take, viz., Ethics and Philosophy. This puts the work of the Seminary on a better footing than ever before and there is no intention of reducing its work, but rather plans are in mind definitely to advance its efficiency.

The work of the College and Seminary are thus seen to have been closely related and students intermingle freely. The facts are, that some students who come here with the definite plan in mind of entering seminary work, are drawn over into the College, while, on the other hand, the Seminary has gained probably as many as it lost, by recruiting from the College, so that there is probably an even exchange. In this number I am including many ministers' wives who entered the College but who quit all secular training and are now helping in the very important work of the ministry in the capacity of pastors' wives.

### Recognition

As the work is organized here, the College and Seminary share and share alike in the matter of scholastic recognition. If one fails, they both fail for the standards in both must be high. If we are to maintain and enlarge our recognition,—and we must,—then we must meet certain well-defined standards. About that there can be no question. And that is what all this struggle is about and

nothing dare interfere with the goal so important and so nearly in sight.

If I know the mind of the Board of Trustees, their plan is so to strengthen both the College and Seminary, as to receive and then maintain this recognition. I say, both receive and then MAINTAIN, for recognition once received and then REMOVED does only inestimable harm. It can not even be contemplated without the most appalling fear. It would be well nigh fatal.

We are hoping for this next important step in recognition within this school year. That is what we have been working for and praying for, for years. That is what the Board publicly promised at the time of our Golden Jubilee, just one short year ago, here in Ashland. But then the struggle will not be wholly over for we must keep what we get.

Then, the next step will be to concentrate upon the Seminary, and that ought to be very soon. A separate building has been contemplated with a larger degree of separate control and teaching, and courses more distinctly seminary in character, so that the dean will have more time to direct and plan for that part of the work. With these highly desirable ends accomplished, the future ministry of the church will be greatly benefitted.

It is important, moreover, to know that the constitution of the College, adopted more than fifty years ago, sets forth the general idea relative to the ministry and to religious education. The very second sentence of that document reads as follows: "The training of suitable men (sic) for the ministry of the Gospel shall always be sacredly regarded as one of the main objects of this institution." Hence it is plain to be seen that the institution known as Ashland College, must give prime importance to religion and religious instruction. Nor have the Board of Trustees, nor any president of the College ever overlooked that fact.

With these aims and ends in view, it would seem as if the endowment campaign now in progress under the tireless efforts of Dr. Bell, should be continued with unabated vigor. Let us not forget that within very recent years, the City of Ashland gave to the College about \$175,000.00, thus showing their interest and confidence in the work. As I indicated in a recent address at our National Conference, an educational institution, no matter what State it may be located in, has many masters, and amidst all the babel of voices, it must hear clearly the call of duty,—duty to its church, its founders, and its supporters. And we should never lose sight of the Bible injunction that he who buildeth a house labors in vain unless the Lord buildeth.

If I know anything about the future plans for this institution, they are to strengthen both the College and Seminary. In the words of the slogan of another Ohio college, the Board of Trustees has decided to make Ashland "a better and better college." This applies equally to the Seminary. Let all friends watch, work, and pray for the culmination of this happy and important end.

Ashland, Ohio.

### UPLIFTING PRAYER

Sometimes a fog will settle over a vessel's deck, yet leave the topmast clear. Then the sailor goes up aloft and gets a lookout which the helmsman on deck cannot get. So prayer sends the soul aloft; lifts it up above the clouds in which our selfishness and egotism befog us, and gives a chance to see which way to steer.—Spurgeon.

## An Appraisal of General Conference

### My Impressions of General Conference

By Alva J. McClain, Moderator of the Conference

First among my impressions of the 1929 Conference, I would like to mention the very gracious courtesy and kindly spirit which seemed to permeate our various sessions. The task of the presiding officer is made easy or difficult by the presence or absence of this spirit. My task was easy. No conference of several hundred people can meet in continuous sessions for a week without situations arising which may, under certain circumstances, result in much unpleasantness. Only an unflinching consideration for one another can maintain the high spiritual level which prevailed at the late conference. Ministers, speakers, officers, organizations and audiences—all seemed striving to realize the Christian ideal to "Look not every man on his own things, but every man also on the things of others." (Phil. 2:4). In this respect, my memory of the conference is very precious.

I also came away from Winona Lake this year with a deep conviction of the general doctrinal soundness of our church. The program contained scarcely any formal doctrinal addresses, yet the great fundamental doctrines of the Word were kept constantly before our minds in sermons, Bible studies and addresses. Practically the whole field of Christian doctrine was touched, from the Inspiration of the Scriptures to the Second Coming of Jesus Christ. And not once did I hear any note of doubt expressed with respect to any great truth of Christianity. Best of all, these doctrines were not preached as abstractions, but Christ was lifted up and made the center of all truth. No church can fail that does this. Let us be vigilant to maintain our doctrinal soundness. Without it, there can be no true church unity.

Among the ministers, it seemed to me that an increase in the teaching note could be observed. This is well, for a teaching ministry makes a strong church. We must be careful, however, to preserve the passion of preaching, and not permit our teaching to become academic and pedantic. Also I was impressed by the number of young ministers who are serving the church. Although few of them were on the program, they were among the most faithful in attendance of the various sessions.

The speakers of the conference gave evidence of careful preparation for their part in the conference. In general, it may be said that they had something to say, they said it well, and quit! There was a happy lack of these last-minute extemporaneous addresses. This was particularly noticeable among the speakers at the devotional Bible study period preceding the evening sermons. Since the time was limited, it would have been easy to have used it without much preparatory work. But every study I heard had been carefully worked out.

The work of the various Boards should not be overlooked. The Home Board has taken a fine forward step in planning to place a full time secretary in the field whose business will be not merely to appeal for money (as most Board secretaries do), but also to make a genuine contribution to the planting and building up of churches throughout the country. The Foreign Missions Board handled an enormous volume of business, and made an encouraging report. The College Board reported commendable progress toward the coveted goal of academic recognition, and also a desire to see the seminary made a standard school just as soon as possible.

The work of the women assumes a place of ever-grow-

ing importance in the conference. And in addition to their own programs, they are the most faithful attendants upon the regular conference sessions. The program and attendance of the Sisterhood girls was impressive.

There are other matters which deserve mention, but space is limited and I am writing hastily, en route for the west.

1925 East Fifth St., Long Beach, California.

### My Impression of National Conference

By G. L. Maus

The Editor asked me to give to the readers of the Brethren Evangelist my impressions of the late National Conference held at Winona Lake, Indiana. We so often hear folks say after each conference that "This conference was the best of any they have ever attended." I shall not make such a statement. In many ways the conference just held excelled even the fondest hope of most delegates. To others, possibly this is not true. There were some signs manifested in this conference which seem to me to point to real progress. By this statement I do not mean to say we have not progressed in the past, but to say that tomorrow we will progress with more certainty upon what we stand and believe. What the writer means by this statement is this, we are getting upon the bedrock of Christian doctrine which cannot help but bring success.

The first fact that impressed me was the decided emphasis and determined stand of the church upon Brethren teaching. I do not think we have been as earnest in the past as we ought for that teaching that makes us a distinct people. I think the 7:30 Bible study hours were the best and most instructive hours during the whole conference. In those hours the speakers sought to lay before their hearers the great fundamental truths as taught in the Word of God. If we have a distinct message to give, we do the world an injustice in not proclaiming it. I am a firm believer that there is an increasing belief among our people that we do have a message from God's Word for the world. A reverent and loyal belief in the Bible as Gods' Word to men is the basis from which we confidently proclaim our message. It is not an interpreted Bible in the light of mans' wisdom but as the Holy Spirit teaches us.

To me it is surely something to rejoice in when we consider that we have a Gospel from God to give to the world. It is a great deal of comfort to belong to a Christian body which believes the message of God and dares bring it to this needy world. The religion of Pentecost is exchanged for a mechanical religion based on organization. A deeper spiritual life is being manifested among our ministry and laity, which I believe will result in good to the world and a greater Brethren church.

I am impressed with the growing understanding and mutual trust of our people in each other. The unity of our ministry and the earnest plea for a widespread propaganda of Brethren teaching bids fair to be realized. I am encouraged as a Brethren minister, that out of the darkness of yesterday through which our church has just passed, there is a dawning and glorious hope for our church. There is a great battle ahead, but the promise is there. It is my earnest prayer that the whole brotherhood will awaken to the task of a greater and more useful church.

Roann, Indiana.

## Conference Impressions

By A. E. Whitted

The 1929 National Conference of Brethren churches is history. We are in the habit of saying that each gathering of this nature is better than the one preceding. I am not making any such assertion, but I am convinced in my own mind that the Conference just closed was one of the most inspiring and helpful in all the twenty years of my experience as a minister in the Brethren church.

Many things entered in to make the conference what it was, I want to make mention of a few of these things in this brief sketch. In the first place I was very favorably impressed with the high order of the messages brought by those who appeared each day on the program. Every message I listened to, and I missed but few of them, was right to the point on the subject involved, full of literary merit and always sounding a clear note of loyalty to the Word. These messages therefore were thought provoking and tended to inspire the hearer to a deeper spiritual life and to a life more fully given in service to the Lord. It seemed to the writer of these words that behind every message was the slogan, "The Whole Bible and Nothing but the Bible." If every message falling from the lips of men standing in Brethren pulpits everywhere, will ring as true we need not fear the onslaught of all the cults and isms so prevalent in our day.

Another thing that favorably impressed me was the action taken by the general Home Mission Board to conserve our membership. This has been the great need through these many years. We win thousands to the church during the year and lose thousands, not in so many instances by their falling back into the world, but by their moving into communities where we have no church and nothing has been done to hold them to the Brethren faith. It becomes very unpleasant to listen to the report of our statistician from year to year with little or no advance in membership when we know of the hundreds entering the church doors. With the carrying out of the plans advanced by the Home Board it is to be hoped that matters may be different. May the spirit of the Lord attend the efforts of Brother R. Paul Miller as he goes forth in this work.

I was also pleased with the new arrangements of our evening services. I refer to the time given to Devotional Bible Study. Nothing better could have filled the half hour leading to the sermon. It seemed to be the opinion of all that the Executive Committee had created an advance that it would be well to follow in the years to come.

In closing these few lines let me say that the general spirit that prevailed through the entire week was a spirit of brotherly love and kindness. The spirit of the Psalmist was surely upon us. Psalms 133:1. Behold how good and how pleasant it is for brethren to dwell together in unity. May every one who was privileged to attend this conference be inspired to a deeper consecration and to forth in our several ways to advance the Kingdom, so that by our efforts many souls might be made ready to meet their Lord.

Louisville, Ohio.

## Conference Impressions

By Willis E. Ronk

The General Conference which has just closed impresses the writer as being one of the very best which he has ever attended, most certainly the best in many years. When a writer makes such a statement as this, we are immediately interested in his standard of measurement,

which evidently depends on the individual making the comparison. Since any comparison might seem to reflect on other conferences or individuals, the comparison very likely were better unmade. Perhaps after all the difference might be in the individual making the comparison.

My own impression is that, although I felt in the least receptive mood of any conference which I have attended, I received the greatest blessing of all. The thing which impressed me most was the quiet earnestness of the delegates. This was in no small way due to the opening keynote sermon by Dean J. Allen Miller, and to the dignified, thoughtful, and earnest manner in which the Moderator, Alva J. McClain, and Vice-Moderator Dean Anspach presided over the conference. This attitude is significant in any conference in this day. The writer is somewhat conversant with conditions in two other denominational conferences, and he knows that in these conferences as in our own there has been a general restlessness and dissatisfaction among ministers as well as the lay members. The change for the better is significant.

The next thing which impressed me was the thoughtful and careful preparation on the part of those appearing on the program. I heard again and again the remark, "I didn't know he could preach or talk so well." All of which ought to remind us, that we are all growing older, and that we make the grave mistake of thinking of each other as we were ten years ago. I am convinced that the church has never had a better prepared and more capable ministry in her pulpits nor a more intelligent lay membership than today. I heard less criticism and more praise of our conference than ever before.

Worthy, too, of note was the increase in our membership as reported by the statistician. This shows that in spite of readjustments we are growing, and had a complete report been possible, still more commendable gains would be evident. With this should be noted the efforts at conservation of our membership, and the looking to increases through evangelism. A special effort will be made the coming year to locate and keep in touch with isolated members, to aid small churches through the Home Board and the Evangelistic and Bible Study League. The Home Board has secured the services of R. Paul Miller as evangelist, and the League the services of C. A. Bame. With the opportunity for every church to have evangelistic services, there ought to be a still more commendable gain in membership next year. All in all this was a great conference.

Meyersdale, Pennsylvania.

## The Morning Prayer Meetings

By Frank G. Coleman

The early morning prayer meetings were of an exceptionally high character. Perhaps no other session contributed so much to the spiritual life of those in attendance than did this early communion with the Father. Folks came and prayed and went away strengthened for the day's work.

The messages were of a very high type and laid before the praying folks every department and phase of our work. The attendance was good throughout the week. The writer does not recall a single year when it was better. The prayers were earnest and deeply spiritual, showing a soul yearning for the work of our beloved church.

On every hand was to be heard commenting on the wonderful conference we were having. May we not find the source of this wonderful spirit of agreement, and blessed fellowship, in these early gatherings for prayer, where we came so close to God and he to us?

Flora, Indiana.

## Annual Conference and Home Missions

By R. Paul Miller

Without question the Annual Conference of 1929 has gone on record as having endorsed the most aggressive Home Mission program yet attempted by the denomination. For years the various departments of the denominational work have been realizing that their forward programs, though worthy and proper, were faced with serious limitation or utter failure due to the lack of increase in members sufficient to make success possible. The Foreign Mission program has gone forward apace and we praise God for it, but the Home Mission appeal has lagged. A church with a Home Mission program smaller than its Foreign Mission, Educational, or Benevolent goals will soon experience a serious collapse of all its activities. A house that is built out beyond what its foundation will carry can only fall apart.

The Home Mission Board has realized this fact fully in all its phases for years but has not had the opportunity of launching what they felt to be the needed remedy. Far reaching plans are not hatched in a day. They felt that the only way to really begin this forward movement was to place in the work a field secretary who could keep in touch with all the mission points personally, promote new enterprises, engage in a program of conservation of all our isolated members of whom we have thousands, to assist by revival meetings, Bible conferences, or by giving aid in any especial difficulty facing any particular field.

Such a program is a big undertaking and is realized to be such by all who have any conception of such things. But no less aggressive goal can be considered as sufficient to meet the need that the Brethren church is facing at this hour. It goes without question that the carrying out of such a progressive movement will demand a great and faithful support by prayer. Without much earnest, believing prayer we can never go forward in power. It will also involve much greater expense of money than heretofore, but no money ever given to the work of the Brethren church will be engaged in a more vital cause than this. IN VIEW OF THIS SITUATION, THE HOME MISSION BOARD IS COMING TO THE BROTHERHOOD ASKING FOR THE LARGEST HOME MISSION OFFERING AT THANKSGIVING TIME THAT HAS EVER BEEN MADE BY THE BRETHREN CHURCH! Not that our giving should go to the cause of Home Missions at the expense of other departments of our work. That would be foolish and but robbing Peter to pay Paul and result in a distorted and crippled work in some other department. But rather that the Home Mission cause should receive its just consideration in the hearts of the people which it has never yet received in the Brethren church!!

The success of this movement will bring success to all other departments of our work and provide for their sound support with a bright future. The failure of it has a sombre portent the seriousness of which a generation hence we would not like to put in words. BUT IT WILL MEAN MIGHTY SOBER THINGS TO THE CHILDREN OF OUR PRESENT GENERATION!

However, our Home Mission Board is most optimistic, feeling that the real heart of the entire brotherhood is back of it in this great step. The Board will go ahead and engage in the great task trusting the pastors to lead the brotherhood in seeing this thing through to the glory of God, the exalting of our Lord Jesus Christ, and the saving of countless men. We believe that this Annual Conference just closed marks the launching of the greatest movement toward the accomplishing of the great and distinctive task allotted to the Brethren church by God

that we have ever attempted. May we all live to see it achieved if our Lord tarries.

Berne, Indiana.

## SABBATH DOINGS OF JESUS

Jesus honored the Sabbath in everything he did on this day. His high regard for it is an underlying fact of his entire ministry.

In its observance he gave the supreme place to worship and religious instruction. He began his public ministry at Nazareth by "entering into the synagogue as his custom was, and standing up to read." From there he went to Capernaum, where he "taught them on the Sabbath day." As he began, so he continued throughout his ministry. From this Sabbath-keeping custom there is no known departure. All his reported places of resort on the Sabbath were places of worship.

He performed miracles of healing on the Sabbath. At least seven of his thirty-three recorded miracles were wrought on this day. With one exception, they were chronic cases and might well have waited for secular time. It was here that Jesus came into sharpest conflict with the religious leaders. It was his sabbath miracles more than anything else that led to the final and irrevocable break between him and these leaders.

What did Jesus mean by performing these miracles of healing on the Sabbath and by justifying the related act of his disciples in plucking and eating the heads of grain to satisfy their hunger as they went through the cornfields on the Sabbath day? He was recalling holy time from oppressive and hampering strictness. He was removing from the Sabbath the graveclothes of formalism and of a false sanctity with which the Pharisees had enshrouded it. He was teaching that works of necessity in ministering to a man's physical needs and works of mercy were always essential parts of true Sabbath keeping. He was declaring that by forbidding ministering to the sick and suffering on the Sabbath the Pharisees had shut out of the day one of the blessed ends it was designed to serve. He was setting aside Pharisaic rules and regulations regarding the Sabbath to secure freedom to use part of the day, not for worldly ends—for secular business or secular amusements (he never justified these)—but for deeds of mercy and charity.—The Christian Statesman.

## SIGNIFICANT NEWS AND VIEWS

### JEWS FEAR EXTINCTION

At the 16th Zionist Congress meeting at Zurich, Switzerland, A Rupin, Palestine leader, startled the delegates with figures showing that Jews are rapidly disappearing as a race. The causes, he said, were voluntary acceptance of Christianity by many Jews and intermarriage with other races. He urged that steps be taken to save a remnant of the race in the Jewish homeland in Palestine. Several speakers condemned Soviet Russia and urged that Great Britain and United States be warned not to grant that country diplomatic recognition.—Pithfinder.

### ONE VIEW OF IT

At the Institute of Public Affairs at the University of Virginia, reports *The Living Church*, Dr. Warren H. Wilson has recently put forward the thesis that the present

sad state of the country church is due to bad political and ecclesiastical legislation. He cited the tariff as favoring the manufacturer at the expense of the farmer, thereby making farm life less attractive, drawing the more intelligent away from the farm to manufacturing centers. The denominational organizations were to blame in their lack of support of the small country church working against overwhelming odds. Where the country church vanishes from the scene, superstition stalks into take its place. When witchcraft and fetishism are actually in our midst, we have brought home to us the necessity of a militant Christianity.

### GANDHI MAY AGAIN ENTER POLITICAL FIELD

The most important news that has come over the wires from India recently, according to Mr. C. F. Andrews, missionary and friend of Gandhi, recently writing in the New York Chronicle, is that Mahatma Gandhi contemplates entering once more the political arena at the end of the year 1929, unless the British are prepared to grant dominion status to India. "He has promised to lead a struggle of mass civil non-payment of taxes on the part of the peasantry," Gandhi, now nearing his 60th year, is persistently pursued by ill health, Dr. Andrews reports. "How far his health will be able to endure the strain of political work is difficult to estimate."—Christian Century.

### THE DISCIPLES SHOW WILLINGNESS TO MERGE

According to reports the recent convention of the Disciples held at Seattle, Washington, manifested a growing inclination to closer fellowship with the Baptist churches. No direct negotiations were entered into, but the convention drew up a declaration of principles that was intended as information for others concerning the beliefs and practices of the Disciples churches. This may form a basis for consideration of union. And to an outsider one is tempted to question what reason apart from historical traditions could possibly be cited as sufficient cause for them to remain apart. Similar in doctrines and practices of worship, similar in church polity, each independent of central authority, democratic and congregational, one finds it difficult to see any real reason why they should not unite. And we believe it would be a great gesture toward ultimate church union if they could.—The Evangelical-Messenger.

### Talking Young People Out of Marriage

(Continued from page 4)

angle they decided that they were unsuited for each other, and cancelled the arrangements. Dr. Gerhard says he believes such clinics to be one of the best preventives of divorce, as often he is able to show the betrothed parties that the step was taken too hastily and unadvisedly. He is confident that had they gone through the marriage ceremony it would have but ended in the divorce court sooner or later. The Evangelical-Messenger, reporting the case to its constituency, suggests, "Perhaps this idea is worth considering by the pastors of the Evangelical church."

And we would add, by pastors of the Brethren church also. At any rate, there are times when it would seem so. Surely we can afford to be more cautious about performing marriage ceremonies and urge less hasty and ill-considered action on the part of those who contemplate the marriage relation. If a minister in officiating at a marriage, wishes to be not merely an officer of the state but a divine agent as well, it might be well for him to make sure in his mind that he has God back of him before he presumes to say, "What God hath joined together, let not man put asunder." And if he cannot talk young people out of marriage when they ought not to get married, he can at least sound the warning and refuse to be a party to an arrangement that is entered into lightly and inadvisedly.

## Our Worship Program

### Daily Readings and Comments

(Keep with your Bible)

#### MONDAY

The Word—John 1:1-5. Jesus, our Savior, existed together with God from the beginning. He is here called "the Word," no doubt, because he spake and it was done—"Let there be light, and there was light." The life that he lived, together with his resurrection from the dead, also speaks as nothing else could. He has been,—rather, he IS—the light of men; and the tragedy of life is that so many walking in darkness still fail to find in him the light. God open the eyes of all!

#### TUESDAY

Sons of God—John 1:6-14. He came unto his own,—the things and the beings that he had created—and they received him not! But as many as received him, to them gave he power to become the sons of God, as sons, we partake of the nature, the power, and the glory of the Father. Let us praise him for his unmerited love, and because he has by faith enabled us to behold his glory. And even as there are many other potential sons of God in the world, may we be strengthened to carry the light to them also.

#### WEDNESDAY

God Revealed—John 1:6, 7, 15-18. John's mission in the world was in no wise different from ours: to bear witness of the light, that all men through him might believe. Just as truly as John was sent from God for this work, so have we been sent from God (Matthew 28:19, 20). And just as we know John was faithful unto death (not merely until death), in fulfilling his mission, so may each one of us lay down our lives daily in willing service, bearing witness of the God revealed in the person of our Lord, Jesus Christ.

#### THURSDAY

A Voice—John 1:19-28. God's work has ever been done by those of deep humility. I believe that this is due to the fact that as these men communed with God, beholding his matchless glory and holiness, they more fully realized their own needs and limitations. John thought of himself not as a person, to receive the admiration of men for the great work he was doing, but only as a VOICE—God's voice,—proclaiming the truths of God. As we go about through all the world to proclaim thy message, O God, fill us with deep humility, and may the voice be ever the voice of thy love.

#### FRIDAY


An Eye Witness—John 1:29-34. To John a sign had been given: when he should see the Spirit of God descending and remaining upon one whom he had baptized, he should know that this was the son of God. And John, as an eye witness, beheld the Spirit descend in the form of a dove, upon Jesus of Nazareth. Others also bare witness of these things which they beheld for themselves. Let us praise him that our faith rests not upon pagan myths and legends, but upon the testimony of eye witnesses, sealed by God himself. We KNOW whom we have believed.

#### SATURDAY

Where Thou Dwellest—John 1:35-42. The question of these first two disciples, in the light of their later actions, reminds of Ruth's expression of loyalty: "Where thou lodgest, I will lodge." May this be the desire of every believer today: to dwell ever in the presence of the Lord. And may we not be selfish in this desire, but let us also first find our own brother and bring him to Jesus as well.

#### SUNDAY

On the Heart—John 1:43-51. Jesus knew there was no guile in Nathanael because he knows the hearts of all men; time and place, or distance can not limit his power thus to read the hearts of all. As we come into thy presence today, to worship thee, do thou cleanse our hearts from all guile, so that we worship thee in spirit and in truth. And then shall we see greater things than ever Nathanael saw. In Jesus' name, Amen!—T. C. L.

<b>E. M. RIDDLE,</b> President Warsaw, Indiana  <b>F. C. VANATOR,</b> Associate Peru, Indiana	<b>CHRISTIAN ENDEAVOR AT WORK</b>  <b>Young People's and Junior Topics in THE ANGELUS</b>	<b>GLADYS M. SPICE,</b> General Secretary and Treasurer 2301 13th St. N. E., Canton, Ohio
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## One Hundred Stories in My Bible

### Treasure Chapters

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| <b>Stories in My Bible</b><br>1. The Creation ..... Gen. 1<br>2. The Fall ..... Gen. 2, 3<br>3. Cain and Abel ..... Gen. 4<br>4. The Flood ..... Gen. 6, 8<br>5. The Rainbow ..... Gen. 9:8-17<br>6. The Tower of Babel ... Gen. 11:1-9<br>7. Abraham's Departure for Canaan, Gen. 12<br>8. Abraham and Lot Divide the Land Gen. 13<br>9. Abraham Rescues Lot . Gen. 14:13-24<br>10. Destruction of Sodom and Gomorrah Gen. 18-19<br>11. Abraham Offering up Isaac Gen. 22:1-19<br>12. Jacob and Esau ..... Gen. 27<br>13. Jacob's Ladder ..... Gen. 28:10-15<br>14. Jacob Serving Laban ..... Gen. 29<br>15. Jacob Wrestling with the Angel Gen. 32<br>16. Story of Joseph ..... Gen. 37-48<br>17. Moses in the Ark of Bulrushes Ex. 1:7-22; 2:1-10<br>18. The Plagues of Egypt .... Ex. 7, 12<br>19. Crossing the Red Sea ..... Ex. 14<br>20. Quails and Manna Sent .... Ex. 16<br>21. Giving of the Ten Commandments Ex. 20<br>22. The Golden Calf ..... Ex. 32<br>23. Making of the Tabernacle Ex. 35, 40<br>24. Nadab and Abihu .. Leviticus 10:1, 11<br>25. Sedition of Miriam and Aaron Numbers 12<br>26. The Ten Spies ..... Numbers 13, 14<br>27. Korah, Dathan and Abiram, Num. 16<br>28. Moses' Sin at the Waters of Meribah Numbers 20:1-12<br>29. Fiery Serpents ..... Numbers 21:4-9<br>30. Balaam ..... Numbers 22, 24<br>31. Death of Moses ..... Deut. 34<br>32. Rahab Hiding the Spies .. Joshua 2<br>33. Taking of Jericho ..... Joshua 6<br>34. Achan ..... Joshua 7<br>35. Sun and Moon Stand Still Joshua 10:1-14<br>36. Joshua's Final Charge to Israel Joshua 24<br>37. Gideon's Army ..... Judges 6, 7<br>38. Samson ..... Judges 13, 16<br>39. Shibboleth and Sibboleth Judges 12:1-6<br>40. Ruth ..... Book of Ruth<br>41. The Child Samuel .... 1 Sam. 1, 2<br>42. Eli and His Sons ..... 1 Sam. 3<br>43. The Ark Among the Philistines 1 Sam. 5, 6<br>44. Israel Asking for a King.. 1 Sam. 8<br>45. Saul's Disobedience .... 1 Sam. 15<br>46. David Anointed King .... 1 Sam. 16<br>47. David and Goliath ..... 1 Sam. 17<br>48. David and Jonathan .. 1 Sam. 18:1-4<br>49. Saul and the Witch of Endor 1 Sam. 28<br>50. Ussali's Presumption .. 2 Sam. 6:1-7<br>51. David's Great Sin .. 2 Sam. 11, 12 | 52. The Story of Absalom... 2 Sam. 15, 18<br>53. Solomon Asks for Wisdom 1 Kings 3:5-15<br>54. Solomon's Wisdom Displayed 1 Kings 3:16-28<br>55. Dedication of the Temple.. 1 Kings 8<br>56. Solomon and His Idolatrous Wives 1 Kings 11:1-13<br>57. Elijah ..... 1 Kings 17, 19<br>58. Jezebel—Story of Naboth's Vineyard 1 Kings 21<br>59. Elijah Translated ..... 2 Kings 2<br>60. Elisha and the Widow 2 Kings 4:1-38<br>61. Elisha and the Miracle of the Pottage and Loaves ..... 2 Kings 4:38-44<br>62. Story of Naaman ..... 2 Kings 5<br>63. Elisha Causes Iron to Swim 2 Kings 6:1-7<br>64. Feeding the Besieged City, 2 Kings 7<br>65. The Bear Story .... 2 Kings 2:23-25<br>66. The Rebuilding of Jerusalem, Neh 1, 6<br>67. Esther, Mordecai and Haman Book of Esther<br>68. The Industrious Woman Prov. 31:10-31<br>69. Daniel Refuses the King's Meat Dan. 1<br>70. Nebuchadnezzar's Dream .... Dan. 2<br>71. The Fiery Furnace ..... Dan. 3<br>72. Nebuchadnezzar Humbled .... Dan. 4<br>73. Belshazzar's Feast ..... Dan. 5<br>74. Daniel in the Lion's Den .... Dan. 6<br>75. Jonah ..... Book of Jonah<br>76. The Birth of Jesus ..... Matt. 2<br>77. Jesus and the Doctors in the Temple, Luke 2:39-52<br>78. The Baptism of Jesus ..... Matt. 3<br>79. The Temptation of Jesus, Matt 4:1-11<br>80. Nicodemus' Visit to Jesus John 3:1-21<br>81. Jesus Stilling the Tempest Matt. 8:23-27<br>82. Jesus Walking on the Sea Matt. 14:22-23<br>83. Zaccheus ..... Luke 19:1-10<br>84. Five Thousand Fed .... John 7:1-14<br>85. John the Baptist Beheaded Matt. 14:1-12<br>86. Healing the Centurian's Servant Luke 7:1-10<br>87. Raising Jarius' Daughter Luke 8:41-56<br>88. Jesus Cleansing the Temple John 2:13-17<br>89. The Raising of Lazarus .... John 11<br>90. Death, Burial and Resurrection of Jesus ..... Matt. 27, 28<br>91. The Ascension of Jesus .. Acts 1:1-12<br>92. Pentecost ..... Acts 2<br>93. Stoning of Stephen ..... Acts 6, 7<br>94. The Conversion of Saul of Tarsus Acts 9:1-31<br>95. Ananias and Sapphira .. Acts 5:1-11<br>96. Peter Delivered from Prison, Acts 12<br>97. Paul Before Agrippa ..... Acts 26<br>98. Paul Shipwrecked .... Acts 27; 28:1-6<br>99. The Heroes of Faith ..... Hebrews<br>100. The New Jerusalem .... Rev. 21, 22 |
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### Treasure Chapters

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| 1. Assurance chapter ..... Romans 8<br>2. Blessing chapter ..... Deut. 28<br>3. Character chapter ..... Job 29<br>4. Come chapter ..... Rev. 22<br>5. Comforting chapter ..... John 14<br>6. Confidence chapter ..... Psalm 23<br>7. Convert's chapter ..... Isa. 12<br>8. Courage chapter ..... Josh. 1<br>9. Duty chapters...Eze. 33 and Rom. 12<br>10. Faith chapter ..... Heb. 11<br>11. Fear Not chapter ..... Isa. 41<br>12. Fool's chapter ..... Prov. 26<br>13. Heaven chapter ..... Rev. 21<br>14. Humility chapter ..... Luke 18<br>15. I Will chapter ..... Hosea 2<br>16. Love chapters... 1 Cor. 13 and 1 John 4<br>17. Personal chapter ..... Gal. 6<br>18. Praise Psalm ..... Psalm 103<br>19. Prayer chapter ..... John 17<br>20. Promise chapter ..... John 16<br>21. Prophecy chapters... Luke 1 and John 12<br>22. Rest chapter ..... Heb. 4<br>23. Salvation chapter ..... Romans 10<br>24. Saloon Keeper's Psalm .... Psalm 10<br>25. Sad chapters ... Luke 22 and John 18<br>26. Service chapter ..... Luke 10<br>27. Today chapter ..... Heb. 3<br>28. Tonic Psalm ..... Psalm 27<br>29. Work chapter ..... James 2<br>30. Wise Man's chapter ..... Prov. 15 |
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### SPECIALIST AND LAYMAN

Speaking of the specialist, we are moved to remark that we have perhaps been too ready to accept him as the final solution of all our difficulties. Churches have sometimes been too eager to place all educational responsibility upon one professionally trained person and let the layman who formerly bore the load go merrily on his way in blessed unconcern. We believe in the specialist. We want him to have a big place in the program of religious education in the future. We believe that many phases of religious education are so technical that they require professional training for their successful execution. We believe also, however, that there is a large place for the layman in the church program of religious education. His talents, his experience in the business and professional world, his freedom from the sins of professionalism put him in a position to render a unique service which will greatly enhance the work of the specialist.—International Journal of Religious Education.

## Editor's Select Notes on the Sunday School Lesson

(Lesson for September 22)

### Malachi Foretells a New Day

Scripture Lesson—Malachi 1:1 to 4:6.  
 Printed Text—Malachi 3:1-12.

Devotional Reading—Isaiah 11:1-10.

Golden Text—Behold, I send my messenger, and he shall prepare the way before me.—Malachi 3:1.

### Introductory Note

Evidently Malachi lived and spoke during Nehemiah's second term as governor of Judah, Mal. 1:8, after his return from a visit to Persia, 425-400 B. C. The description he gives of the evil conditions among the Jews agrees with the account in Ne. 13. "The last chapter of Bible history and the last chapter of Bible prophecy belong to the same period of time." More than 100 years



passed since the first return from captivity in Babylon; but they have been troublous times. The people are cured of idolatry, but the evil spirit of self-righteousness and unbelief has not been cast out. The name Malachi means "My messenger," and he speaks with the directness and authority of a true messenger of God. The canonicity of his prophecy is established by references to it in the New Testament, Mt. 11: 10; 17:12; Mk. 1:2; 9:12; Lu. 1:17; Ro. 9: 13. His message opens with a word of grace: "I have loved you," saith the Lord, 1:2, and ends with a "curse" upon those who receive that grace in vain. 4:6; cf. 3: 14 with 2 Co. 6:2.—Ex.

"Malachi is like a late evening which brings a long day to a close, but he is also like a morning dawn which brings with it the promise of a new and more glorious day! And it is very significant that as in the New Testament Christ is heralded by the great forerunner who in all the circumstances of his life and story so closely recalled Elijah, and who evidently had in his mind the words of Malachi as well as of Isaiah (compare Matt. 3:11, 12; 11:3, 10, 14, with Mal. 3:2; 4:2). The figure of the herald in the wilderness, of the great law-giver, of the mighty prophet, cast their dim shadows upon the page of Malachi; they shine forth in all their majesty in the pages of the Gospels under the splendor of the Sun of Righteousness rising with healing in his wings."—F. W. Farrar.

#### Bible Principles of Giving

"1. Our gifts to men must have God as their primary object and thought. Honor the Lord with thy substance, and with the first fruits of all thine increase (Prov. 3:9). He that hath pity upon the poor lendeth unto the Lord (Prov. 19:17).

"2. Giving should be done modestly, and not with ostentation. When thou doest alms, let not thy left hand know what thy right hand doeth (Matt. 6:3). He that giveth, let him do it with simplicity (Rom. 12: 8).

"3. Only willing gifts are acceptable of God. Of every man that giveth it willingly with his heart ye shall take my offering (Ex. 25:2). Not grudgingly, or of necessity; for God loveth a cheerful (literally, hilarious) giver (2 Cor. 9:7); see also Philemon 14).

"4. Giving should be methodical, systematic. If we do not keep accounts of our receipts and our gifts, we shall quite certainly think we are giving more than we are.

Upon the first day of the week let every one of you lay by him in store, as God hath prospered him (1 Cor. 16:2). To do good and to communicate forget not (Heb. 13:16).

"5. Our gifts should be proportioned to our ability, and should grow as it grows.

Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee (Deut. 16: 17). If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not (2 Cor. 8:12).

"6. The tithe is a reasonable standard of giving for the average income. Just as we keep one-seventh of our time especially sacred to the Lord, and thereby are helped to serve God with all our time, so if we set apart one-tenth of our money as peculiarly God's we are helped to use in God's service all that we have. Our Lord said even of the tithing of mint and anise and cummin, these ye ought to have done, while

not leaving weightier duties undone (Matt. 23:23).

77. Generous giving is rewarded by God, in this world and in the world to come. There is that scattereth, and yet increaseth. The liberal soul shall be made fat (Prov. 11:24, 25). Cast thy bread upon the waters; for thou shalt find it after many days (Eccl. 11:1). Give and it shall be given unto you (Luke 6:38). It is more blessed to give than to receive (Acts 20:35). He which soweth bountifully shall reap also bountifully (2 Cor. 9:6)."

#### Tithing and the Kingdom

"In the judgment of the writer, tithing is the solution of every financial problem of the church and Kingdom, and indirectly the solution of certain spiritual problems as well. It is quite unnecessary to believe in the tithe as the legal requirement before one believes in and urges it as a means and method of high moral and spiritual value. Many a man can give ten-tenths of his income more easily than another can give a twentieth. Nevertheless, as a working basis for the vast majority of Christians, it is the real minimum, and it is nothing less than amazing how those who adopt this method and measure of giving are blessed and prospered. To sit down with one's pencil for a few minutes to calculate what could be done by Methodism for Christ and his work, if Methodists would tithe, makes one's heart glow with the wonder of it, and then makes one's heart burn with the shame of it, to think how far short of it we fall. I believe in the tithe, have practiced it for many years, have induced many people in my pastorates to try it, and so far as I

have known, always with blessing and joy to them."—Bishop Laurens J. Birney.

To the question, What would such systematic giving mean for Christian Men? Dr. Harris Franklin Rall answers: (1) It would mean moral victory. We have slurred over the passages in which Jesus has pointed out the peril of money. He made it one of the two great dangers of the Christian life—the love of the world and the fear of the world. There are multitudes of Christian men whom God has prospered who are actually giving a less percentage of their income today than ten or twenty years ago. It hurts them to give even what they do. Their danger is as real as that of the drunkard or gambler, and more subtle. A fixed proportion set definitely aside means moral victory.

(2) It would mean freedom and joy in giving. The Lord loveth a cheerful giver, but there are many people to whom giving is more like pulling a tooth. Benjamin Adams, of sainted name, wrote on "The Fun of Giving." Set a proportion apart once for all. You will find so much freedom and joy in the spending of it that you will want to increase the amount.

(3) It would mean a richer spiritual life. There is only one method of spiritual growth. That is fellowship with God. And here is a fellowship in the things that are most like God and that he cares most about—giving and loving and serving. . . . Shall not the revival for which we pray come this way; not in big tabernacles and crowds and statistics, but in the larger life of this Spirit of Christ, filling his church and his people?"—Church School Journal.

<p>W. I. DUKER President Goshen, Indiana</p> <p>E. L. MILLER, Vice-President Maurertown, Virginia</p>	<p><b>NATIONAL SUNDAY SCHOOL MAGAZINE SECTION</b></p> <p>M. A. STUCKEY, Editor Ashland, Ohio</p>	<p>O. G. STARN, General Secretary Gratis, Ohio</p> <p>M. P. PUTERBAUGH, Treasurer, Ashland, Ohio</p>
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## Endeavoring for Jesus

Tune: I Walk with the King

(The following song was sung at the Christian Endeavor banquet served at the Warsaw Brethren church during General Conference).

For Christian Endeavor I'll now take my stand,

A friend that has meant more than riches to me.

It links me with millions in every far land,  
All praying and working more faithful to be.

Chorus:

My heart I will give to Endeavor,  
The work of my hands to C. E.  
I'll turn to the right,  
And strive with a might  
Endeavoring, Jesus, for thee.

The friends of Endeavor are loyal and true,  
Their visions of service unbiased remain.  
There's room in its work-shop for me and for you.

'Twill help to protect us from sin's ugly stain.

Endeavor is made of both young folks and old.

Its joys and its blessings they equally share

And after this life, when the story's all told

I'm sure that in heaven, C. E. will be there.

## JUNIOR COMMITTEE PLANS

### ENTERTAIN THE PASTOR

#### For Social Committees

Out in California the officers of the Orange County union some time ago entertained the pastors of the county at a special dinner. Here is something that Junior societies may do, the social committee, of course, taking the lead. They do not need to invite outside pastors, but they may invite their own pastor and his wife. If they wish to make a specially good impression, they may invite the superintendent of the Sunday school as well. In the social, besides games, the Juniors may present some of their Bible drills, to show the pastor what they can do in that direction.

## SILENCE IS GOLDEN

### For Prayer Meeting Committees

The idea of a "Silence-is-golden" meeting is to prevent whispering and talking without permission during a meeting. Place the chairs the width of a chair apart. In the open spaces and slightly behind place other chairs, so that the chairs will have a sort of checkerboard appearance. At the beginning of the meeting the members of the prayer meeting committee will give to

each Junior a small badge, on which is written "Silence is golden." These badges are pinned on. On the blackboard write: "You have your badge. You must not talk during the meeting except on the topic. If you do, you must put your badge in the offering-plate at the end of the meeting." The superintendent will read this, and put the Juniors on their honor not to whisper in the meeting. This plan has been successfully tried, and works.

#### AMERICA'S SONGS

##### For Music Committees

A departure from the ordinary study of

hymns would be a study of the stories connected with some of America's songs. A booklet issued by the National Bureau for the Advancement of Music, 45 West 45th Street, New York City, gives the stories of twenty favorite American songs, including "America," "My Old Kentucky Home," "Old Folks at Home," "Dixie," "Old Black Joe," and so on. The story of these songs might be told in the Christian Endeavor meeting, and then a rousing song social might be given afterwards, at which the stories would be retold and some of the songs sung.—R. P. Anderson in Junior C. E. World.

Send Foreign Mission Funds to  
**LOUIS S. BAUMAN**  
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 1925 East 5th St.  
 Long Beach, California

Send Home Missionary Funds to  
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 Home Missionary Secretary  
 1101 American Savings Bldg.  
 Dayton, Ohio

## MISSIONS

### Argentina, South America

Since our meeting for Bible study with the pastors in July the work has been going forward in all parts in spite of the usual difficulties in the winter. While the cold causes a falling off in attendance sometimes yet there are conversions in the winter as well as in the summer. It is not the best time for revival efforts as it is at home, because neither public halls or private houses are warmed and the poor people are not warmly dressed, but it is a good time for teaching in the homes, and the really bad days are not so many. Our winters are usually dry and sunny.

Brother Iztueta writes from Laboulaye that two more have been converted there and the hall is too small for the crowds. However work has begun on the new building on our lot there, and in a few weeks more we hope to have our own quarters both for the pastor and the meetings.

In Rio Cuarto we have had a visit from Mr. Arthur Neve, agent for the British and Foreign Bible Society. He was formerly agent in Palestine and gave us a lecture, illustrated with slides, showing the places of interest in the holy land. There was a large crowd and great interest. This week seven more publicly accepted Christ and others are near.

The schools have been closed for a month on account of sickness. There is an epidemic of grippé with complications that are rather serious. There are from fifteen to twenty funerals a day here in Rio Cuarto and few families have not one or more members sick. In our own family only Brother Romanenghi has been ill, and he is better.

Brother Yett hopes to go out with Brother Federico Sotola Jr., next week on another trip with the old Bible coach, while waiting for the money to arrive for the new one. In his absence we will take care of Tancacha along with Almafuerte from Rio Cuarto.

I am taking advantage of the winter season to do a lot of writing that must be done, so as to be ready for evangelistic meetings in the spring. I am now working on a history of our mission work in Argentina.

By the time this reaches the Evangelist, or before, the General Conference will be in session. We pray that it may be crowned with blessing and that the apostasy which is killing the spiritual life of so many churches may not find an entrance into our denomination. In this country as every-

where else the attitude of doubt toward God or his Word destroys the fruitfulness of the workers. Prophets who have no message from God had better plow corn.

There is much poverty and misery in the winter time and the pastoral work of our churches is correspondingly heavy. Pray for the pastors here that we may all be filled with the Spirit and be fruitful in our service.

C. F. YODER.

### The China Famine Situation

Announcement by the China International Famine Relief Commission of Peking that there are 40,000,000 persons reduced to the verge of starvation by wide-spread famine, has been rapidly followed by cables telling of the death from typhus in a single famine-stricken province of 13 American and foreign missionaries, who were engaged in relief work, according to a statement issued at the National Headquarters of China Famine Relief, U. S. A., 205 East 42nd Street, New York City.

James A. Thomas, for 26 years a resident of China, where he served as vice-president of the Chinese-American Bank of Commerce, yesterday stated, in connection with the late news from the famine areas, that while in certain regions recent rains are reported to have been of some help, the total of persons given as "on the verge of starvation" is actually greater than at any time during the present famine.

"The fact that self-sacrificing Americans are actually giving their lives in an attempt to provide relief for these people will, I believe, bring this terrible mass suffering more closely to us than anything else could possibly do," Mr. Thomas stated.

"We may discuss, in an abstract way, methods of relief," he continued, "but now, surely, we can all realize that while we debate ways and means not only are thousands of the starving succumbing, but also our countrymen in China are losing their lives.

"Just a few days ago I learned that in one section, where it had been hoped that something of the crop had been saved by late rains, a break in the dykes of the Yellow River resulted in the flooding of nearly 500 square miles of farm lands, completely destroying what was left of the maturing crops.

"Within the last month we have had reported a Moslem outbreak in one of the

famine provinces, Kansu, which took 20,000 Chinese lives.

"If there had also been American victims of this human aggression our immediate interest would have been challenged and official as well as individual action to remedy the situation taken.

"When Nature itself becomes responsible for the loss of human life among our fellow beings, even though our compatriots lose their lives in an effort to relieve the sufferings of those so afflicted, we do not have our attention so strikingly called to the situation.

"Even in the case of the Moslem outbreak in Kansu, so inaccessible is that region, from the point of view of communication, that weeks elapse before we are aware of what has occurred. Then too, the native of Kansu has few if any friends at court to plead for him in the hour of affliction. We do not number among our acquaintance, as individuals, nor among our constituencies, if we are officials, those who either by blood or religion are directly connected with the victims.

"Certainly there is no place in the world today where death is imminent to so many people, nor where the afflicted are less to be held responsible for the conditions they face than in China.

"The American China Famine Relief organization is striving to raise \$4,000,000 to save the lives of an equal number of the starving in regions which, our American Minister has agreed, are readily accessible. Personally I am convinced that there is no more deserving goal toward which the efforts of humanitarian America could be directed."

#### PHILIPPINE PROBLEMS

Sixty delegates from every section of the Philippines last March discussed at a round table conference led by Dr. John R. Mott the problems common to all. The dominating note was to plan a concerted attack upon such questions as: Reaching an increasing number of the best young people for Christian leadership; meeting an enlarging evangelistic opportunity in the Islands; securing an ideal relation between the younger churches in the Philippines and the older churches in America; augmenting our financial resources to meet our enlarging opportunities; and further promoting the fullest cooperation and unity in the Philippines.

The Conference expressed the desire to correct the impression that the evangelistic opportunity in the Philippines is passing, and declared that Christian forces were never so numerous and favorable, this being especially true of the educated classes and student youth.

The Philippine churches were called to an increased study and practice of Christian Stewardship. Though a hearty response ought to augment materially the financial resources of the Islands, our staggering opportunities will be far from met. The appeal was therefore sounded to the Church in America to expand generously its subscriptions. It was heartening to note the reiterated desire expressed by Filipino leaders for a systematic reduction of mission aid to established churches, thus to release mission funds for the great advance which must be made.—Philippine Presbyterian.

Governments may protect people in their rights of freedom and property, but only the law of God can make good citizens and a prosperous nation.



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### TRAVEL FLASHES New Troy, Michigan

My recent work was that I was beginning a series of meetings at New Troy, Michigan, where I had spent a summer several years ago, and had organized a new church at Glendora. It was then my hope that a small circuit would be thus formed and a preacher for the two places be comfortably supported. But the new one was not to survive, though the mother church is still vigorous and active, and has perhaps the best outlook for her future she has ever had; for they have the largest Sunday school in their history, and a live organization it is. Cross-sections of language, religions, and denominations and non-denominational liberty, together with far too great a number of men altogether unchurched makes the field hard to unify for anything. It is a case of the faithfulness of the faithful which must finally triumph. It is a time for our people to do their utmost and nothing could happen that would mean so much as just aggressive, steadfast, unmovable practicing of the Christ Spirit.

The fort is being held just now by people whose days of service will not last so many years more and then, unless the new ones carry on, another church in Michigan will be gone. But the rest of the story is that our meeting brought in some new people who are ambitious to do things and to be busy for the Lord. With proper leadership and guidance, we hope that new workers will be developed and new organizations will be formed and more baptized. There were fifteen confessions and fourteen were buried in baptism in the Galien river which flows beside the town. Several were heads of families and others old and big enough to take prominent parts in the work of the church. They promised to pray and read their Bibles which if they do, they will not fail or fall. My heart is open to these people and I hope to help them again if the opportunity offers.

### National Conference

Quitting this meeting Sunday evening, we were in Winona by Monday evening ready for the conference. It was a good conference. One of the best from the standpoint of regularity of the delegates at the sessions (after we had sung them into them). The program was of a high order and well arranged. The speakers gripped their audiences with the seriousness of their messages and no ripple or serious disharmony appeared. New plans were laid which we hope will work out to the salvaging of many of our smaller churches. Two of us hope to be busy in the field of evangelism this year and it is to be hoped that no church too small or too weak shall be left crying for an aggressive campaign of uplift and evangelism.

### Evangelism

My time has been engaged by the Evangelistic and Bible Study League and I hope to be kept busy from October first to the end of the year advancing the cause of the Lord and our people. Ask for time of myself with address at Ashland, Ohio, or H. V. Wall, Long Beach, California, or A. V.

Kimmell, 6000 Compton Avenue, Los Angeles, California. We desire that my itinerary shall be completed as soon as possible to avoid the expense of "long jumps" in travel. I'll be happier, too, to know my schedule as soon as possible. We expect several Mission Boards to claim a portion of my time in their conferences this fall.

CHARLES A. BAME.

### TENTH ANNUAL REPORT OF THE EVANGELISTIC AND BIBLE STUDY LEAGUE

The evangelistic work of the League the past year has been done by Dr. J. C. Beal, giving only part time to the work. Meetings were held by him at the following places:

Canton, Ohio; Udell, Iowa; Hamlin, Kansas; Milledgeville, Illinois; New Lebanon, Ohio, also Fremont, Ohio.

The League also gave financial aid to the evangelistic meetings held by B. F. Owen at Columbus, Ohio. From each of these places we received one or more letters of commendation and appreciation of the work being done by the League. At one place we found the pastor discouraged and ready to quit. After the meetings closed he wrote us that the Bible was a new book to him, and he was now preaching the Word with a power unknown to him before.

Each year's service as Secretary of the League convinces us more and more that the outstanding need of our membership is systematic Bible teaching and expository preaching to familiarize our people with the Word, so that each individual member will become an active personal worker. If this is done our membership will increase rapidly. We have no desire to be the largest denomination in the world, but we can be one of the best.

Our desire is to have an evangelist in the field for full time the coming year. The evangelist should be a good Bible teacher and capable of leading his classes in Bible study in such a way that the work will be properly organized and carried on after the evangelist leaves.

The preamble setting forth the purpose and plan of the Evangelistic and Bible Study League as adopted ten years ago reads as follows:

"Realizing the apostasy now threatening Christendom, in this age of Bible criticism, when thousands of church members are being swept into the fads and frauds of religious movements; with a dearth of spirituality in the churches and a growing indifference to the claims of the Gospel; we as members of the EVANGELISTIC AND BIBLE STUDY LEAGUE feel bound, with our claims of a whole Bible and a whole Gospel, to put forth a special effort in leading men back to the WORD OF GOD and anchoring their faith to the ROCK, CHRIST JESUS, and thus reaching forth to save lost men."

As a result of the recent election the following men were elected as officers of the League:

President ..... A. V. Kimmell  
First Vice-President ..... J. A. Miller

Second Vice-President ..... Martin Shively  
Third Vice-President ..... George Rench  
Treasurer ..... N. H. Nielsen  
Secretary ..... Henry V. Wall  
Directors for three years: W. S. Bell, W. A. Gearhart, Ed Miller, A. L. Lynn, W. C. Benschoff.

The following men are directors of the League as a result of a former election: L. S. Bauman, Geo. C. Carpenter, R. Paul Miller, Chas. A. Bame, W. E. Ronk, A. J. McClain, Chas. H. Ashman, J. C. Beal, Geo. T. Ronk, A. E. Whitted.

We thank you for your support and earnestly request your prayers to continue with us in this great work.

### THE EVANGELISTIC AND BIBLE STUDY LEAGUE,

Per Henry V. Wall, Secretary.  
Suite 708 Pacific S. W. Bldg.,  
Long Beach, California.

### TREASURER'S ANNUAL REPORT OF THE EVANGELISTIC AND BIBLE STUDY LEAGUE, CLOSING JULY 31ST, 1929

Balance August 1, 1928 .....	\$ 271.72
Receipts for the year .....	734.29
Disbursements:	
J. C. Beal (Evangelist) .....	\$ 700.00
Fremont, Ohio (assisted) .....	25.00
Columbus, Ohio (assisted) .....	25.00
Literature .....	24.27
Stamps .....	10.50
Balance August 1, 1929 .....	221.24

Total ..... \$1,006.01  
N. H. NIELSEN, Treasurer.

### FRANKLIN, WEST VIRGINIA

Dear Readers of the Evangelist:

As no one has given a report from the Hammers church I will attempt to give my first letter. We are still having Sunday school regularly and Brother Garber of the Church of the Brethren, preaches twice each month since Brother Hall died. He had served us two years after dear Brother S. P. Fogle had been so faithful in coming over 12 years as our pastor at a sacrifice of time and money. He had never disappointed us one time in all the twelve years, making some trips in the dead of winter. His faithfulness kept us very much encouraged, adding all those to the church who accepted Christ during his pastorate. He arranged in times past to have Brother Gribble of Africa, Brother R. S. Garber of Washington, D. C., Brother Herman Braatz with him. Brother J. M. Bowman is very dear to us also as he baptized my brother and me. All have helped to keep the fire of God's love burning in our souls. When Brother Fogle's health failed him we had Brother J. I. Hall till he was called home, and just this July we wrote Brother Fogle and he came, regardless of his condition and preached four sermons that were enjoyed by all and a full audience was out on the third Sunday to hear Brother Fogle. Two dear souls, Fanny Kate Hammer, only 10 years old, and Linnie Ann Hartman, 12 years old, were baptized at that Sunday. Praise the Lord that this much was accomplished during the meeting.

My dear sister, Mrs. Maggie Kingel of Bradley, Wisconsin, was visiting us at the time and had the pleasure of attending the meetings with us. She had with her their little boy Leroy who later was taken seriously ill. We thought he could not live, but we feel sure that it was our prayers that helped to bring him out of danger. I

report this as a testimony to the value of prayer. Oh! if people would only pray in earnest, it is wonderful what can be accomplished by prayer.

My sister's husband came to accompany his wife and child home. It will be remembered that Brother Fogle held a meeting at Bradley, Wisconsin, two years ago and my sister's husband was converted at that meeting. God bless the men who are willing to preach the Gospel even in the out-of-the-way places and gather those who are scattered into the fold.

Brethren, pray for us that we may keep the work of our Lord and Savior Jesus Christ alive here. LIZZIE HAROLD.

### FIRST BRETHREN CHURCH OF PHILADELPHIA

On Sunday, July 28th, we said "Farewell" to our pastor, Brother R. Paul Miller, who had served us for six years. We want to give "honor to whom honor is due" by reiterating some of the outstanding things accomplished during his ministry.

Finding that we had no adequate constitution and by-laws he immediately set about having one drawn up and adopted by the congregation, filling a long-felt need.

Then he suggested wiping out a \$10,000.00 mortgage, which hung over us heavily, and showed us how by systematic arrangement, we could do it in one year. Of course we said "it couldn't be done." But, under his aggressive leadership, and large faith "we did it."

We then repaired the church throughout, putting it in a splendid condition at a cost of about \$7,000.00, which is all paid for, some time ago.

Five of our African missionaries, Mr. and Mrs. Foster, Mr. and Mrs. Kennedy and Miss Elizabeth Tyson, sailed, during Brother Miller's pastorate, and, by the way we hear from National Conference, that our Sister Edna Patterson, is to leave us for Africa in October, making eight from Philadelphia, for Africa, and the end is not yet, for we have a number of life-work recruits now in preparation, who were led to this dedication of themselves through Brother Miller's influence.

We also sent out one of our "boys" into the active ministry, Brother Samuel Adams now pastor at Kittanning, Pennsylvania.

Another innovation which our pastor introduced, was the "Daily Vacation Bible School which has been successfully conducted part of each summer, since he came among us. He, himself superintended this work, compiling all the catechism used, planning all the work for, and with the teachers. He, with our splendid teachers, gave all this extra time and labor through the hot days of July, without any remuneration.

Brother Miller was not only pastor of the church, but also a much loved teacher at the Philadelphia School of the Bible. And many are the splendid young people he won for the Brethren faith, through his work there. In fact, it is stated that the class, which will graduate next June is one-third Brethren. All of these were won and baptized by our Brother Miller.

It was remarkable how many souls were saved in the last few months of his work here. About twenty-five of our Sunday school children accepted the Lord Jesus at a morning service held especially for them, many of whom have been baptized and received into the church.

And a number of adults too who were

long considering and hesitating came during the last few months, up to his very last day we had confessions and baptisms.

So, surely God has set his seal of approval on his faithful preaching of the Word, and our loss will be others' gain.

We know that God has so signally used him before in evangelistic work so we're trying to be unselfish, and think of the many he may be able to save and help, instead of the few.

We had a crowded house to bid him "God-speed" on his last Sunday our choir sang his favorite pieces, and he gave us a splendid parting message from 1 Timothy 6:11 and 12 verses. And may the Philadelphia church be true to his admonition, to "Fight the good fight of faith," "Follow Jesus," "Hold fast," "until he comes."

In the meantime may God wondrously bless and use our Brother Miller wherever he goes and send to us another pastor, who like the one who has left us, preaches fearlessly always "The Bible, the Whole Bible, and nothing but the Bible."

MRS. H. RAUDENBUSH,  
Church Correspondent.

### SIX YEARS IN PHILADELPHIA

Six years ago when I was invited to leave my evangelistic work and become the pastor of the First Brethren church of Philadelphia, I took up the work with a keen anticipation of a happy experience. It has proved to be all and more than I had anticipated it to be. They have been years of hard work for both pastor and people but through it all a note of joy has been ever present. As I leave this people and this happy work it is only because I feel that the Lord is calling me to the evangelistic field once more. I have felt this call for years and the delay in responding to it has largely been because the ties in Philadelphia have been so hard to break. I trust that they have not really been broken but that they shall live on eternally.

During these six years much has been accomplished by the church in clearing off all indebtedness, completely renovating the building, and perfecting a fine working organization in both church and Sunday school. The missionary spirit which was already there has grown so finely that the offerings for Foreign Missions are second in the brotherhood and eight of their own members are on the Foreign Field in Africa. I believe this church has the largest number of its own actual membership on the mission field of any church in our brotherhood. This church meets all her obligations for benevolences without so much as an appeal, and the White Gift and Foreign Missions appeals are the only direct requests for special offerings made during the year. Not a cent is raised except by free will giving prompted by the love of these people for their Lord.

The church has gradually pressed on into a place of real prominence in the field of Bible Teaching in the east. Each year greater and larger Bible conferences are being held, led by the best Bible teachers in America. This feature of progress has not only enlarged her constituency but also has led nearly a score of her young people to prepare themselves for definite Christian work. Inside of three or four years most of these young people will be somewhere in Christian work either on the foreign field or at home. During this time two young men have been ordained to the ministry and are now most successful pastors.

What the church has and is accomplishing for her Lord is in the face of tremendous obstacles. The community in which the church itself stands is almost entirely antagonistic to the work. Jews, colored people, and Roman Catholics, make up most of the community which twenty years ago was a fine field for our work. These people can be reached with the gospel but not with the type of work we are now doing to care for God's saints. Each of the different classes of people about the church demand a different type of work, to be reached for the gospel. Practically eighty-five percent of the church attendants come long distances to the services, averaging at least five miles across the city. This has necessitated a movement to build a new church building in another section more conducive to our work and then to carry on such gospel work in this community as will reach the type of people there. A fund has already been started and an extension committee has begun the work of seeking a new location for a new work.

The new pastor who takes up this work will find a united people, a spiritual people, and a people who love lost souls and are ready to sacrifice and work for him who loved them and gave himself for them. I cherish for him the same joys I have had here, only in greater measure, and I believe that he will, under God, lead this people into a great period of expansion and testimony.

Personally, I feel like a father who has left his family for a long period of years. I seem to feel it more as the reality is impressed upon me that I am no longer their pastor. Their parting words and gifts make every recurring thought most tender. I covet for every pastor in our brotherhood an experience such as has been this gift of God to me.

R. PAUL MILLER.

### PROGRAM OF THE ANNUAL CONFERENCE OF THE ILLI-KOTA DISTRICT TO BE HELD AT LANARK, ILLINOIS, OCTOBER 1, 2, 3, 1929

#### OCTOBER 1

- |           |  |
|-----------|--|
|           | <b>Tuesday Evening</b>   |
| 7:15-7:30 | Song Service and Devotions led by E. Forrest Byers.              |
| 7:30-8:00 | Address of Welcome. C. C. Grisso, Pastor of Entertaining church. |
| 8:00      | Responses by delegates from the various churches.                |
|           | Sermon. Miles Taber, Pastor, Leon, Iowa.                         |

#### OCTOBER 2

- |             |   |
|-------------|---|
|             | <b>Wednesday Morning</b>  |
| 8:00-9:00   | Group Meetings — Woman's Missionary Society, Sisterhood of Mary and Martha, Ministerium.  |
| 9:00-10:00  | Song and Devotions. Business Session—Election of Members of Ministerial Examining Board, Executive Committee-man, College Trustee, Any other Elections, Reports of Committees, Report of District Statistician, Other Business. |
| 10:00-11:00 | Moderator's Address. Geo. E. Cone.  |
| 11:00-12:00 | Sermon. A. L. Moyer, Pastor Garwin church.  |
|             | <b>Wednesday Afternoon</b>  |
| 1:30-1:40   | Song and Devotions led by W. E. Kemp.   |

1:40-2:30 Foreign Missions Session.  
Speaker, Chauncey M. Sheldon.  
2:30-4:00 Woman's Missionary Society—  
Open Session.

#### Wednesday Evening

7:15-7:30 Song and Devotions led by  
Thomas F. Howell.  
7:45-8:15 Christian Endeavor Session led  
by A. D. Cashman.

8:15 Our College and Publishing  
Company. Dr. W. S. Bell.

#### OCTOBER 3

#### Thursday Morning

8:00-9:00 Group Meetings — Woman's  
Missionary Society, Sisterhood  
of Mary and Martha, Minis-  
terium.

9:00-10:00 Song and Devotions. All Un-  
finished Business.

10:00-11:00 Benevolence Session. Dr. W.  
S. Bell.

11:00-12:00 Sermon. A. R. Staley.

#### Thursday Afternoon

1:30-2:30 Sunday School Session with  
Mrs. F. A. Wisner and S. M.  
Whetstone in charge of the  
session, both of Waterloo,  
Iowa.

2:30-4:00 Presentation of Plans for the  
Year, briefly, by 1. President  
Woman's Missionary Society.  
2. President District Mission  
Board. 3. Sunday School  
Supervisor. 4. Christian En-  
deavor Supervisor. 5. Sister-  
hood President. 6. Presi-  
dent of Board of College Trustees.  
7. Any other Organization  
wishing to present plans.

#### Thursday Evening

7:15-7:30 Song and Devotions, led by J.  
F. Garber.

7:30 Sermon. S. M. Whetstone.  
Closing Benediction by Mod-  
erator-Elect.

### BUILDING FOR A DAY

Building a house to last for but one day may almost be said to be true of much of the construction work that is done in the Congo, says Rev. W. N. Ware, of Wembo Nyama, Congo Belge. Often the white ants devour the temporary mud and grass houses so quickly that they almost seem to vanish overnight.

For some time past Mr. Ware has been in charge of the industrial work at Wembo Nyama, the largest Methodist mission station in the Congo, and has spent much time seeking ways and means to combat the ravages of the white ants. He believes that brick and galvanized iron roofing are the only building materials that can be used successfully in the Congo.

Building even a temporary house of mud and grass is a slow business in Africa, says Mr. Ware. It takes as a rule from six months to a year to build a house with two large rooms and two small ones, a verandah around it, and a kitchen outside. This will keep the entire work line of from 80 to 100 men busy, with the exception of necessary time given to caravan work and to repairing the damage done by the white ants on other buildings.

"Hundreds of poles must be brought in to build one small house," says Mr. Ware. "The natives must walk from six to eight miles to find the upright poles for the side supports and the verandah. These must be about six inches in diameter and about twenty feet long. It takes from two to eight men working all day long to bring

in one of these upright poles on their shoulders. The poles used for rafters are smaller and are found nearer the mission. Boys and young men in the Bible and day schools work during the afternoons collecting and bringing in these poles. Grass for the roof is also collected by the schoolboys. It takes thirty young men working in the afternoons after school for two weeks to bring in enough grass to cover an ordinary house.

"The first step in the building proper is to set the uprights in holes about a foot and a half apart. Then reeds are tied on to make lattice work to hold the mud. These reeds are tied with a vine called by the natives 'nkodi.' There are no nails in the

underneath high enough to reach the floor and eat the planks. When we notice that the floor seems to be solid in spots and sounds dead instead of hollow, we know that the ants have reached the wood. Probably the next day there will be great holes in these places. Ants even manage to come up through the brick floors laid in cement and eat the sills and other wooden parts of a brick house. They will eat their way into trunks and packing boxes and devour the contents unless the trunks are elevated several feet from the floor. Often when a house is finished after months and months of labor it is destroyed almost in the twinkling of an eye by a bolt of lightning or eaten practically overnight by the white ants.—Christian Advocate.

### A Dangerous Book

*When Jesus stood in the Temple,  
And questioned the Rabbis there  
Religion and education,  
Were each in the house of prayer.  
And the Church of Christ, the Mother,  
Of learning, science and art,  
Was counted a friend and patron,  
And never from them apart.*

*Now, the Bible is dangerous,  
And should be banished from school:  
Impractical, too, is Jesus,  
Teaching the Golden Rule.  
Love and forgiveness, are ancient,  
And a little bit too slow,  
For an age of autos, and airships,  
And the static radio*

*So all the children are thronging,  
The Religious Week Day School,  
Where safely taught is the Bible,  
And menacing Golden Rule,  
And once again in God's Temple,  
The children hear and see,  
The words and face of the Master  
As of old in Galilee.*

*The moral here is apparent,  
Which lifts one out of the lurch:  
Poison isn't poison when  
You swallow it in a church.  
But swallow it in the schoolroom,  
And the dose will vegetate,  
A chemistry of explosion;  
The union of Church and State.*

—Charles A. Finch in  
The Kansas Messenger.

Congo. Such nails as the natives have seen they call the 'foreigner's nkodi.'

"After the lattice work for the walls is made, the next step is to put on the roof or the rains will wash the mud from the walls as rapidly as it is applied. The dirt for the walls is brought to the station in baskets by the natives, made into a soft mud, and daubed by hand on the walls. After drying for two weeks the walls are smoothed by an application of very thin mud and finished with a coat of white dirt similar to our lime. This then gives the appearance of a plastered wall. A blue clay is also used, and often the walls are white within and blue without or vice versa.

"Floors are made of brick, wood or dirt. Many residences still have floors of red clay packed down hard and covered with reed mats. Native houses all have dirt, floors and the mats are used by them for beds instead of floor coverings. Wooden floors must be raised many feet off the ground or the ants will build ant hills

### AN INTELLECTUAL SNOB

Real intelligence is rarely on a high horse. Some of the most intelligent men the world has ever known have been the most humble. For most intelligent people will tell you that the more they learn, the less certain they are of their own thoughts and ideas. It has always been so.

Intelligence is tolerant, is understanding, is simple. It cannot be otherwise.

When we hear men, therefore, speaking of intellectual snobs, we wonder what they are talking about. Perhaps they have reference to that half-baked variety who worship at the shrine of Mencken, the Boy Blusterer from Baltimore. Or they may mean a certain type of citizen that subscribes to one "highbrow" magazine in order to air the editor's opinions each week. Or they may be talking about the correspondence school type who "strut their stuff" without interference from friend or foe. Surely such people as these should not be honored by referring to them as intellectuals—even if the "snob" is added.

But the real intellectuals, have you ever heard them called snobs? On the contrary, have you not always heard how simple they were, how easily accessible, how humane in all their dealings with their fellow men? It's invariably the rule. We doubt quite seriously if there is a real intellectual in the world today who is actually conscious of it. So the "intellectual snob" must be a myth.—The High Road.

A friend is something we must win for ourselves. No one can give us a friend unless something within ourselves attracts the relationship.

### HORRORS OF FASCIST PUNISHMENT

(Continued from page 2)

only offense is that he is a Freemason and a democrat. . . .

"The Fascist government frequently asserts that the political deportees are all extremists, communists and anarchists. This is not true. There are many deportees in the islands who are ordinary middle-class people whose only sin is that they want to see liberal institutions and civil freedom in their country."

If men will endure such horrible treatment in the name of a cause that offers political freedom and refuse to bow the knee to a political tyrant at the risk of their life, what ought Christians not be willing to endure for the sake of the freedom that we have in Christ Jesus and in the name of him whose banner we have pledged to carry to the ends of the earth!



## OUR LITTLE READERS

### THE MIRROR

By Stephen Southwold

King Bardolph was probably the handsomest monarch who had ever ruled over the fine and prosperous country of Carsovia. He was tall and dark and broad and upright. His black hair was thick and curly, his eyes blue, his teeth white, his complexion ruddy, and his strong legs were as straight as fir-trees.

In his throne-room, facing the throne, was a very bright, clear mirror; and although he was by no means vain, King Bardolph would often stand in front of his mirror, and regard with much satisfaction his very comely reflection.

But as the years rolled on the king grew lazy. He gave up his hunting and his riding, he walked no more, he breakfasted in bed and then turned over and took a nap until noon. When he did go out, he lolled in his fine carriage and yawned.

After leading this indolent life for some time, King Bardolph came one morning and stood before his splendid mirror. As he gazed at his reflection he started back with horror. What could be wrong with the mirror? Looking back at him from its smooth, polished surface was a fat, blotchy, red-faced man, with puffy eyes, a mottled nose and a rounded stomach.

"Bless my buttons!" gasped Bardolph, "what a horrid-looking fellow! The mirror must be bewitched, for I'm sure that can't be me. I may be a trifle plump, but that creature is hideously fat and certainly eats too much. Now I don't eat too much. Let me see, what did I have for breakfast? Dear, dear, dear, what was it now? Er—six eggs, seven sausages, half a chicken, four rolls some butter and some honey. Now that's not too much for a King. No, it certainly can't be me. Some wizard has bewitched the thing." And pulling a little doubtfully at his lips, he rang a bell.

When a footman entered, King Bardolph said, "Take this mirror up to the store-room, bring another and put in its place."

Upon the morrow King Bardolph hurried over his breakfast, and then walked up to the new mirror as quickly as his breathlessness would allow. As he saw the same horrid-looking fellow gazing back at him, he raised his clenched fists above his head and bellowed madly.

At that moment Diplo, his wisest and most trusted counsellor, entered the throne-room.

The King beckoned him, and when he was come to the mirror, King Bardolph said, pointing at the image in the glass, "Tippo, is that me?"

"Is that I, your Majesty means," ventured Diplo.

The King stared at him in angry puzzlement for a moment, and then he smiled and said, "Yes, of course, my wise Diplo, but kings make their own grammar. What I wish to know is, am I like that?"

Diplo smiled. "Certainly not, Your Majesty," he replied.

"Then what is the matter with the thing?" asked the angry monarch.

"The glass is faulty," replied Diplo, "Come with me, Your Majesty," he continued; and taking the King by the arm, he led him to a little window in the topmost turret of the palace.

Diplo pointed out over the blue distant hills, "Over there, O King," he said, "the Sorcerer Mohrab, in the long ago, hid the Mirror of Truth. The man who wishes to see himself as he really is must seek this magic mirror himself, and, having found it, may look within and learn the truth."

"I will set off in my carriage tomorrow, after breakfast," said Bardolph.

"That would be useless," replied Diplo; "he who seeks the Mirror of Truth must seek it afoot. Moreover," went on Diplo, "it is only to be found one hour after dawn. Thereafter for the remainder of the day and night it is invisible."

The King sighed deeply. "Ah, well," he said presently, "What must be, must be: tomorrow I will arise betimes and seek this magic glass."

And so, upon the morrow, King Bardolph arose from his silken bed before the dawn, and upon unaccustomed feet searched the hills. But he sought in vain, and returned wearily homeward.

Diplo met him and said, "Do not lose heart, O King; you shall find, if you will seek; try again."

And so upon the morrow, and for many mornings, for weeks and indeed for months, King Bardolph sought and sought upon the distant hills, in the fresh cool dawns for the magic mirror.

At the end of six months he was once again fine, slim, handsome, straight and ruddy. Diplo came to him and said, "Your Majesty, I dreamed a dream last night, and in it I thought that the Sorcerer Mohrab came to me and told me where the Mirror of Truth lies hidden. Tomorrow I will come with you and show you the place."

And so upon the morrow the two set off together. Diplo found it difficult to keep pace with the King's swift strides, but at last they reached the hills, just as the red face of the sun climbed over the misty peaks. The King stood staring at the beauty of the dawn. He seemed to have forgotten his errand, forgotten Diplo, forgotten everything.

A cry from the ground startled him to awareness. He looked down, and there at his feet crouched Diplo, pulling from under the bushes a fine shining mirror.

Diplo sprang to his feet, and crying triumphantly, "The Mirror of Truth," held it in front of the King.

The King stared into its smooth, polished surface. He saw within it the loveliness of the eastern sky, and the splendor of the new-come sun. But he saw also a fine, handsome face, with ruddy complexion and crisp curly black hair.

"At last!" he cried, "the Mirror of Truth: I knew I was like that." Then taking the mirror from Diplo, he turned it around and looked at its back. In the middle of the ebony was a long jagged scratch.

King Bardolph looked wonderingly, at the scratch for a long time, and then he said slowly, "Why, Diplo, my old mirror had a scratch on its back like that."

Diplo laughed softly. "No doubt, Your Majesty," he said; and then, after a little pause he went on, "for this is your old mirror."

"Then how in the world did it get here?" "I got it from the store-room before we started," replied Diplo, "and carried it here under my cloak."

"You sly dog!" cried Bardolph, not knowing whether to be angry or to laugh, "then there is no such thing as a Mirror of Truth?"

"On the contrary, Your Majesty," replied Diplo with a wise smile, "all mirrors are Mirrors of Truth; and all mirrors now will show you the same reflection as the one you are holding."

"Diplo," said the King, as they made their way back to the palace, "you deserve a reward for your cleverness: what shall it be?"

"A walk with Your Majesty," replied Diplo, "to the hills each dawn, as long as we both shall live."

"Granted!" cried King Bardolph with a great laugh.

The King kept his word, and in some of the very old history books, you may find them spoken of as Bordolph the Merry Monarch and Diplo the Chuckling Counsellor.—The Children's Play-Hour Book, Longmans.

## ANNOUNCEMENTS

### MID-WEST DISTRICT CONFERENCE

The Mid-West District Conference will be held at Mulvane, Kansas, October 8, 9, 10.

C. A. LANDIS,  
Entertaining Pastor.  
W. H. SCHAFFER,  
Hamlin, Kansas, Secretary.

### FOUND AT WINONA

Ladies coat and scarf. Owners write description to Rev. E. M. Riddle, 1120 E. Market Street, Warsaw, Indiana, and articles will be mailed. E. M. RIDDLE.

### FOR DELEGATES OF THE PENNSYLVANIA DISTRICT

Conditions have arisen at the Third church of Johnstown, which make it difficult on account of equipment and lack of room to entertain the District Conference. They have been relieved of the responsibility at their request.

The conference will be entertained by the Meyersdale congregation, October 7-10.

WILLIS E. RONK,  
Secretary Executive Committee.

### AN APPRECIATION

On behalf of the Brethren of the Washington church, I wish to express through the medium of the Evangelist, our heartfelt appreciation for the generous and sympathetic attitude which was shown toward the Washington building program at the General Conference. We trust and believe that whatever the brotherhood feels inclined to do in the way of helping in the establishment of a strong church in the Capital City will be for the glory of God and the strengthening of our beloved denomination. We solicit the prayers of the brotherhood in behalf of this undertaking.

HOMER A. KENT, Pastor.

### A NEW BULLETIN IDEA FOR PASTORS

The Layman Company is now putting out its Tithing Pamphlets in four-page Bulletin form, printed on two inside pages only, other two pages blank, for local material. The cost will give a saving of at least \$5 per week to any pastor who uses four-page bulletins in his Sunday services. A good opportunity for five or ten weeks of tithe education without expense or special distribution. Twenty subjects to choose from. Send for free samples and price list.

Please give your denomination, also mention the Brethren Evangelist.

THE LAYMAN COMPANY,  
730 Rush Street, Chicago.



Volume LI  
Number 36

September 21  
1929

# THE BRETHREN EVANGELIST

## Amos--Prophet of a New Day

By W. D. Furry, President of Shorter College.



**A**MOS arrested the attention of his countrymen of the middle of the eighth century before Christ by challenging the bases of the comfortable and almost universal optimism which then prevailed. It was a time of peace and prosperity. Under the leadership of Jereboam II, the territorial possessions of Israel had been greatly increased and wealth had grown with the conquest. Amos succeeded in getting himself branded as a pessimist by his vigorous insistence that the civilization of Israel was more pagan than religious. A second but greater Elijah, Amos suddenly appeared from among the herdsmen of Tekoa, a stern figure in shepherd's garb, challenging the gay crowds at the royal sanctuary of Bethel. The people were not irreligious but worshipped God with a varied and sumptuous ceremonial. Magnifying the doctrine of national election they wholly forgot the doctrine of service. The nation regarded its prosperity as proof of the pleasure and sanction of God and pledge of its continuance. Conceiving the relation between the nation and God as natural rather than moral, spiritual considerations played little part in their thought and conduct. While punctilious and scrupulous in all ceremonial observances the nation failed to realize that every religious truth has a moral bearing and places the individual or nation who receives it under a moral obligation.

Amos applied his prophetic gifts to a pitiless criticism of the popular and sacerdotal religions of his day and thus becomes the pioneer of the first great moral advance. In frequent addresses Amos presents in varied ways his new and epoch-making doctrine that God's choice of Israel was ground for greater condemnation and that his blessing was conditional upon the righteousness of the people.

Precisely here Amos comes close to the vital interests of our twentieth century and we do well to study him anew. The Bible is still our best seller and multitudes own some sort of allegiance to the God of Amos and of Christ. The Church was never better institutionalized nor enjoyed greater popularity. But today as in the day of Amos too many are following "afar off" and shrink back from the audacious certitude of the ancient prophet's belief that God's unvarying test of a nation is the justice of its political and economic life in all its relationships.—The Christian Index.

## Questions Answers

Conducted by  
J. Allen Miller

Readers are invited to send in suitable questions, which will receive consideration as space permits.

47. Why is Sunday often called the Lord's Day? And how does it differ from the Jewish Sabbath?

This question really merits a lengthy discussion to do full justice to all the facts involved in it. But there are some very clear and definite facts to be noted and for the sake of impressing them upon the reader's mind let us enumerate them.

(1) The Lord's Day is not the Jewish Sabbath. It is not even scriptural nor historical to call the Lord's Day a Sabbath. The Sabbath is an Old Testament institution. As such it differs from the Lord's Day of the Christian Church in its meaning, its manner of observance, and its institution.

(2) The Jewish Sabbath is the seventh day of the Week. The Lord's Day is the first day of the week. The Jewish Sabbath was one of the essential parts of the Law, an essential and integral institution of the Law. As such the authority of the Law of the Sabbath ceased as certainly and as completely as any other part of the Law or any of its institutions when the New Covenant was sealed in the Death of Christ.

(3) It was very early in the second century that the first day of the week was distinctly recognized as the sacred day of the Christians under the name of the "Lord's Day." Such tradition certainly must hark back to Apostolic practice and teaching. And how it came to be so regarded becomes quite clear as we study the New Testament records. The Acts reveals the fact that at the first, Jewish Christians met on the old Mosaic Sabbath as well as on the First Day of the week. The First Day of the week was honored as the day upon which the Lord arose from the dead. One can not escape the conviction that emphasis was laid upon this fact. Note the following references: Mk. 16:2; Lk. 24:1; John 20:1; Mt. 28:1; Mk. 16:9-20; John 20:19; 20:26. Gradually the observance shifted from the Sabbath to the First Day for worship. This was always in honor of our Lord's Resurrection.

In connection with these references we may cite those other statements in which it is clearly indicated that Christians met for worship on the First Day of the week. So St. Paul in 1 Cor. 16:2. Then a little later we have the incident referred to in Acts 20:7. There would be no point to the mention of either of these texts of the First Day of the week if the use and propriety of the day as a day of worship was not in vogue.

(4) As for the use of the name "the Lord's Day" we may call the reader's attention to Rev. 1:10. This is the only mention of the term in the New Testament. It has been held by a few that the term here refers to the "Day of the Lord" of the Old Testament eschatological prophecies. This can not be the true meaning. The Old Testament Day of the Lord is a day of judgment. Besides this, there is no reference in early Christian Literature that identifies

the term "the Lord's Day" with this Old Testament "Day of the Lord."

On the contrary we have an altogether different connotation of Greek words when reference is made to either of these terms. (I will paraphrase the original for both terms so that even an English reader can note the difference. He Kuriakē Hemera meaning the Lord's Day as used in Rev. 1:10 and everywhere when the first day of the week is meant; He Hemera (tou) kuriou when reference is made in the Septuagint or in the Fathers to the "Day of the Lord.")

I will close this brief discussion with an early, perhaps the earliest, reference to the Lord's Day as the first day of the week or the Christian's sacred day of worship. "But every Lord's Day do ye gather yourselves together, and break bread, and give thanksgiving after having confessed your transgressions, that your sacrifice may be pure." Didache 14:1. The date of this writing certainly can not be later than 120 A. D. Thus from the first the Christians observed the first day of the week.

### A CHOICE BETWEEN CIVILIZATIONS

By Ernest H. Cherrington, L.L.D., Litt. D.,  
General Secretary of the World League  
Against Alcoholism

The ultimate type of civilization developed in this country will be determined by the final attitude taken by the American people upon the prohibition question. Ultimately the issue is, not merely how much alcohol may be permitted in legal beverages, but whether the nation will continue to develop our high pressure industrial civilization or, abandoning this, revert to some modification of one of the various "cultures" prevalent in Europe.

No one disputes that the civilization of wine using countries is historic, beautiful and of a very high order. Equally indisputable is the fact that it is essentially different from the civilization we have been evolving in this land. Ivy covered ruins, traditions that reach back through centuries and give color and life to the customs and habits of today, a classicism which expresses itself not alone in literature and art but through more or less well defined social distinctions which sometimes approach the caste system, leisure, patina: all these have their charm. They are a part of the heritage of an aristocracy which still gives color even to such democracy as prevails in the old world. In that civilization wine has played its part.

Compared to the ancient civilizations in the wine countries of the world, American life may seem crude to some. Mass production is one of the keystones of the life. Standardization is a shibboleth. We have set our tempo not to the measured pace of an historic past—although we have through inheritance an equal claim upon those legacies of history bequeathed by the past generations of Europe—but to the present and the future. In that quickened pace of swiftly moving men and machinery, there is no place for the retarding enemy of speed, beverage alcohol. When expert students of our industrial life such as Herbert Hoover, Henry Ford, Roger Babson, Irving Fisher, Thomas N. Carver, Paul H. Nystrom, Herman Feldman, B. C. Forbes—to name only a handful out of a host—find that our production ratio, our standards of living, our high wages, our general distribution of wealth and prosperity or our homes and automobile

ownership have a direct relation to our policy of national prohibition, it is quite evident that the type of civilization now developing in America can be maintained only by the continuance of that policy. There may be more romance, more ivy, more ruins, more long established social order, more charm in the wine civilizations of the old world than in what some love to call our raw, crude industrialism. It is noteworthy, however, that Congress has been compelled to build a wall of immigration laws against an exodus from the wine lands to dry America. Thatched roofs and immemorial castles alike may be lacking in America, but equally lacking are the poverty, the hopelessness, the discomforts and the fixed social condition which is the lot of so many in other lands. While no wine shop portals swing open here to the seeker of surcease of sorrow in the flowing bowl, wide doors of opportunity open in their stead. None here are taught to be "content with that station in life to which it doth please the Lord to call them." Nor need any drug themselves with nepenthe or mandragora into forgetfulness of their hard lot.

The old challenge "Under which King, Bezonian?" cannot be ignored. America may make herself a pale copy of Europe on a magnified scale with the wine and the beer which hitherto have been one of the significant factors in the character of civilization Europe has developed. We may turn from our high pressure industrial methods to the slower speed by which European workers earn from one-fourth to one-tenth the amount an American worker receives for a day's work. Instead of our present ratio of one automobile for every five people, we might reduce this number to the ratio of one to each 64 people which prevails throughout the world outside of the United States. Instead of democracy we might devise a stately although parasitic aristocracy. We might turn savings accounts into debts and exchange the widely diffused comfort and ease of the average American worker for the less enviable condition of his European fellow. We might substitute for the gateways of opportunity the swinging doors of the debit, the tavern, the inn and the wine shop. It could be done. More, it would be done if the alcoholists for the vintner and the brewer should have their way. But in the way of realization of their aims there stands the cold common sense of the American citizen who prefers crude American prosperity with prohibition to the alternative presented by the wine lands of the world.

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## More General Conference Comments

The most that the average attendant at General Conference carried away, we dare say, was an impression. He will remember very little of what was said, unless he took notes, and the average person did not do that. But he did carry away a certain impression, or feeling, or attitude of mind, and if the conference was a success for him, he went away with a feeling of satisfaction and encouragement in the work of the church, with a sense of having been inspired by and confirmed in the belief of the truth of the Gospel, and with a consciousness of the importance and responsibility of giving self and substance in larger measure to the service of Christ. He doubtless went away feeling spiritually strengthened and refreshed by the messages delivered, though he may not be able to quote one entire sentence that was spoken. And that is more important—to be thus impressed—than to remember all the rhetoric that was there poured forth. And he will have been reassured by having met so many others who are active and confident and loyal. That personal fellowship with those of kindred mind is always an outstanding benefit of such gatherings, and the fraternal spirit and hopeful attitude manifest on every hand at this conference was such as to buoy up the jaded, discouraged soul of some local church leader. Every such delegate, however much or little he may have been able to report of what was said and done at conference, ought now to be able to carry back some of that fine sense of belonging together, of fellow-feeling, of mutual understanding and ought to do what he can to rekindle, if it has been smoldering, that kindly, helpful spirit in his own little group.

The attendance of Conference was a sort of a three-sided affair, from the standpoint of personnel, instead of being "four-square" as would have been ideal. In other words, there were men and women and girls in goodly numbers, but few boys. That was a noticeable lack and not a few of the leaders felt the significance of the situation. It was not a characteristic peculiar to this conference, it was simply more noticeable and more pronounced due to the accumulating force of our neglect of the boys for a number of years. There has been no special inducement for boys to go to conference. They have been offered nothing that was of their own distinctive interest, as is offered to the girls through the Sisterhood of Mary and Martha, and to the women through the W. M. S., and now to the men, since they are getting the good sense to exclude the women, through their Laymen's organization. But there is encouragement in the fact that conference sensed this lack and appointed a committee (E. L. Miller, R. R. Haun, E. M. Riddle, Delbert Flora and Donald Bame) to work out a program and plan of organization that will not only offer the boys something of interest and helpfulness at General Conference, but that will carry the challenge of service and loyalty back to the neglected boys in the home church. Many will be looking forward expectantly to the work of this committee.

This conference gave occasion for an increased hopefulness in the church's future by the emphasis it placed on the building up of the home base. For several years there has been a growing awareness of the importance of launching out more aggressively in home missions until it has become a strong conviction on the part of some of our leaders, particularly those of the Home Board. This conviction was manifest in conference address, in expression from the floor of conference and in the advanced program of the Home Board, and proposes to achieve its ends in three avenues of special effort. One is that of conservation through a program that is to be worked out for the effective shepherding of isolated members and unchurched groups, from which we have suffered a great leakage in membership. Another is the stirring of the churches to the support of a more challenging home mission program, particularly through the efforts of a field secretary, who has been appointed in the person of R. Paul Miller. And another is

the increased emphasis that is to be placed on evangelism under the leadership of the Evangelistic and Bible Study League, the Home Board's field secretary and also, as was suggested by certain of the leaders, through the various district mission boards. Greater emphasis on evangelism is one of the most important duties to be pressed upon the churches at this time, and every possible means to get every unit into line and active should be made use of. We believe it would be helpful to have a goal set before the brotherhood to stimulate to more intensive effort and definite results within a given time. There is something about a limited time set for a specific task that puts the urge into people. We suggest a five thousand net gain in membership in the next five years.

Another thing that gave a feeling of optimism to many at conference and caused them to entertain a sense of pride in the church was a consideration of the growing size of our moneyed investments and gifts in behalf of the Kingdom. As the financial reports of the various interests were being read we did a little calculating and discovered that by means of all these various boards we are handling, annually a total of approximately \$315,000.00 of receipts, not including the financial receipts of the W. M. S., the report of which was not given at the General Conference financial report session, but which we understand is slightly over \$10,000.00 for the year. Nor did we include in our calculations the College Endowment receipts from Ashland city and county. This does not mean that we make outright gifts of that amount each year, for Publishing House earnings as well as college tuitions and Endowment earnings are included. But it indicates the size to which we, though still one of the least of denominations, have grown. And our actual gifts per year, for the general interests (not including district missions) as indicated by these latest reports, are in the neighborhood of five dollars per capita, that is, for every man, woman and child of our membership. These figures are not accurate, but are approximately correct and are a source of encouragement, especially in view of the fact that this last year has been a poor year for some of our general offerings.

This, of course, is not intended as food for our pride and self-exaltation, but merely to lift some of our discouraged brethren out of the slough of despond. We have done nothing whereof to boast, and we cannot boast save in the cross of Christ. We have not begun to do our best. We have not given our tithe, to say nothing of gifts of sacrifice and self-denial. When we have given our very utmost, and sacrificed to the very limit, we must still say we are unprofitable servants; we have done only that which was our duty to do. But if we have been discouraged and disposed to give up, let us take heart in the thought that God has so abundantly prospered us, and used us beyond our expectations. And what we have done is but a faint token of what he will yet enable us to do if we but trust and obey and give ourselves over wholly to his will.

## The Roadside Cross

Two men were riding through the country roads of Ohio when they came upon some little wooden crosses, possibly three or four feet high, planted near the roadside. One man, who had come from a distant state and was not familiar with these little white crosses, inquired of his friend what they meant. He was told that they were placed there as a warning against careless and reckless driving, that each cross marked the spot where a death by automobile accident had occurred and stood there as a mute appeal to caution against the kind of driving that might lead to other tragic deaths. The stranger to these parts protested that the cross was too sacred and significant a Christian symbol to be put to such a use. And his friend at first thought was inclined to agree that he was right, that such a strange use of the cross was almost sacrilege, that it

was bringing down a sublime, holy thing to a common, earthly use.

But after a little thought, the Ohio man said to his visitor that he was not so sure that such a use of the cross was wholly unjustified, or that it was so great a profaning of sacred things after all. Men are meeting with needless death all along these highways, and nothing speaks so readily and plainly as the cross to every man of whatever station in life, or race, or degree of understanding of the danger or death that lurks in the way. The cross speaks a language that all men can understand, and it warns against death that is unnecessary and avoidable, if men will only use care. And so if it can be the means of saving men from physical death, why should it not be used?

And besides, these crosses by the roadside will accomplish a far higher service than that for which they were planted. They will bring to the minds of men thoughts, possibly, seldom entertained or long since excluded, thoughts of a cruel and untimely death of long ago, a death that seemed untimely indeed, and yet one that occurred in the very fulness of time—the death of Jesus Christ upon the cross of Calvary. It is true that these little crosses have their peculiar and local meaning, and there is a marked contrast between these needless deaths by accident and the dying of him whose death was not accidental, but was fore-ordained from the foundation of the world, and was not purposeless but was for the salvation of men. And while these crosses may carry a local and temporary meaning, yet they cannot help reminding men of that infinitely greater event that is worldwide and timeless in its significance—the death of the Son of God. The cross, wherever it is planted and whatever its environment, cannot be entirely separated from that greatest tragedy of all history. Whatever other meaning men may seek to give it, it will continue to speak to the world first and invariably of heaven's Supreme Sacrifice. It is as impossible to disrobe it of that meaning as it is to detach the sun from its rays. Every sight of the cross will speak of the dying of the only begotten Son of God; it stands for a death that warns against death. And it behooves men that they, seeing it, will not close the doors of their minds against the thought of him whose death was not needless nor fruitless, but will themselves be warned against a death that is at once unnecessary and inexcusable, and unending in its consequences.

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## EDITORIAL REVIEW

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Laymen's Day is the second Sunday in October. This is the one day in the year when the laymen are supposed to have charge of at least one of the services and take an offering.

Brother B. F. Owen, who has accepted a call to the pastorate of the Nappanee, Indiana, church, writes that he and his family are nicely located in their new field and have been kindly received by the church. The opening services were well attended.

Our Indiana Brethren will convene in district conference at the North Manchester church, of which Prof. J. Raymond Schutz is pastor. This is a good place for "progressive" Dunker folks to go. The date is October 8 to 10. The program is to be found in this issue.

The program of the Pennsylvania district conference is to be found in this issue. The place and date are Myersdale, October 7 to 10. We are sure that Brother Willis E. Ronk and his good people will prove themselves good hosts and that they will be pleased with a large attendance.

Dr. A. D. Gnagey, pastor of the church at Altoona, Pennsylvania, writes that he is back on the job, since attending conference, well and happy, and adds: "Fall campaign has opened and I mean to push it with vigor through the year." It sounds like a young pastor talking. And why not? Youth is not a matter of years, merely, but of spirit and of purpose, and we might add, of personal care.

We are indebted to Brother J. L. Gingrich, secretary of General Conference, for the excellent report of the proceedings of the late conference. Those who were not privileged to attend, will enjoy acquainting themselves with the particulars, and those who were there may wish to refresh their memories some. Brother Floyd Sibert, the assistant secretary, supplied the minutes for the Sunday activities.

On their page the Christian Endeavorers will find a report by their general secretary, Miss Spice, of some of the things they did at Winona. We wish to call attention to the fact that they made provision for keeping this department fresh and interesting through the year and the burden of that responsibility will fall upon their newly elected editor of that department, Brother Thomas Hammers, a young theolog of Ashland College. We bespeak the hearty cooperation of all Endeavorers in his efforts.

We are in receipt of an announcement of the "Annual Homecoming and Anniversary Day" held in the Brethren church of Carleton, Nebraska, on September 8th. All-day services were conducted with a dinner in the church at the noon hour. Two features of interest characterized the afternoon service: a sermonette on "Old Hymns and their History" together with the singing of some of the old hymns, and special honors bestowed on one of their girls who had missed but one Sunday school service in eight years. Such faithfulness deserves being honored. Brother W. R. Deeter is the pastor of this church.

The National Board of Benevolences is calling for that offering that you failed to send in last February for the support of the superannuated ministers. It amounts to just forty cents per member. Now count your church members and then multiply that by forty and you will have the amount you were supposed to give. Because a goodly number did not give their share, the Benevolence Board is faced with a shortage of eight hundred and fifty dollars. General Conference authorized the Board to go before the churches with another appeal for the offering they failed to get early in the year. It is evident that they cannot pay allowances out of an empty treasury. But winter is coming on and those of our own number whose care rests in large measure upon the church must receive their allowances. The brotherhood cannot afford to do itself the dishonor of failing to meet this unavoidable obligation. Those congregations that have not done their duty, whatever may have been the reason for their failure last February, should come across now. The date suggested by the Board—September 22—will be found too early for many, doubtless, but it is perfectly proper to use the next Sunday, or any other during the fall, for that purpose. But take the first suitable date and get your duty done and the money into the hands of the Board for use.

Word from Brother E. L. Miller, secretary of the General Conference Executive Committee, informs us that our Conference has been granted its regular week at Winona Lake in 1930. He says, "I have the great pleasure to report to you that the Board of Directors of Winona Institutions agreed to set their programs back a week so we could plan to be at Winona again next year. I have signed the contract to the effect that we have the usual privileges and meet August 25th next." Brother Miller truly expresses what was the feeling of the late conference when he says it was very kind of the Goshen people to invite the 1930 Conference when it seemed that we had no suitable date at Winona, but after consulting the pastor and some of the church people, he feels sure that, all things considered, they are better pleased to have the conference go to Winona. It was gracious of the Goshen people to invite us and it was unselfish of them to refuse to press their claims after we had once voted to go there and had been offered our old date again at Winona. That reminds us, too, that we need to be appreciative of the consideration shown us by the Winona management. Brother Miller adds: "Several of our leaders have written me telling me how they enjoyed the conference this year. They enjoyed the program and also the fine spirit and sweet fellowship that was rampant during the whole of conference week. . . . Already the Executive Committee has gone a long way to give us a better program next year." The committee and its efficient secretary deserve our thanks and sincere resolve to support them next year.

### PRAYER REQUESTS FOR THIS WEEK—

Pray that all churches that have not responded may now take the necessary offering in response to the new appeal of the Benevolence Board.

Our missionaries in Africa are continuing their request for prayer. They say your prayers are being answered for the clearing up of the war situation, and they wish the continuance of your prayer support.

Pray for the district conferences soon to be held.

## Things By the Way. XXI

By A. D. Gnagey

### Our Best for God

With the wonderful story of God's marvelous deliverance of the children of Israel in his mind the great law-giver of Israel had no hesitation in demanding the people to bring the very best they had when they made an offering to God. How could any one, rather, how dare any one, bring an animal that was blind, or broken, or lame, or diseased, and expect God to be pleased with it while the best of the flock was kept back from him and for the one purpose that he might use the best for himself? Would that be putting God first? "When you make an offering," said the law of Moses, "there shall be no blemish in it." The best we have is not too good to give to our Lord. For our sakes he gave up to death the best and finest in heaven,—“what hast thou given to him?” God wants our trust, our love, our obedience, he expects the kind word, the pure thought, and the loving deed, and more than that, he asks of us a life given over to him for the service he can prepare us to render. The best thing you have is your life, and your life, every day of it, is the offering he is asking you to give to him.

### The Life of the Early Church People

In a few poignant and succinct statements, a half dozen verses, Acts 2:42-47, we are given a picture of the life of the disciples during the early days of the church in Jerusalem. They remained in that city and at first were not disturbed by the Jewish leaders, being looked upon as faithful Jews who differed from the others only in their belief that Jesus was the promised Messiah. Three things characterized the life of these early pupils of the Spirit, all three of which the church of today will do well to imitate. (1) They were constantly taught about Christ,—there was more **teaching** than **preaching**. For centuries the church had overlooked the teaching program of Jesus. We have now discovered that the great commission as recorded by Matthew says nothing about preaching, while the word **TEACH** appears twice. The church must be a **teaching** church if it would be apostolic. The early church was more than a Sunday school, it was a day-school as well. Peter and John and the other apostles who had known Jesus were the first teachers; the people who joined their circle were the pupils. Thus early in its life the church was regarded, as it should be now, a training school for service, not as a community of full-fledged saints. Christians are saints in the making. (2) They regularly attended public worship and observed the Lords' supper. The temple was their church edifice for the time being. They had daily prayer meetings, and at home observed the breaking of bread, which seems to imply that they daily gathered by families or in larger groups to commemorate the Lord's Supper. In this united service they found mutual strength and inspiration. One helped the other. Such services are just as necessary for the growth of the Christian life now as then. To be apostolic we must go to church, or at least assemble somewhere for public worship. (3) The spirit of fellowship was very prominent. Read the story, especially verses 44 and 45. They shared their possessions with those who were in need. "The distinction between mine and thine was lost in an overflowing love." That line was obliterated. There was no middle class, no lower element, and no higher. This rare generosity and their spirit of mutual helpfulness impressed their neighbors as decidedly unusual, and it was unusual, so that day by day many were won to their belief and way of living. For, note, to them the religion of Jesus was a way of **living**, a different way. It

meant new life to them, the abundant life. About fundamentalism and liberalism and modernism the people of the early church knew nothing. They **did** know Jesus, and to know him and the God who sent him—this was life eternal for them, and it is for us today. They were not asked whether they believe this or that. When one confessed Jesus as his Savior, the one who was crucified and rose again the third day, that was sufficient. It is different now. There are certain beliefs which one is expected to hold or be marked as unorthodox, beliefs with which the early church was not burdened and concerning which Jesus never said a word. Our only hope for unity of thought and practice is to rally around Jesus as the center and life, the all of our religion, to take him seriously, think as he thought, speak as he spoke, pray as he prayed, work as he worked, live as he lived—beyond that no mere human authority may go.

### The General Conference

As at present organized, it is essential that this body, representing all the churches of the brotherhood, should meet annually. This it has done since the year 1892 when it met for the first time at Winona Lake then known as Eagle's Lake, owned and controlled by the Byer Brothers, one of whom still lives. Since 1892 the General Conference of the Brethren churches has met annually at this place, with these exceptions, three times at Ashland, once at Johnstown, and once at Dayton. Prior to 1892 the Conference met at Ashland in 1882, at Dayton in 1883 and again at Ashland in 1887. Then no conference was held until 1892 when we began our annual pilgrimage to Winona Lake. The last conference, therefore, was the forty-sixth gathering, but the forty-third annual. In those early days we counted among the leaders such men as H. R. Holsinger, J. H. Worst, Stephen H. Bashor, of evangelist fame, W. L. Spanogle, J. H. Swihart, P. J. Brown, J. M. Tombaugh, Hildebrand of Waterloo, Iowa, with J. L. Gillin and J. Allen Miller just coming into prominence. Then as now, the Brethren claimed substantial reasons for our existence as a separate body of people. It was ever made clear that we stood for something distinctive, something worth while, it was a four-square stand on the Gospel. The side issues, the trappings, the extra baggage we have taken on since did not trouble us in those days. It is no longer baptism by trine immersion, the three-fold observance of Holy Communion that distinguishes us from other communions. One hears very little about these outstanding doctrines which were characteristic of the early church and which made the Brethren church different from other bodies. Evidently we have lost something, erst-whiles which some of us regret. And those of us who took our stand for a gospel-alone church in a day when it meant social ostracism, the loss of friends, the breaking away from home ties, fathers, mothers, brothers and sisters, friendships, which caused deep and painful wounds, to those of us who passed through that early stage of reconstruction, it all seems like a dream, yea, more than that, well-nigh tragic, pathetically tragic, as the memories of those former days loom up. Our eyes and ears are open and sensitive to the teaching which characterizes these annual gatherings, and unconsciously we ask ourselves, Was it worth-while? If the beliefs to which one must now subscribe his name to enter the Brethren ministry had been paramount in those early days, the reader may be assured that a goodly number, some who have fallen asleep and others who still linger, would have counted the cost of that early struggle.

## Why I Appreciated General Conference

By N. V. Leatherman

I particularly appreciated our General Conference this year because of the definite interest manifested, looking towards church extension and conservation of our membership. At another conference some talking and suggesting along this line was the rule. This conference stepped forward.

A field man for the National Home Mission Board is to be highly appreciated by all who are interested in the forward movement of the church. The backing of this move on the part of the church further demonstrates an interest and willingness on the part of the church in cooperating with our Boards in matters that really mean business. If we are loose in our government, methods, aims and actions, it is not the mind and intent of our people that we be so. We need leadership. We need aims set. We need to be challenged. Then we will respond. Ashland College Endowment Campaign demonstrates this. Our Foreign Mission Program demonstrates this. Now we are looking to the National Home Board to lead, aim and challenge us with a program equal to either our College Endowment or Foreign Mission Program.

One other outstanding thing besides many others we appreciated was the action taken to appoint a commission or committee to survey our isolated membership. Just what benefits will be derived from this survey remains to be seen, and depends very largely upon the committee appointed, which we would in no way question, as well as it depends upon the faithfulness in cooperation on the part of pastors and church leaders. At any rate, we believe the idea and intent of the action is a very commendable one. And one which should merit our heartiest support with enthusiasm. These two actions thrilled the writer as no other actions in the conference, and we appreciated it all.

South Bend, Indiana.

## An Appreciation of the late Brethren Conference

By M. E. Horner

Having been asked to contribute a few lines to the Evangelist in appreciation of the late conference, I can truly say so far as I was able to judge that it was one of our best, during our history. I think I had the pleasure of attending our first conference held at Winona Lake, Indiana, and have only missed a few since that time. Sometimes enthusiasm in discussion ran high but was interesting to the eager listener. The late conference seemed to possess the true spirit of peace and good will through the entire program. The conference made no mistake in choosing Brother Alva J. McClain as its moderator; he served in a fine Christian spirit to the closing session. The addresses, papers and lectures were all uplifting, at least all we heard bore that tone. Brother Rensch's paper to the ministers was truly great. Read it when it appears in the Evangelist. Then, too, Dr. Jacobs on Laymen of Bible Times, Dr. Shively on Laymen of the Present, and a sister gave a very interesting paper on Laywomen of Bible Times. These all were given at the Layman's sessions.

Dr. Arthur I. Brown's lectures each day added much to the interest of the conference. I think we are safe in saying that, judging from the attendance at the lecture sessions. His last lecture on the Present World Signs of the Near Return of our Lord, closing with a touching

story of the conversion of one who was deep in sin, brought tears to many. Brethren, we should have a word of good cheer for the servants of the most High who are out in the interest of the Kingdom, even if they are not of us. Read Mark 9:38. Our conference, as well as others, are an inspiration to one. During the early part of August we enjoyed a day at Lake Harbor, Michigan, at the "Defenders of Faith conference." Enjoyed very much Howard Snyder, the bird man, also a great sermon by Dr. Winrod, and a typical Jewish passover illustrated in full, by a Jewish Rabbi.

May God bless the future conferences, both state and national to much good.

Goshen, Indiana.

## The Bible Lectures of the Conference

By William A. Steffler

The forty-first annual conference of the Brethren church has passed and now is history. It will long live in the memory of those who were privileged to attend. While we would not acclaim it the best conference we have had, we believe that it is equal to them all. That fine spirit which is truly BRETHREN was manifested through the entire week; everyone had a kind word and a congenial smile for the other fellow.

While the messages and devotions were all predominated by the Spirit of God and were enjoyed by the delegates present, the feature of the entire conference was the Bible lectures by Dr. Arthur I. Brown.

Perhaps Dr. Brown is not very well known by the people of the Brethren church, but he proved himself a real child of God, one who truly loves the Lord, one who is willing to sacrifice time, money and self to proclaim the wonderful truths that the Lord has laid on his heart.

It was this writer's privilege to have a personal interview with Dr. Brown and his whole conversation was one of giving praise and glory to the Lord who saved him when he was but a lad of twelve (12) years of age.

Dr. Brown was born in the state of Michigan. As a young man he was educated in the United States, but he took his college work and graduated from the Toronto University of Canada. He took postgraduate work in both England and Scotland.

While yet a young man he wandered from the teachings of the Word of God and he became an Evolutionist and a Modernist. God opened his eyes to the real truth while he was yet being taught by that great evolutionist, Sir Arthur Keith.

About four years ago he felt the call to leave a very successful surgery practice and go forth preaching the truths of the Scripture that God had revealed to him. During these four years he has spoken in many colleges and at large conventions, being used of the Lord to lead many out of darkness and doubt into which they had entered by accepting MAN'S theory instead of GOD'S.

We were extremely fortunate in having this man with us during our conference. The subjects on which he spoke during the convention were: "The Wonder Book of the Ages," "Genesis and Modern Science," "The Absurdities and Collapse of Evolution," "Christianity at the Crossroads," "Jonah and the Whale: Noah's Ark and the Flood," "Signs of the Times." These lectures were received by a large audience.

Near the close of the conference, delegates tired as they were from attending many sessions were eager to hear Dr. Brown give a special lecture on, "THE WONDERS OF THE HUMAN BODY." This was given in the



afternoon of a very warm day but the auditorium was well filled.

Being a surgeon Dr. Brown was able to give a very interesting study on this body of ours and he would always add, "Back of this marvelous body we must recognize the designer."

Dr. Brown received many fine words of commendation for his lectures but he always gave the praise and glory to his Lord, where it belonged.

Hundreds were inspired at our conference by these Bible lectures and we trust that such rare treats in the future will be enjoyed by even more of the Brethren people.

May God bless and continue to use in his service, Dr. Brown.

May we, who heard the messages have our faith strengthened so that God will be able to use us more and more.

3335 North A Street, Philadelphia, Pennsylvania.

## The Eternal Purpose of Grace

By Frank Gehman

*(Written copy of sermon delivered on the evening of July 31 at the Asbury M. E. Church of Uniontown, Pa., in one of a series of union services.)*

Text: "That in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus."—Eph. 2:7.

The kindness of one person toward another never fails to warm our hearts. An unusually fine expression of kindness draws forth our instant approbation. The kindnesses that man may show to man, however fine and noble, fall notably short of God's grace which is his unchangeable and loving kindness to man. This grace of God is eternal. It abides forever, and its effects abide forever. It is purposeful. Its purpose is as eternal as the grace itself. Paul makes known that purpose to the Ephesians as being such "that in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus."

Man figures PROMINENTLY in the manifestation of the grace of God. He gives the very occasion for its manifestation. We are not concerned here with the question of whether or not more of God's creatures than man are involved in his grace. We are speaking of that particular grace which God has shown to his special creation, man. Man has called forth this particular grace from God. Paul is thankful "for the grace of God which was given" the Corinthians "in Christ Jesus" (1 Cor. 1:4). This grace which came to them, and which comes to all children of God, would not be in the world had it not been necessary for Jesus Christ to come into the world to save man. Had not man sinned the coming of Jesus Christ to save him had not been necessary. Thus man's sin has afforded the occasion for the manifestation of God's grace. It called forth an evident expression of God's love in the grace wherewith he supplied us in the salvation of Jesus Christ.

That man benefits from the exercise of God's grace is well known to every regenerated person. That benefit means all the difference between life and death, between salvation and condemnation. "By grace have ye been saved through faith; and that not of yourselves, it is the gift of God" (Eph. 2:8). It is impossible to conceive a larger, more valuable benefit than this. In countless ways the teeming millions of our own fair country benefit from our national institutions and laws, yet that benefit is only

temporal. The benefit which repentant men receive from the grace of God ministered to us through his Son is eternal. So that man figures strongly in this expression of grace by virtue of the benefits derived from it.

Man also has a large place in it because he shares in the glory accruing from this manifestation of grace. His glory is not the same as that of the Father, neither is it identical with that of the Son, yet he participates in glory. Despite the mutual sharing of glory each has his own special investment, the Father, the Son, and redeemed man. The grace of God provides our atonement. The Father's glory comes from the act of supplying the grace. The Son's, which raises him above all things in heaven and earth, from his having effected the atonement. Man's comes from receiving it. The Son counselled with the Father, "The glory which thou hast given me I have given unto them; that they may be one, even as we are one" (John 17:22). This is the glory of present union with Christ, and unity in Christ. It is not the future glory of the heavenly state in which the saints seem to more fully share the glory of Christ. It is "the glory, therefore, of the indwelling Spirit of Christ; the glory of an accepted state, of a holy character, of every grace" (J. F. B.). Thus man figures in the great evidence of God's grace toward us through having occasioned it, through benefiting directly by it and from having a share of glory in its expression.

While man is important in the matter it is even more strongly obvious that Jesus Christ himself is ESSENTIAL to the successful accomplishment of grace. He has given us the actual manifestation of that grace. Except for his faithfulness we had not known the grace of God. God chose before the foundation of the world that the Son should be the vehicle of grace. In the Son was invested all the powers, all the fulness of the Godhead (Col. 1:19; 2:9), that he might be lacking in nothing in making known every grace of God. Although the law came through Moses, "grace and truth came through Jesus Christ" (John 1:17). The one representing another must always be equal to his task. In choosing one through whom to manifest his grace to the world God chose a faithful witness, and "hath at the end of these days spoken unto us in his Son" (Heb. 1:2).

Again, Jesus Christ is essential to the successful accomplishment of the divine purpose of grace in that he has made it possible for us to be recipients of that grace. What is the use of sending an envoy to a country or to countries, with a proffered solution to an international problem when all know that the solution can not be put into practice? God's grace would mean nothing to men were it totally out of our reach. Thousands of willing hands would have aided those unfortunate crews of airships disastrously drowned at sea in attempted trans-Atlantic flights had the crews only been accessible. Jesus Christ has made possible the working of divine grace in our hearts. He has made us recipients of it upon our choice of it. "But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ" (Eph. 2:13). "For through him we both (Jew and Gentile) have our access in one Spirit unto the Father" (Eph. 2:18).

The purpose of grace stands, eternally, in him. "That . . . he might show the exceeding riches of his grace . . . in Christ Jesus." As he has been responsible for making plain the workings of grace so does the eternal purpose of grace stand in him. The very kindness of the Father toward us is in the Son. He has opened the great storehouse of God's kindnesses to our needs. What we lack has been made up in Christ Jesus. If either the vehicle or the recipient of grace were to cease to be such the exercise of grace would cease despite any character of the

giver. However, the purpose of grace is that "he might show in the ages to come the exceeding riches" of it. Our eternal existence depends upon the eternity of Jesus Christ for our life is in him, but as he is "the same yesterday and today, yea and forever" (Heb. 13:8) the great purpose of grace is realized in its eternal application.

This great purpose is that "through the ages to come" God's "kindness toward us in Christ Jesus" may be seen by all. God MUST ASSUME this glory upon himself. Nor can we accuse him of being selfish in taking it to himself. His love has prompted his grace toward us. Love cannot be selfish, and, particularly so, perfect love emanating from the Perfect Person. There is a lot of false modesty in the world. It may, occasionally, become as bothersome as conceit. If you have earned praise don't feign undue modesty in receiving it. If you haven't deserved praise don't conceitedly think it should be yours anyhow. God faces no need of petty discriminations such as man does. What is God's is his. What isn't simply isn't. He extended grace to man; the glory for doing so is his. Nothing of selfishness enters either into the act or the purpose of the act so he cannot be selfish in receiving the glory.

Certainly it is impossible for man to have the glory. He has neither saved himself nor exercised the grace. He has all the time been only receiving. In fact, his honor comes in receiving that which God has provided. He is the party of the third part in the contract, and the only importance and value he has is that which the first two parties (the Father and the Son) have attached to him. He has all the time been taking in and not giving out. He has been the recipient and not the provider of grace. Manifestly the purpose of grace is not to show forth eternally any splendid qualities of man.

It simply follows that the weight of glory must rest with God. It is impossible for God to alter his own character. He must always be consistent with himself. Consistency, to say nothing of justice and equity, demands that he who provides the grace shall be the One to be eternally glorified thereby. There is no question from where the grace is forthcoming. That grace itself is to be eternal in its manifestations premises that the honor shall also be eternal. Man cannot alter the character of, though he might take away from the property of God. Nor can man change his own character sufficiently to rise from death to life. Such being true so far as man is anywhere concerned grace's purpose must be realized in the eternal glory and honor of God.

That great purpose, Paul informs us, is "that through the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus." It is to be to the ETERNAL GLORY of God. It is the showing of "the exceeding riches of his grace in kindness toward us." It is the revealing of the graciousness of his character. The glory of God is nothing more nor less than the clear revealing of his true self. Nothing more is necessary than that God's true character be openly manifested. Some of God's creatures have an extremely poor conception of who God is and what he is like. When we receive his grace we are helping make him more clearly evident to the blind ones of his creation. This purpose of grace gives us an exalted picture of himself. How purposeful then is this grace of God which teaches us more of the marvel of his Perfect Being! It is an eternal picture, and, therefore, an eternal glory.

God is the Perfect, Supreme Being of the universe. His very perfection and supremacy are shown in this eternal purpose of his. There is greater glory in mercy than in strict judgment. Or, as James puts it, "Mercy glorieth against judgment" (Jas. 2:13b). The small-souled man

prefers to strike his enemy the death-blow when the enemy is helpless. The noble man gives his enemy an equal chance. The father down a man goes the tighter Satan binds him—the weaker he is the more Satan imposes his own will upon him. The farther down a man is the greater distance does God's grace bring him to that level whereon the children of God dwell—the weaker a man is the more strength God supplies. "And he hath said unto me, My grace is sufficient for thee: for my power is made perfect in weakness" (2 Cor. 12:9). The purpose of God in his graciousness toward us only demonstrates the great height above man at which he dwells.

Man's full realization of life and eternity rest upon his willingness to accord to God his rightful place in the universe. In fact, this is essential to salvation itself. It implies the recognition of God's saving power and grace through the blood of the Lord Jesus Christ. It requires a recognition of man's need of what God has provided. It implies our receiving it in the manner in which he has given it for our redemption. God is showing the exceeding riches of his grace in Christ Jesus toward us. Unless we receive it to ourselves we have failed our part in the eternal purpose of it. His glory is manifested in the showing of this grace; we are invested in glory in the receiving of it. The eternal purpose stands in both, and Jesus Christ is the One who has made possible both the Father's manifestation and our acceptance of it.

18 Bryan Street, Uniontown, Pennsylvania.

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## SIGNIFICANT NEWS AND VIEWS

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### SOME DENOUNCE BUT MORE WELCOME CHRISTIANITY

A prominent Christian Chinese from Taining, Shaowu, China, received an official appointment in Kienning. Followed, as is the custom, a series of feasts to which prominent gentry were invited. This Chinese is enthusiastic about his new faith and discusses it at all such gatherings. A representative of the Kuomintang was among the guests one night. Rising, after one of these discussions, this latter man astonished his host by a virulent attack on Christianity. "In the minds of many," he argued, "all missionaries are representatives of the Imperial West, and whether here as ministers, teachers or doctors, are spies in disguise." What was the attitude of the remaining guests at the banquet? One man out of ten assented. The rest kept a discreet silence. Only those who have lived in China and worked with the Chinese know what they think of the missionaries and their work. It is not well, say the missionaries, to listen too much to the voice of protest and consider too little the opinions of the respectable citizens who think before they speak.

But if anyone thinks that this is a new attitude on the part of the Chinese, or certain Chinese, toward Christian missions, they are very much mistaken, declares Rev. George W. Shepherd of Kienning. Over one hundred years ago, he points out, when Dr. Morrison, the first Protestant missionary, began his work in Canton, this same attitude prevailed. Down through the years the identical argument against Christian missionaries has been presented by the same type of agitators. Always the theme is the same; the missionaries are hypocrites, using philanthropy and religion as a screen behind which they may operate for the downfall of China. "Less than ten years ago," declares Mr. Shepherd, "it was impossible for missionaries to purchase one square foot of ground in this city, as the gentry and leading citizens were opposed to the coming of foreigners. Since then they have

been sending repeated requests to the American Board for the return of those Americans who have left during the recent disturbances."—The Congregationalist.

### DR. ZWEMER TO TEACH

Dr. J. Ross Stevenson, of Princeton Theological Seminary, has announced that Dr. Samuel M. Zwemer, of Cairo, Egypt, has accepted the Chair of History of Religion and Christian Missions at Princeton. Dr. Zwemer is well known to those interested at all in missions. He was ordained to the ministry in the Dutch Reformed church in 1890 and became a missionary to Arabia in 1891. He has traveled extensively in mission work and is perhaps the foremost authority on missions to Moslems. For a number of years Dr. Zwemer has edited *The Moslem World*, a magazine dealing with missions to Mohammedans. He has written many books on the same subject and is well known as a speaker of power and earnestness. He was in the thick of the Arab uprisings of 1892 and 1904. It was Dr. Zwemer who supplied the organizing power which brought into being the conference of Missions to Moslems. For many years now his home has been at Cairo. His coming to Princeton will strengthen the faculty of that Seminary along missionary lines.—Herald of Gospel Liberty.

### CITY AND RURAL BUDGETS

A recent survey made in the state of Virginia reveals the fact that the average city church budget is about ten times the average rural church budget, while the annual contribution per city church member is only twice as much as the contribution per rural church member. The difference in budget comes about through the fact that the average city church in Virginia has a membership of 477, while the average rural church has but a membership of 109. On the basis of average income, it is probably true that the rural church member is contributing far nearer to his limit than the city church member.—International Journal of Religious Education.

### SENATOR DILL SHOWS THE WET STATEMENT INCORRECT

Last week the Association Against the Prohibition Amendment made the assertion that the death rate from alcoholism has been mounting since the adoption of prohibition. Senator Dill of Washington has pointed out the misinformation contained in the statement.

"United States census reports tell a different story," he said. "The census bureau's analysis of its recent statistics says:

"The death rate from alcoholism reached 5.6 per 100,000 of population for the twenty years prior to prohibition. The highest it has been since prohibition is 3.9 per 100,000. It averaged 2.5 in the dry states and 4.5 in the wet states. In all but four cities the death rate from alcoholism is lower than in the saloon days."

"The Mutual Life Insurance Company report for 1926 said:

"This year every important cause of death showed a decrease from the year before."

Dr. George H. Gigelow, commissioner of public health in Massachusetts says:

"What is killing people now who die from alcoholism is what killed them back in the days of the high alcoholic death rates of 1916 and 1917 and before, namely, ethyl alcohol, grain alcohol, or good pure alcohol."

"Dr. Reid Hunt of Harvard Medical School says:

"It is well for everybody to remember that a person deeply intoxicated is near death, and that a dose of alcohol slightly greater than necessary to cause profound intoxication is a fatal dose."—The Christian-Evangelist.

## Our Worship Program

### Daily Readings and Comments

(Keep with your Bible)

#### MONDAY

John 2:1-12. **Whatsoever.** This has become something of a controversial passage in recent years. It is the writer's opinion that Jesus would not perform this same miracle again if he were living in the world of today, because of the different standards which have resulted from his own teachings; like divorce, many things have been permitted through the years, "because of the hardness of your hearts." To me, the passage shows, rather, the ability of Jesus to help in any time of need, his great power, and his matchless simplicity. O that all men might learn that when they do whatsoever he commands the common things of life are transmuted into beauty and nobleness!

#### TUESDAY

John 2:13-25. **Preparation for Worship.** There were many wrong practices going on in the temple in Jesus' day, causing him to call it a den of thieves. He referred not so much to the cheating of the merchants and money changers, as to the fact that people's minds were taken away from the thought of worship. They were thus robbed of the very thing for which the temple existed, and the effect was far-reaching. May this not be true of our Christian temples today, Our Father, either through their week-day activities, or through their worship services on the Lords' Day. And in the temples of our lives may no wrong or impure things rob us of our fellowship with thee, thus robbing our fellow men of the influence of a God-directed life as well.

#### WEDNESDAY

John 3:1-8. **Inexplicable.** Many sincere Christians are today spending much time trying to explain just how and why the things of the Spirit operate. Our Lord himself made no effort to do so: they are as inexplicable as the wind. We may study them experimentally, and learn many of the laws that govern them; we may feel the Spirits' movings within us, and see the effect of his movings all about us. But explain it?—Never! May we yield ourselves more fully to thy Holy Spirit!

#### THURSDAY

John 3:9-15. **He Knows.** Jesus alone can tell us of heavenly things; may our hearts ever be open to receive his message! He has been in heaven, with the Father, and he came down from heaven to show us the Father in his own person. He KNOWS whereof he speaks. He has showed us that the Way of the Cross is the only Way of Life. We do not profess to understand, but we believe, because we believe him. Let us praise him for the great love that caused him to be lifted up in our stead!

#### FRIDAY

John 3:16-21. **The Light.** The love of Jesus truly shines forth as a light, in a world where hatred and greed so largely rule. It is in the light of his love that our own lives shall some day be judged. All must, sooner or later, come to the light that their deeds may be made manifest. How all-important that our lives be cleansed now, so that we will not be ashamed in that day!

#### SATURDAY

John 3:22-30. **The Friend.** John was only a voice, bearing witness of another whom he loved and served. He sought no honor or glory for himself, but rejoiced because he could serve the bridegroom and be counted as his friend. With no thought of self-seeking, may each one delight just to honor him!

#### SUNDAY

John 3:31-36. **Above All.** We thank thee, our Father, that thou hast sent thy Son with a message of love and forgiveness. We know that all things have been given into his hand, and that he is above all—above all in love, in mercy and loving kindness, in holiness and righteousness. May all thy people and all thy ministers throughout all the earth this day place thy Son above all in their message, in their worship, and in their own lives. In Jesus' name. Amen.—T. C. L.

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## Why Celebrate Special Days?

By W. Edward Raffety

Every Bible school should have a calendar of special days and events. This should be determined by the workers' conference or school cabinet, where all officers and teachers can have sufficient time to decide definitely the important events of the year. Some schools find it best to keep in mind events on the calendar for a period of three years. This scheme will make possible a distributed emphasis from year to year so as not to overdo; e. g., Christmas celebration each year to the neglect of Easter, or other church or school festivals. To list events on this school calendar has many advantages. The school will know what to look for, and committees can have sufficient time to get ready acceptable programs, where programs are required.

The observation of special days in the Bible school should never be left to hit-and-miss, which usually is miss. When events are timely chosen and far enough apart during the year, best results follow. Some schools need to adopt the slogan: "Fewer and better observations."

In this article we consider the reasons for celebrating special days in the Bible school and what kind of special days are really worth while.

The following are reasons which seem most important:

1. To give needed emphasis to matters of worth-while interest which can not be cared for adequately in the regular instruction and worship periods of the school or class. In many schools the classroom time is so short and so significant, best continuous and constructive work can not be done where the set courses of instruction are too frequently interrupted. Likewise, too often to turn over the worship period to miscellaneous matters, for the most part foreign to the spirit of worship, is hazardous planning. The devotional expectancy means much as pupils approach the period of worship.

There are, however, many most excellent matters which should be brought to the attention of Bible school pupils and workers over and above formal instruction or worship. The school calendar will note these, and responsible people will get ready for them.

2. To discover new abilities in children and young people, especially along histrionic and musical lines, when dramas, pageants and certain types of programs are presented. Leadership skills also are often undiscovered until a piece of direction is assigned which yields most satisfactory results. In most churches in these days it is often amazing what talent comes to the front when some of the best of the now available Christmas or Easter pageants are offered, and where participants are discreetly chosen. Both directors and participants need to discover themselves. These program occasions often open up on "acres of diamonds" so near at hand that even parents are surprised at unrealized abilities

which program responsibility brings to light in their own children.

3. To give Bible school workers and children, and young people especially, a chance to develop known abilities along the lines of their wholesome ambitions. We have witnessed an unusual exhibition of platform talent at a high school auditorium on the part of young people who are in Bible school every Sunday, and who have never been asked to participate in a Bible school special day observation. In almost every instance, these same young people would respond to the offered privilege of using their dramatic or musical skills in the Bible school event. There are so many kinds of things that children and young people do so well in these days, their abilities are a challenge to Bible school leadership.

4. To capture histrionic and musical gifts in children and young people and channel them for great moral and spiritual ends. Luckily, there are now available in magazine or pamphlet form great character-making dramatizations which require decided ability in presentation, and are, therefore, attractive to those who have dramatic gifts. It is as natural as life itself for certain types of young people to present dramatically some of the most significant truths of life. Only last Sunday night, at a big union out-of-door church service, I saw a talented woman keep two thousand people looking and listening intently as she, for more than an hour, dramatized events in the early life of Jesus. The whole was so reverently, beautifully done that few sermons would have more faithfully presented the truth.

5. To conserve exuberant energies of children and young people. Our Bible school pupils for the most part like to do things. Special day celebrations as now planned offer a variety of opportunities for youth to express itself—drama, music, readings, making of stage sceneries, electric wiring and spotlighting, advertising, poster-making, ushering, managing and many other necessary things to conserve strength and the willingness to serve.

6. To enrich fun-fellowships of both old and young through a Bible school cooperative enterprise. To get ready for and present many kinds of special day programs brings Bible school folks together in happiest hours. How often we have heard young people say: "Oh, church! we never have any good times down there." Where such a remark is heard, the Bible school leadership is at serious fault.

7. To arouse in parents a greater interest in the school. Special days often mean first-acquaintance days for some parents. They go to the church building because Jack or Janet or Bill or Betty is on the program. Bible school leaders who are wise ones use every event of this kind to get in closer touch with such non-church homes, and to follow up the first meeting of pupils' parents by a home visitation. A

special day program has opened the door to the church itself for many parents.

8. To focus community attention on the school and the church. A man of the street was heard to say: "They're putting on a big doings over at the Blank church, and I'm goin'! They always have good programs." There are, of course, many things for which a church should be known in a community. The well-planned, wholesomely helpful special day observance is one of them.

9. To capitalize on a calendar collective interest, nation wide or church wide. At the Christmas season, when Christmas is in and on the air, the Bible school is dense indeed that does not make good use of the opportune time to use the Bethlehem story in all its beauty and beneficence. Even so is the celebration of the resurrection of Christ by a Bible school, by using some of the many new, obtainable Easter pageants. Other days which the nation or the church generally may be observing should be used locally in the spirit of loyalty to a worthy cause.

10. To make possible for Christian truth a wider and more attractive hearing. People are so apt to drop into the monotonous routine, that special days afford fresh appeals, and, with such beautiful programs as are now within the reach of all planners, the old, old truths of the gospel of Jesus Christ may be vividly and forever impressed upon those whose eyes and ears are leaden to the ordinary ministry of the church and its school.

Let us now briefly notice some

### Kinds of Special Days

There may be more, but we here make only a sixfold classification of special days in the Bible school.

1. Church Festivals.—Christmas and Easter, and perhaps we may add the great autumn day of rallying the entire church and Bible school forces to renewed efforts in kingdom service.

2. Patriotic and Civic Days.—Memorial Day, Dominion Day, Fourth of July, Victoria Day, Armistice Day, Flag Day, Thanksgiving Day, Washington, Lincoln or Lee Days, and others when the dominant note is the patriotism of peace.

3. Home Tie Celebrations.—Homecoming Day, Children's Day and Children's Week, Child Welfare Day or Week, Father's Day, Mother's Day, Father and Son or Mother and Daughter Days, Old Folks' Sunday, Home Dedication Day, Home Department Day, Cradle Roll Department Day, and others which set the child of the family in the midst of the community's thought.

4. Seasonal Emphasis.—Harvest Day, New Year's Day, Flower Day, May Day, Arbor Day, Springtime Festival, Winter Festival, Summer Picnic, Athletic or Field Day, Autumn Rally and Promotion Day, and others.

5. Christian Life Days.—Decision Day, Confession or Declaration Day, Forward Step Day or Week, Bible Sunday, Temperance or Law Enforcement Day, Day or Week of Prayer, Enlistment Day, Go-to-Church Sunday, and many others that center in Christian life and duty.

6. International Good Will.—Golden Rule Sunday, Peace Day, Armistice Day, Disarmament Day, and the broader, finer uses of some of the patriotic and civic celebrations above referred to.

Next week, on this page we will together think of Bible school planning for special days, considering the personnel, duties and privileges.—Taken from "The Lookout," August 11, 1929, Page 11.

# Editor's Select Notes on the Sunday School Lesson

(Lesson for September 29)

## Review: Significance of the Exile and the Restoration

Devotional Reading—Isa. 61:1-9.

Golden Text—The lovingkindness of Jehovah is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children.—Psa. 103:17.

### A Brief Review

Reviewing is looking backward from some tower or hilltop, over the landscape through which we have been traveling. The hills, the valleys, the cities, the villages, the forests, the fertile fields, we have been seeing in detail through the Quarter we now see as one broad country, and we understand the meaning and power of the land as a whole.

Use of the Map. The principal countries where the events took place should be noted on the map, their relations to one another, the modern names of these lands given, and the events in each reported.

Secular History. The Bible history is made more real, and more interesting, when the contemporary events of secular history are connected with it, joining day school with Sunday school. And often the secular history throws light upon the Biblical history.

The Monuments, the remains of ancient times found in the ruins of their great cities within the last century, add greatly to our knowledge and interest.

Three Periods. We should today review the past two Quarters, not the third alone. It is all one history, from Isaiah through the Exile and the Restoration.

I. First Period, B. C. 755-586, Judah still a kingdom, but gradually losing its independence, until the final fall of Jerusalem and the destruction of the temple.

II. Second Period, B. C. 605-538. The Exile in Babylon, overlapping the First Period because of the three deportations, the Fall of Jerusalem coming with the third and last.

A period of discipline, of sifting like wheat, of the refiner's purifying fire. The Jews learned their need of God, the value of his religion, the blessedness of the Word of God; they gained the broadening of their ideas and sympathies, the increase of their culture.

Discipline, purifying in the furnace, the strength that comes from overcoming, is the need of all individuals and churches today.

III. Third Period, B. C. 536-538, the Preparation for the Return, and B. C. 536-428, the Restoration of Jerusalem and the nation—with on onward vision to the coming of Christ.

The Message for Today. It is good for every person to review his own past life and the past year. As the rower looks backward that he may go forward, so we look at our past in order to make a better future. We look at our failures that we may learn the lesson we teach, and then forget them as God forgives and blots out forever. We look at what we have gained, in order that we may stand upon that past and do better. Every good, as well as every mistake corrected, may be a stepping-stone to better things.

It is well therefore to see

1. What lessons we can learn for our-

selves from the history we have been studying.

2. What the history has to teach our nation.

3. We can take courage from the fact that even with such imperfect people, and such hard times, real and great progress was made of which we are now reaping some of the results.

4. Let us see visions of better things, and keep the divine ideals always before us.

5. There are great evils to be driven out of our country. The whole land is waking up to realize the need of civic righteousness.

6. There is always need of awakening new reforming zeal. For every step we gain gives us views of new needs, and new ideals.

7. Every Christian Land ought to be a perfect example of the kingdom of God, and of the blessings that abound in it.

8. Every failure to live that life lessens its influence over the heathen nations.

9. The principles we have been studying apply to our own times, but are to be worked out in ways adapted to modern life.—Illustrated Quarterly.

### Illustrating the Golden Text

Psaln 103:17.

Mrs. Helen Strong Thompson tells the following reminiscence:

"I think we would better keep a book of remembrance, daughter," said my father, as we sat beside our evening fire, rehearsing some unusual perplexities and sorrows.

Life had gone very hard with us that

year, and I had become a chronic complainer. Just now brother Joseph lay helpless with a broken limb, and she, who could run smooth music from the roughest stone," the mother dear, had been taken from our sight.

"A book of remembrance, father?" I replied. "Why, I thought the Lord kept that."

"Yes, but why shall not way-worn mortals keep one also?—in which to note God's mercies; to recount the blessings of the way; the 'red-letter days' of sunshine after storm and darkness, joy after sorrow, quiet and peace after confusion, unexpected good, deliverance from danger? It has become easier to speak of our misfortunes and trials than of our blessings. These are received in silence. I'm afraid we shall never become 'house-top saints' at this rate."

"Don't say 'we' blessed old father!" I cried penitently, noting with a pang the glory of swift-coming translation over the noble head and face. Smiling at my eagerness, he softly repeated:

"Every lifetime

Yes, the narrowest and most dear


Is a cup that still runs over

With the gifts of God most dear."

"Suppose we take these pocket diaries, and write in them 'Gifts, versus Losses,' 'Blessings over against Trials,' 'Joys more than Grievs,' and see what comes of it. I think it would prove no small aid to our happiness and spiritual health."

A very tender and penitent heart made its first entry that night in the little book.

(Continued on page 16)

<p><b>E. M. RIDDLE,</b> President Warsaw, Indiana</p> <p><b>F. C. VANATOR,</b> Associate Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p>  <p>Young People's and Junior Topics in <b>THE ANGELUS</b></p>	<p><b>GLADYS M. SPICE,</b> General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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## Christian Endeavor at General Conference

The Brethren National C. E. Cabinet met on the "hillside" at Winona Lake, Indiana, August 31, 1929. Those present were: President, E. M. Riddle; Associate President, F. C. Vanator; Citizenship Superintendent, Delbert Flora; Stewardship Superintendent, Charles Sensenbaugh; Service Superintendent, Homer Kent; Missionary Superintendent, Grant McDonald; Intermediate Superintendent, Mrs. Joyce Saylor; Secretary-Treasurer, Gladys Spice.

The meeting opened with prayer by Rev. F. C. Vanator. The President called for a financial report from the Secretary-Treasurer, which was read and accepted. Report follows:

### Receipts:

Bal. on hand, Aug. 20, 1928 in checking account .....	\$ 87.44
In savings account .....	203.32
	<b>\$290.76</b>

1928 Registration fees .....	10.50
1928 Pledges paid .....	318.69
Interest on savings .....	2.78
	<b>\$622.73</b>

### Disbursements:

Klingstedt Bros (ribbon badges) ...	\$ 3.50
Crusade with Christ Comm. (pamphlet books) .....	3.00
Eureka Prtg. Co. (letterheads and	

envelopes) .....	11.00
Postmaster (postage and postals) ..	7.50
F. C. Vanator (printing, statistical blanks, etc.) .....	2.50
Wm. Gearhart, Home Mission Sec... ..	270.00
Postage .....	1.00
G. M. Spice (services rendered) ....	25.00

Total Disbursements .....	\$323.50
Balance on hand, Aug. 20, 1929..	\$299.23
Receipts since Conference (Aug., 1929):	
Masontown, Pa. on 1929 pledge ....	\$ 8.00
Mexico, Ind., on 1929 pledge .....	10.00
Cambria County C. E. Union (Pa.) ..	25.00
Interest on savings account, transferred over to checking account..	1.63

Total .....	\$ 44.63
Pageant Expense .....	\$ 3.20

Balance on hand, Aug. 10, 1929..\$340.66

Various explanations regarding the Krypton work were given by Mr. McDonald and Mr. Flora who have been on the field during the year. A motion by F. C. Vanator, seconded by D. Flora and carried that the Secretary be instructed to write a letter of appreciation to Brother Kinzie for the splendid work done on the Krypton field.

The Goals for 1929-30 were discussed and



a motion carried that all goals remain the same as last year except Goal No. 5 which was changed as follows: "Twenty-five per cent of membership having access to the Christian Endeavor page of the Brethren Evangelist."

The Secretary was instructed to send \$300 to William Gearhart, Home Mission Secretary.

Mr. Thomas Hammers was appointed Editor-in-chief of the Christian Endeavor page in the Evangelist. The following officers were named for the present Christian Endeavor year: President, E. M. Riddle; Associate President, F. C. Vanator; Secretary-

Treasurer, Gladys Spice; Departmental Superintendents: Quiet Hour, Ray Klingensmith; Citizenship, Delbert Flora; Service, Homer A. Kent; Publicity, Thomas Hammers; Stewardship, Chas. Sensenbaugh; Missionary, Grant McDonald; Junior, Miss Carrie Trent; Intermediate, Mrs. Joyce Saylor. Field Secretaries: Southeastern, Homer A. Kent; Pennsylvania, Floyd Benshoff, Ohio, Josephine Garber; Indiana, Chas. Sensenbaugh; Illiokota, Miles Taber; Mid-West, William Schaffer; Southern California, Helen Garber; Northern California, J. W. Platt; Northwest, F. V. Kinzie.

GLADYS SPICE, Secretary-Treasurer.

Send Foreign Mission Funds to  
LOUIS S. RAUHA  
Financial Secretary Foreign Board  
1925 East 30th St.  
Long Beach, California

Send Home Missionary Funds to  
WILLIAM A. GEARHART  
Home Missionary Secretary  
1101 American Savings Bldg.,  
Dayton, Ohio

## MISSIONS

### Progress in Turkey

#### Some Observations of Our Secretaries

##### MISS EMERSON'S IMPRESSIONS

Turkey is very different from the country I saw four years ago. The picturesque red fez is nowhere to be seen, except on the Turkish hodja (teacher), who has it swathed as usual in the white turban. But we did see veiled women even in Constantinople, despite the fact that the veil is supposed to have disappeared with the fez. On our trip to Ephesus I noticed women in the villages as we passed who looked exactly as they did four years ago, veiled and shrouded in their charshafs. Of course in the cities one sees more women than formerly in European dress, quite fashionable in fact, but the veil and the charshaf are not infrequently seen. Men and women mingle more freely than formerly in public places and conveyances. The old division between men and women on trams and boats seems to have disappeared. There are more automobiles and better trams. The train on which we traveled from Constantinople to Angora was quite as good as the one I took from Salonica to Athens. We were in a compartment sleeper exactly like the European trains.

##### Why a Reform is Put Through in a Hurry

The most impressive thing is the way the people are studying the new Latin alphabet. As I recall it, we heard last July or August that the old Arabic script was to be abolished and Latin characters adopted. It was a tremendous undertaking, but the Ghazi (Mustapha Kemal Pasha) said that it must be, and that ended it. Before the National Assembly broke up, he is reported to have taught the deputies the new characters and to have charged them to teach their constituencies. Even though the law regarding the change had not been passed, it was generally understood that by early November the new script would be in use and the law would be passed soon after the Assembly convened on November 1. Fifty thousand school teachers had to pass the examinations in the new script before that time. Imagine it! When I asked why a year was not given in which to make the change, the reply was that if so long a time were allowed them the people would not take the matter up in earnest. If a change is to be made, it must be ordered put through promptly. Already the signs on boats, railroad stations and many shops are in the new script. In Smyrna we saw signs

in Arabic script which had been defaced with great daubs of paint as though the owner were telling us that even though he had not had time to get his new sign, the old was gone forever. Posters showing the new characters are posted in public places, —railroad stations, buildings, docks, and even in village streets. We saw one in Seljuk, a little village mostly of mud houses. Primers are in use everywhere. Grown-ups and children are studying them in the trams, on the boats, everywhere. It is going to be a great thing for the Turkish people, for many more will be able to learn the new letters than had learned Arabic, and the percentage of literacy will be increased greatly. The newspapers are still being printed in the Arabic, but there is an increasing amount of space given to news and articles in the Latin script.

##### Turkey Wants Clean Literature

And that leads me to speak of the effort that is being made by some forward-looking editors to put out clean literature in magazine form. On the way to Seljuk I borrowed from a Turkish man sitting opposite me a magazine which looked interesting. It was in Arabic script, but I could tell something about it by the pictures. There was one of a series of articles giving a biography of Emerson and extracts from his essays and journals! There was a "better babies" page and a page for boys and girls, playing up hero stories. At the top of the page was the question, "Who is the greatest hero?" and there followed illustrated paragraphs on different types—aviators, a nurse, an Arctic explorer, moral leaders, etc. One picture was of Lincoln taking the shackles from a negro slave. It is very significant. The country is awake and it certainly has some alert leaders who are thinking deeply about the problems of education, economics, religion and morals.

##### Miss Seabury Listens In

On our train en route to Angora the railroad guard was studying. He sat down between stations across from us and would read the letters slowly to himself. Suddenly from behind him there stepped forward a young, very intelligent-faced man, without good clothes, however, or any air of means or education. I should say he was a working man of humble circumstances, about thirty or a bit less.

"Let me help you, Friend," he said.

(Rachmi Bey interpreted for us.) "I know the new character."

He sat down beside the guard and they went at it. He was an excellent teacher, I should judge, and in a few minutes several others had gathered around for instruction. Presently an old gentleman across the aisle, a regular "Old Turk" who sat all curled up on the seat, Turkish fashion, twirling conversation beads in his fingers, spoke up in cynical tones and said, in effect, that this was all tommy-rot and the good old days were gone forever, etc.

Well, our young friend went to it with enthusiasm and made a fairly impassioned address on the subject. Did his worthy friend not realize how few of their people could read and write compared with other nations? And that even with the best education available did he not know that one never could learn more than about ten per cent of what he really needed for life? And that the literature of the world was most of it closed to them? Now this new language would change all that. Visitors from other lands could learn their language and perhaps be really able to read it and they too could read much better in other languages. And now all the people would be able to learn. Why, his tiny little daughter had learned in one week the new character and he himself had learned in four hours. It was a wonderful new day that had come to their country, etc., etc. I wish you might all have seen the fire of his face and the eagerness of his voice and the light in his eye.

The Department of Education is busily working out a plan on a very wide scale for adult education. New day indeed! Some one said to Ulvia Hanum, of whom more anon,

"O dear, the lovely old Arabic character is so antique-looking and so artistic." She pressed her lips together hard and answered,

"Well, we of my country have been paying far too great a price for that art." One cannot fail to catch the impression that this is a great and promising nation of people.—The Missionary Herald.

### NORTH AMERICA

#### World Service Commission

The sixth annual meeting of the World Service Commission of the Methodist Episcopal church was held in the Chicago Temple, July 23rd. The total receipts for proportionate distribution among the constituent boards during the fifth World Service year were \$6,573,261.27, an increase of \$696,104.20. Non-distributable receipts of the World Service Commission were \$1,388,637.36, a decrease of \$395,109.83. The net increase of receipts of both types was \$30,994.37. Total receipts were \$7,961,898.63.

Funds distributed during the year were as follows: Board of Foreign Missions, \$2,482,300.06; Board of Home Missions, \$2,482,300.06; Board of Education, \$1,196,892.24; Board of Hospitals, Homes and Deaconess Work, \$114,874.34; Board of Temperance, Prohibition and Public Morals, \$109,563.13; Board of Pensions and Relief, \$106,046.44; American Bible Society, \$81,285, a total of proportionately distributed disbursements amounting to \$6,573,261.27.

Sixteen areas showed a gain in receipts for World Service during the fifth year, and five showed a loss. Sixty-one Conferences showed a gain and twenty-eight showed a loss.—The Christian Advocate.





## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



**THE FORTY-SECOND DISTRICT CONFERENCE OF BRETHREN CHURCHES AT THE BRETHREN CHURCH, NORTH MANCHESTER, INDIANA, OCTOBER 8, 9, AND 10, 1929**

### Conference Officers

Moderator, Rev. C. A. Stewart, Mexico; Vice-Moderator, Rev. H. F. Stuckman, Goshen; Secretary-Treasurer, Rev. N. V. Leatherman, South Bend; Acting President Ministerium, Rev. B. H. Flora, New Paris; President W. M. S., Mrs. C. G. Wolf, North Liberty; President Board of Trustees, Rev. A. T. Wirick, Shipshewana; President Mission Board, Rev. W. F. Johnson.

### PROGRAMME

#### Tuesday Evening, October 8th

7:15 Devotions. Rev. Geo. W. Rench. Address of Welcome. Local Pastor.  
7:30 Sermon by Vice-Moderator. Rev. H. F. Stuckman.  
8:00 Missionary Address.

Rev. Chauncey B. Sheldon.

#### Wednesday Morning, October 9th

Ministerium 8:00 A. M. to 9:30 A. M.  
Devotions. Rev. J. L. Kimmel.  
Discussion, "What kind of Preaching Should We Do? Why?" led by Rev. S. C. Henderson.

W. M. S. 8:00 A. M. to 9:30 P. M.

Opening Song.  
Devotions. Mrs. H. F. Stuckman.  
Special Music. Mrs. J. R. Schutz.  
"The Individual Life." Mrs. Orra Anderson.  
"Our District Obligation Towards Our Mission Station in Africa." Mrs. U. J. Shively.  
"Goals." Mrs. F. C. Vanator.  
Business  
Benediction.

### Conference Session

9:30 Devotions. Rev. Mark Spacht.  
9:45 Appointment of Committees.  
10:00 Statistician's Report.

Rev. J. W. Clark.

10:15 Moderator's Address.  
Announcements. Rev. C. A. Stewart.

### Afternoon Session

1:30 to 2:30 District Mission Interests.  
Rev. W. F. Johnson Presiding  
Devotions.  
Reports from the Field. Huntington, Muncie, Peru, Ft. Wayne.  
Reports from Officers, Secretary, Treasurer.

2:30 to 3:30 District Trustees Interests.  
Rev. A. T. Wirick Presiding  
Reports from Board Members:  
Secretary. Mr. C. G. Wolf.  
Treasurer. Mr. Ephraim Culp.  
3:30 Conference Business Session.

### Evening Session

7:30 Devotions. Rev. F. G. Coleman.  
8:00 Sermon. Rev. A. T. Wirick.

#### Thursday Morning, October 10th

Ministerium 8:00 A. M. to 9:30 A. M.  
Devotions. Dr. G. W. Rench.  
Discussion, "What is the Attitude of the Local Church Towards the Work of the District?" led by Rev. F. C. Vanator.  
W. M. S. 8:00 A. M. to 9:30 A. M.

Song  
Devotions. Mrs. M. L. Sands.  
Special Music. Mrs. B. F. Owens.

"How May We Promote Better Cooperation Between District and National Work?"  
Mrs. C. H. Hepler.

Election of Officers  
Stewardship Week. Mrs. H. L. Briscoe.  
Sisterhood Work. Mrs. G. L. Mans.  
Reports:  
Installation of Officers  
Benediction.

### Conference Session

9:30 Devotions. Rev. Charles Sensenbaugh  
Election of Officers  
Report of Committee on Nominations  
Miscellaneous Business—

### Afternoon Session

1:30 to 2:30 Sunday School Interests:  
1:30 Round Table Discussion, Sunday School Problems and Questions, led by Rev. W. I. Duker, President National Sunday School Association.

2:00 Sunday School Address.  
Dr. Edwin E. Jacobs, President of Ashland College.

2:30 to 3:30 Christian Endeavor Interests:  
2:30 Round Table Discussion, C. E. Problems and Questions, led by Rev. E. M. Riddle President Brethren Y. P. S. C. E.

3:00 Address. Prof. J. Raymond Schutz.  
3:30 Concluding Business Session of Conference.

### Evening Session

#### Young People's Jubilee and Rally

7:00 Young People's Banquet.  
8:00 Mass Meeting for all young people and Adults.  
Address. Dr. Edwin E. Jacobs.  
Benediction.

## PROGRAM OF THE FORTY-FIRST DISTRICT CONFERENCE OF PENNSYLVANIA, OCTOBER 7-10, 1929, AT MEYERSDALE, PA.

### Monday Evening

7:00-8:00 Devotions. Willis E. Ronk.  
8:00 Sermon. W. A. Steffler.

### Tuesday Morning

8:30-8:45 United Devotions. J. L. Gingrich.

8:45-9:45 Simultaneous Meetings:  
Ministerial—"Preaching in the Modern World." A. D. Gnagay.  
W. M. S.—President Mrs. D. C. White.  
Vice-President, Mrs. W. C. Benshoff.

Secretary - Treasurer, Mrs. Samuel Adams.  
Appointment of Committees.  
Announcements.  
S. M. M., under the direction of Mrs. H. W. Koontz.

9:45-10:15 Devotions.  
Address of Welcome. Miss Myrtle Long.  
Response of Delegates.

10:15-11:00 Moderator's Address, "The Challenge of the Hour."  
W. C. Benshoff.

11:00-12:00 Business Session. Reports. Statistician.  
District Evangelists.  
District Missions.

Ministerial Examining Board.  
Tuesday Afternoon  
Ministerial Session.  
"The Positive Note in Present Day Preaching."

Chas. H. Ashman.

"The Need of Family Worship in the Home." W. A. Steffler.  
Sunday School Session.

2:30-4:30 "The Place of the Bible in the Sunday School." J. S. Cook.  
"The Teacher's Objective."

Claud Studebaker.

"God's Fellow Workers."

J. L. Gingrich.

Round Table Conference.

### Tuesday Evening

7:30-7:45 Devotions. Wm. Gray.  
7:45-8:15 Sermon, "All Things are Made New." Frank Gehman.  
8:45 Bible Lecture, "The Gospel of Christ." Chas. H. Ashman.

### Wednesday Morning

8:30-8:45 United Devotions.

Albert Lantz.

8:45-9:45 Simultaneous Meetings:  
Ministerial, "The Challenge of this Age to the Minister of Today." J. L. Bowman.  
W. M. S. Presentation of Goals 1929-30.

Round Table Discussion.

S. M. M.

9:45-9:55 Devotions. Elmer Keck.  
9:55-10:30 Benevolence sermon, "The Forgotten Man." A. D. Gnagay.  
Business. Organization.

### Wednesday Afternoon

1:30-2:30 Home and District Missions.  
Message. Albert Trent.  
Message. D. C. White.  
"The Need of the Hour."

Willis E. Ronk.

2:30-4:30 Christian Endeavor Session.  
Devotions. President of Local Society.

District Officer's Report.

Pres. Sec'y., Field Sec'y.

Report of the International Convention at Kansas City.  
Address, "The Feasibility of Keeping the C. E. Pledge."

Frank Gehman.

Address, "Successful C. E. Prayer Meetings."

H. W. Koontz.

Round Table Discussion of C. E. Problems, led by J. L. Gingrich.

### Wednesday Evening

7:30-7:45 Devotions. W. A. Steffler.  
7:45-8:15 Sermon, "The Gospel Must First be Preached Among All Nations." S. E. Christiansen.  
Bible Lecture, "The Mystery of the Divine Indwelling."

Chas. H. Ashman.

### Thursday Morning

8:30-8:45 Devotions. H. W. Koontz.  
8:45-9:45 Simultaneous Meetings:

Ministerial: "Enlisting Recruits for the Ministry."

Claud Studebaker.

W. M. S. Report of Committees.  
Election of Officers.

Recognition of Banner Societies.

Unfinished Business.

S. M. M.

9:45-10:15 Address, "Brethren Literature," Prof. C. L. Anspach.

- 10:15-11:15 Business.  
 11:15-12:00 Bible Lecture, "Genesis the Seed Plot of the Bible."  
                   Chas. H. Ashman.  
**Thursday Afternoon**  
 1:30-2:30 Foreign Missionary Session.  
             Devotions.  
             Address by C. B. Sheldon, African Missionary, home on furlough.  
 2:30-4:30 W. M. S. Session.  
             Address. Mrs. C. B. Sheldon.  
             Unfinished Conference Business.  
**Thursday Evening**  
 7:30-7:45 Devotions. Samuel J. Adams.  
 7:45-8:15 Ashland College.  
             Address. Prof. C. L. Anspach.  
             Bible Lecture, "God the Creator and his Creation."  
                   Chas. H. Ashman.  
             W. C. BENSHOFF,  
             AUSTIN STALEY,  
             J. L. GINGRICH,  
             MRS. D. C. WHITE,  
             WILLIS E. RONK,  
             Executive Committee.

#### MINUTES OF GENERAL CONFERENCE

The forty-first General Conference of the Brethren church convened at Winona Lake, Indiana, Monday evening, August 26, 1929. The session opened with a spirited song service conducted by C. A. Bame. The Moderator, Dr. E. E. Jacobs, presided and also led in prayer invoking God's guidance upon the evening session and also throughout the conference.

Charles A. Bame conducted the devotional service of the evening by asking the audience to respond with Scripture quotations and the leading in prayer.

There being no Conference Membership Committee appointed, the Moderator named the following brethren to serve in this capacity, Dr. J. A. Miller, chairman; Martin Shively, W. C. Benshoff, H. C. Dooley, and Wm. Schaffer.

The opening sermon of the conference was preached by vice-moderator, Dr. J. A. Miller, who spoke on the subject, "My Apology for Being a Christian," basing his remarks on Hebrew 6:13.

Session was concluded with song and the closing prayer by C. A. Bame.

#### Tuesday Morning

Tuesday morning session was opened by singing, "I Love to Tell the Story." C. C. Grisso led the conference in the devotions by reading from the first chapter of I Thessalonians and leading in prayer.

The credential committee reported 68 ministerial and 116 lay credentials which makes a total of 144. The report was accepted and the committee continued.

The organization of the Conference was next in order. A motion prevailed that the result of the election be given at the close of the morning session.

"How Firm a Foundation" was heartily sung as the conference emerged into the next hour at which time the Moderator delivered the moderator's address.

A motion prevailed that the Conference receive and publish the address in the minutes as well as the Evangelist.

A motion was made that the recommendation of the retiring Moderator as relating to next year's Bible lectures be considered by the new Executive Committee.

The Committee reported the election of the following conference officers: Moderator, A. J. McClain; Vice-Moderator, C. L.

Anspach; Secretary, J. L. Gingrich; Assistant Secretary, Floyd Sibert; Treasurer, N. G. Kimmel; Statistician, George E. Cone.

The newly elected Moderator and Vice-Moderator were introduced to the conference, and responded with appropriate remarks.

A. V. Kimmel led the conference in prayer. The Bible lecturer, Dr. A. I. Brown, was introduced to the conference and brought a thought-provoking and soul edifying message on "The Wonder Book of the Ages." The benediction was pronounced by F. G. Coleman.

#### Tuesday Afternoon

The afternoon session was devoted to the National Christian Endeavor interests. Fred C. Vanator read the Scripture and led in prayer. Mrs. M. A. Stuckey favored the conference with a piano solo. The address of the hour was preached by Delbert Flora on the subject, "The Challenge for Christ and the Church."

A very helpful and inspirational pageant entitled, "Keeping the Keys," was rendered by the Warsaw Christian Endeavor Society. Benediction was pronounced by E. M. Riddle.

#### Tuesday Evening

The evening session was opened by singing, "Marching On to Zion." J. L. Gingrich led in prayer. A devotional and Bible study was conducted by J. C. Beal on the theme, "A Bird's-eye View of the Work of Christ."

The Committee on Rules and Organization reported the election of A. V. Kimmel, W. I. Duker and Geo. S. Baer as constituting the Committee on Committees.

After singing "Holy Ghost with Light Divine," the evening sermon was preached by C. C. Grisso on the subject, "The Christ We Preach." 1 Cor. 1:13. The closing song—"The End of the Road," was sung prior to the Benediction by R. Paul Miller.

#### Wednesday Morning

C. A. Bame led in inspirational song service. Miles Taber read from Isaiah 6 and offered prayer.

The Credential Committee brought in an additional report, making a total of 74 Ministerial and 144 Lay credentials, or a grand total of 218 credentials.

The report was accepted and the Committee asked to continue.

The minutes of the previous business were read and approved by conference.

The various interests of the church made their financial reports which will appear in a later edition of the Evangelist. These reports were all accepted by the conference and asked to be placed upon the minutes.

A motion prevailed to accept the recommendation of the Publication Board to elect Brethren C. L. Anspach, J. C. Beal and G. W. Rench as members of the Board.

A motion prevailed that the Moderator appoint a Committee on Fraternal Greetings to visit the Eel River Christian Conference. The following brethren were appointed in this capacity, E. L. Miller, R. R. Teeter, and W. E. Ronk.

"Onward Christian Soldiers" was sung as the conference emerged into the succeeding session which was devoted to the thought of benevolences. Russel Barnard offered prayer at this time.

J. J. Wolfe and J. L. Kimmel spoke in behalf of the superannuated ministers. The report of the Brethren Home was given by Martin Shively, which report was accepted and asked to be filed.

The address of the session was delivered by Dr. J. A. Miller on the subject, "The Christian's Obligation to the Poor."

A motion prevailed that the conference reelect J. L. Kimmel to succeed himself as a member of the Board of Benevolences.

Conference joined in singing "He Keeps Me Singing." A. L. Lynn led in prayer which prepared the hearts and minds of the people for the second Bible lecture of Dr. A. I. Brown on the subject, "Genesis and Modern Science." The benediction was pronounced by G. C. Carpenter.

#### Wednesday Evening

Spirited song service marked the opening of the evening session. The Conference united in praying the "Our Father."

Fraternal greetings from the Eel River Christian Conference were brought by Dr. Warren H. Denison who was introduced by Mr. Whitlock.

In the devotional Bible study, C. H. Ashman spoke on the subject, "The Gospel of Jesus Christ," basing his remarks on the first chapter of Romans. This period was closed by singing "Rock of Ages."

A vocal solo, "One Sweetly Solemn Thought," was sung by Glenn Wagner, preparing the people for the evening sermon preached by G. C. Carpenter, who spoke on the subject, "The Old Time Religion." After singing "Tis the Old Time Religion," Grant McDonald pronounced the benediction.

#### Thursday Morning

The morning session opened with singing, "I Shall See the King." The invocation of the morning was pronounced by Geo. E. Cone.

The Credential Committee reported that there are now 79 ministerial and 186 lay credentials or a total of 265. The report was accepted and the Committee was asked to continue.

The Committee on Committees reported as follows:

Conference Membership—C. L. Anspach, Clarence Stewart, N. V. Leatherman, N. G. Kimmel, Sylvester Lowman.

Rules and Organization—Dyoll Belote, Benjamin Owen, Charles Sensenbaugh.

Sunday School Nominating Committee—M. A. Stuckey, A. E. Whitted, Geo. E. Cone. C. E. Nominating Committee—Homer A. Kent, S. C. Henderson, Delbert Flora.

Finance Committee—R. A. Hazen, Ephraim Culp, Edward Wolfe.

Committee on Resolutions—Charles Mayes, Mrs. U. J. Shively, R. R. Teeter.

Inter-Church Relations—Charles A. Bame, Harley Stuckman, Charles Ashman.

Spiritual State of the Churches—G. W. Rench, A. L. Lynn, J. Wesley Platt, J. C. Beal, Fred Kinzie, C. C. Grisso, H. E. Eppley, H. H. Rowsey, W. E. Ronk.

Committee on Boys' Organization Work—Rev. Ed. Miller, Prof. R. R. Haun, Rev. Delbert Flora, Rev. Earl Riddle, Donald Bame.

A motion prevailed that the report of the National Sunday School Association be referred back to the committee.

A motion prevailed to elect M. D. Kerr and C. G. Wolfe as directors of the Brethren Home and Cecil Hendricks as treasurer.

By vote of the conference Freeman Ankrum, W. C. Benshoff, J. Wesley Platt, Mary C. Wenger and S. M. Whetstone were elected members of the Home Mission Board.

Martin Shively made a financial report of Ashland College. The report was accepted by the conference.

A motion prevailed that the Secretary be instructed to insert in the minutes the summaries of the financial reports of the Foreign and Home Missionary Societies. These reports will appear elsewhere in the paper.

The Statistician read the report of the

congregations of the Brethren church. A motion was passed that the report be accepted with the thanks of the conference and spread upon the minutes.

The Committee on National Conference Executive committee comprises the following brethren representing their respective districts—Ohio, W. H. Beachler and R. R. Teeter; Northwest, C. C. Grisso; Illiokota, Geo. E. Cone; Southeastern, E. L. Miller and Freeman Ankrum; Indiana, S. M. Whetstone and Clarence Stewart; Mid-west, L. G. Wood; Southern California, A. V. Kimmell; Pennsylvania, W. E. Ronk and J. L. Gingham.

Conference joined in singing, "Marching On to Zion" as the period emerged into the Home Missions Session. Wm. A. Gearhart presided while the various pastors of the mission churches responded with a few words of greetings and encouragement concerning their work. Freeman Ankrum spoke briefly yet very optimistically concerning the work of Kentucky. The President, H. F. Stuckman, called the attention of the church to the future outlook of the Home Mission Work. The period closed with singing, "Let the Lower Lights be Burning."

W. C. Benshoff, through prayer, lifted the people to the Throne of Grace.

The third conference lecture by Dr. A. I. Brown on the subject, "The Absurdities and Collapse of Evolution," was given at this time. Benediction was pronounced by A. J. McClain.

#### Thursday Afternoon

After the usual song service conducted by C. A. Bame, the afternoon session was devoted to the National Sunday School Association. The opening prayer was made by M. A. Stuckey.

W. I. Duker presided at the recognition service for Sunday schools who had attained to the Standard of Excellence as set by the Association. There was only one school, Hagerstown, Maryland, to enjoy this distinction.

A. D. Gnagey spoke on "What are the Requisites of a Successful Sunday School?"

R. R. Haun addressed the conference on "Christian Education." The benediction was pronounced by Orion E. Lemert.

#### Thursday Evening

"Where the Gates Swing Outward Never" was joyfully sung to open the evening session. God's blessing was invoked by the Moderator, A. J. McClain.

The devotional Bible study period was led by M. A. Stuckey. The speaker discussed the question, "What was Jesus Interested in Most?"

While the offering was being received, the conference was farowed by an organ offertory by Miss Vada Grisso. The offering amounted to \$49.58.

Mrs. R. R. Haun sang a very much appreciated solo prior to the preaching of the evening sermon by Claude Studebaker on the second chapter of Joshua, verse 18. The service closed by singing, "I'll Live for Him" and the pronouncing of the benediction by Wm. Schaffer.

#### Friday Morning

The song service was opened by singing "There is a Fountain." The devotions of the morning were brought by Samuel Adams reading from Ephesians 1:1-14 and leading in prayer.

The Credential Committee made an additional report resulting to date in 82 ministerial and 202 lay credentials or a total of 284. The report was accepted and the committee asked to continue.

The minutes of the previous business were read and approved.

The Resolutions Committee read the report which was adopted by conference.

The Christian Endeavor Nomination Committee reported as follows:

President, E. M. Riddle; Associate President, F. C. Vanator; Secretary-Treasurer, Gladys Spice; Departmental Superintendents—Quiet Hour, Ray Klingensmith; Citizenship, Delbert Flora; Publicity, Thomas Hammers; Junior, Miss Carry Trent; Intermediate, Mrs. Joyce Saylor; Service, Homer A. Kent; Missionary, Grant McDonald; Stewardship, Charles Sensenbaugh.

District Field Secretaries: Southeastern, H. A. Kent; Pennsylvania, Floyd Benshoff; Ohio, Josephine Garber; Indiana, Charles Sensenbaugh; Illiokota, Miles Taber; Mid-West, Wm. Schaffer; Southern California, Helen Garber; Northern California, J. Wesley Platt; Northwest, Fred Kinzie.

The report was duly adopted by the conference.

A motion prevailed that the pastors be asked to have the churches take an offering for supernannated ministers between the close of the conference and December the first, the matter to be cared for by the Benevolence Committee.

A motion prevailed that the conference endorse the project of assisting the Washington, D. C. church in their building plans and that a committee be appointed to cooperate with the Washington church to bring in resolutions Saturday morning to submit to conference.

A motion prevailed that the conference authorize the Moderator A. J. McClain, R. Paul Miller and W. S. Bell to cooperate with the Committee on the Spiritual State of the Churches to make a full and complete survey of our fields, our resources and our opportunities for extension of the church and report its findings in full through the Moderator at the next General Conference.

The report of the National Sunday School Association resulted in the election of the following persons: President, W. I. Duker; Vice-President, E. L. Miller; Secretary, N. V. Leatherman; Treasurer, M. P. Puterbaugh; Editor of the Sunday School Literature, member Ex Officio.

Divisional Superintendents: Administration, S. M. Whetstone; Children's, Hazel Keiser; Young Peoples', Geo. H. Jones; Adult, K. M. Monroe.

Departmental Superintendents: Educational, M. A. Stuckey; Missionary, Miles Taber; Home, Homer Kent; Citizenship, R. R. Haun.

A song, "Rescue the Perishing" was sung, followed by prayer by F. G. Coleman.

The next hour's time was devoted to the work of the Evangelistic and Bible Study League, presided over by A. V. Kimmell. The report of the secretary and treasurer was brought by Henry V. Wall, which will appear in another edition of the paper. Brethren J. C. Beal and R. Paul Miller brought two very instructive and thought-provoking messages. The hour was closed by prayer by A. V. Kimmell.

Conference asked for an offering which amounted to \$40.76.

Conference was favored with a vocal solo, "Jesus Has Loved Me," by Harry Richer.

The fourth Bible lecture of Dr. A. I. Brown was brought at this time, entitled, "Christianity at the Crossroads." Benediction pronounced by Dr. W. E. Biederwolf.

#### Friday Afternoon

The song service was opened by singing, "I Shall See the King."

George Ronk led the people to the Throne of Grace. The afternoon session was devoted to the interest of Ashland College. The following speakers spoke on their respective subjects in order—

"Relation of the College to the Church," W. S. Bell.

"Function of a Theological Seminary," M. A. Stuckey.

"Future of Ashland College," Dr. E. E. Jacobs.

"Business Administration of the College," Geo. Ronk.

The session closed by singing, "The Son of God Goes Forth to War," and the pronouncing of the benediction by Martin Shively.

#### Friday Evening

After an inspirational song service the devotions were led by A. T. Ronk, by reading from John 15:1-11 and leading in prayer.

President E. E. Jacobs read a paper on "A Christian College in Relation to Science."

The Committee on Cooperation with the Washington, D. C., church was reported to consist of W. S. Bell, W. C. Benshoff and E. L. Miller.

An offering amounting to \$77.73 was received at this time.

Conference joined in singing "Let the Lower Lights be Burning." Prayer was offered by the Moderator A. J. McClain.

The closing address was delivered by Prof. J. R. Schutz. The benediction was pronounced by Geo. C. Carpenter.

J. L. GINGRICH, Secretary.

(To be continued)

The Boy Scouts of America banded together in tree-planting projects and planted more forest trees and shade trees during 1928 than in any previous year in the history of the Boy Scout movement. More than a million trees were planted throughout the United States during the year. Walnuts from a black walnut tree at Mount Vernon were taken for planting all over the country as memorial trees to George Washington. From a black walnut tree in Arlington National Cemetery, Boy Scouts have planted walnuts in memory of Robert E. Lee.

#### AN ARMORY OF PROHIBITION WEAPONS

By Ernest H. Cherrington, LL.D., Litt. D., Director of Department of Education, Anti-Saloon League of America

Facts, the invincible weapon against sophistry and fallacy, fill "The Anti-Saloon League Year Book for 1929," newly off the presses of the American Issue Publishing Company. In addition to highly valuable data covering the progress toward prohibition in each state of the union, this book sets forth the educational phases of the campaign against alcoholism today. Beside a special discussion of this campaign with the presentation of the work being done by the Anti-Saloon League and other agencies, there are discussions of "How Governmental Agencies Can Assist Temperance Education," "A Summary of Provisions for Scientific Temperance Instruction, and Prohibition Enforcement Codes, in the Several States," and "Laws Referring to Scientific Temperance Teaching in the Several States."

The attitude of President Hoover toward

prohibition is set forth at considerable length.

"Prohibition and Public Health," is discussed by Dr. Haven Emerson, formerly Health Commissioner of New York City, in a very comprehensive contribution.

The failure of the Quebec liquor system to control the liquor traffic in that province of Canada is developed succinctly by Ben H. Spence of Toronto, whose long study of the Ontario situation makes him an authority on this theme.

Rosters of the various dry organizations, a rather comprehensive bibliography of publications on the alcohol question and a very full index give additional value to this volume.

## Sunday School Notes

(Continued from page 11)

On the fly-leaf my father's familiar hand had written:

"Here, then, inscribe them, each red-letter day!

Forget not all the sunshine of the way  
By which the Lord hath led thee; answered prayers

And joys unasked: strange blessings, lifted cares

Grand promise echoes! Thus each page shall be

A record of God's love and faithfulness to thee."

It was strange after that how my book of remembrance filled up. I soon had to have another. Sometimes I compared mine with father's, who said: "You see, daughter, we do not have to search for his gifts; they are legion to those who have open hearts."

Often we found we had mentioned the same gift or deliverance, but oftener the need of individuality or experience had recognized what the other had missed. Where I had noted gifts of bread and loving kindness, my father had offered thanks for the gifts of chastening and for hidden manna. Underneath the former he had written: "Courage! ye that bear the sublime lot of sorrow. God wills it. It is the ordinance of infinite love, to procure for us an infinite glory and beatitude!"

And beneath the latter: "We have meat to eat that ye know not of!"

I noticed a spirituality to his remembrances that marked him, indeed, as a "house-top saint." Not a day passed but I had occasion to take the little book from my pocket, to note perhaps, a sweet surprise, a gracious gift, unexpected strength, or cheer, or light; a soft air after a day of withering heat, a radiant sunset, a perfect day, an hour of peace, an answered prayer, an hour of fellowship, a friend.

That coming year, life took on new meanings. Joys unexpected and unasked came into my life, till the soul cried out: "Lord, it must be a mistake. This cannot be for me!"

Then my little book began to show new revelations of truth and God, some blessed inspirations, thanksgiving for a cross to bear, and some conception of God's way with a soul. So that when one day we found our dear, old father "fallen on sleep," with a smile of heavenly brightness on his face, I was able to write in my little book of remembrance, "Thank God for an abundant entrance into his rest."

"Thank God for all my loved  
That out of storm and care

Have risen to peaceful heights above,  
And stay to meet me there."

Dear, tempest-tossed reader, try the "Remembrance Book."—American Messenger.

## OUR LITTLE READERS

### THE STORY OF A LITTLE SEED

Once upon a time there was a tall milkweed that stood in a fence corner at the very edge of a large wood. As the summer advanced, the milkweed was covered with long green pods and by and by these pods burst open, and dozens upon dozens of tiny seeds with soft, downy tips, came peeping out. "My children, my lovely little seed children," murmured the milkweed, as she swayed to and fro in the summer breeze, "you must fly away now and leave me, one by one. But the good God meant that every one of you should sink down into the cool, damp earth and grow up to be a big, splendid milkweed just as I am."

"And so we will and so we will!" cried all the downy seeds together "we will not forget what you have told us. Goodbye, dear mother, good-by." Just then a gay little breeze came dashing by and caught them up in his arms and away they flew, here and there and everywhere. But wherever a seed dropped into the cold, damp earth, the milkweed mother knew that a tall, splendid plant like herself would; be growing next summer.

One little seed, smaller than the others, with downy wings that glistened in the sun, shrank back into the green pod and refused to go with the rest. "I like the sunshine and the pure, sweet air and the bright blue sky," she cried; "don't cast me on the ground, Mr. Wind, but take me sailing away and away, and ever and ever so far!"

Now the wind was a jolly, rollicking fellow, so crying, "All right, here we go!" he caught her up and carried her off in a hurry. On and on she flew with breathless haste, through the woods and over the brook to a wheat field that stood fair and shining in the sun. At last she caught on a prickly ear of wheat and hung there, breathless.

"And who are you?" she cried at last, when she was rested enough to speak.

"I am a stalk in a wheat field," answered the wheat politely.

"And how came you here?" said the seed gazing admirably down at the long yellow stalk.

"Oh, I was a tiny grain once," said the wheat. "But a farmer planted me in the cool, damp earth, and I grew up to be the splendid stalk that you see."

"I don't want to be planted," said the little seed saucily. "I had much rather fly about in the sunshine. Take me up again, Mr. Wind," and away she flew.

When she stopped again, after a long, glorious flight, she caught on the rough bark of a broad, graceful tree, covered with green leaves and luscious fruit.

"And who are you?" she asked again.

"I am an apple tree," said the big tree, kindly.

"An apple tree, and how came you here, pray?" asked the seed.

"Oh, I was just a tiny apple seed once," said the tree, "but I sank into the cool, damp earth just here, and now I have grown into a great, broad tree and bear ever so many delicious apples every year of my life."

"That's all very well," said the little seed, "but I like better to fly in the sunshine," and away she went, rolling and tumbling and laughing in the summer breeze.

She flew back into the large darp forest this time, and when she stopped again she found herself in the arms of a great forest tree, larger and more splendid than any she had ever seen.

"And who are you?" she asked of the big, rough tree.

"I am an oak," was the answer in big, kindly tones.

"And where did you come from?" asked the seed.

"Oh, I was nothing but an acorn once," said the tree, "but I sank into the cool, damp earth just here, and now I am a great fine tree, with ever so many birds nestling in my branches."

Just then the seed looked down into a hollow in the great, gnarled branches and saw a little brown something, ugly shriveled and old.

"And who are you?" she said with a little shrug of contempt.

"Oh, I am an acorn," came the answer in a shrill, cracked voice, "a last year's acorn that didn't want to be planted. Just see how safely I am hiding."

The tiny seed looked at the poor, wizened acorn, and at the big splendid oak, and hung very quietly in her place for a long, long time. At last she called out, very gently: "Take me down to the cool, damp earth, Mr. Wind, for I want to be a milkweed like my mother!"

"All right," said the good-natured wind and away she flew.—The King's Builders.

## ANNOUNCEMENTS

### NATIONAL BOARD OF BENEVOLENCES

Dear Brother Pastor:

If you were at the Conference and heard the reports of the secretary and treasurer of the Board of Benevolence you will know that on account of the poor response on the regular Benevolence offering day we are eight hundred and fifty dollars short and cannot meet the December payment to our dependents. If you were not there, this letter will inform you of that situation.

By an act of the conference, this board was given permission to ask for a special offering to make up the deficiency and to fix the date for the taking of this offering. In order to get this date as far away from any other offering day as possible we have selected Sunday, September 22.

If your church has paid for the Superannuated Ministers the full forty cents per member you may ignore this notice. If not, please take the offering on the above date to make up the shortage. If you have had no offering for this most worthy cause, forty cents per member is the amount asked for, and is the amount actually required to meet the obligations placed on the board by the conference.

Will you not kindly put this matter before your people on the above date and have your treasurer send the money to the Secretary of the Benevolence Board as soon as possible?

Thanking you in advance for your interest in this work, we are, sincerely

Yours in his service,  
THE NATIONAL BOARD OF BENEVOLENCES,  
J. J. Wolfe, Secretary,  
North Manchester, Indiana.

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# THE BRETHREN EVANGELIST

## Roots and Fruits

By Rev. Frances Shunk Downs, D.D.

There are those today who espouse the ethic of Christ but who will not bow the knee to the person of Christ. They desire the benefits of the Christian religion without having to fulfil the conditions of the Christian religion. They attempt to live the Christian life without first becoming Christians.

On the other hand, there are those who profess their faith in Christ who fail to incarnate the spirit and teachings of Christ. They make much of roots, but the world sees little of fruits. There is an excess of argument but no overflow of life. They hold to Christianity, but they do not apply it to the world. They possess a gospel but they have little passion to propagate it.

Our modern world needs a company of people who are rooted in the faith and fruitful in the grace of our Lord Jesus Christ; who will defend their faith in love and propagate it in power; who will glory in the Cross and take up their own cross; who will lean only on Christ for salvation, and who will pour out their lives in Christly service; who having learned they cannot live without Christ, will not be content until every man knows of Christ; Who see in Christ the fulness of the Godhead bodily, and who daily will offer their own bodies a living sacrifice for the service of men; who know their citizenship is both in heaven and on earth, and who are truly at home in two worlds; who give Christ his crown-rights as the Lord of Glory, but who will not fail to make him King of their own lives.—The Presbyterian Advance.

## Signs of the Times

by  
Alva J. McClain

### THE Western Trail

This is being written in Santa Fe, New Mexico, second oldest city in the United States. Californians boast of their climate, but they have nothing better than the crisp, clear air of the plateaus of New Mexico. Santa Fe is exactly 7000 feet above sea level.

One finds all kinds of climate on the western trail. In Chicago we roasted. In Nebraska, it was rain and mud, (and such mud!) In Colorado we slept at the foot of Pike's Peak, and wished we had brought the extra blankets we decided would not be needed. And now in New Mexico no words can describe the exhilaration of riding in this high air beneath a cloudless sky. It is worth going through mud and rain to get here.

In millennial days, the prophet declares that the desert shall be made to blossom as the rose. I hope, however, that the Lord will leave a few deserts for those of us who love them. The reason some people find no charm in the deserts is that they rush through them in Pullman trains and high powered automobiles. The beauty of the desert is more subtle than in other places of nature. It does not yield itself to the hasty tourist who boasts of the miles he drives in one day, and wishes he were past this "God-forsaken country." The wise do not try to argue, they simply feel sorry for him. Having eyes, he sees not. To know the desert, one must take time, sleep there, watch the sun go down, feel the softness of the dry night breezes, see the incredible brightness of the stars, smell the tang of greasewood and pinon pine after the rain, experience the thrill of vast distances, and watch for the ever changing and subtle colors of soil and verdure and light—but why go on? You must see in order to appreciate.

Yesterday we turned aside from the beaten trail, and took a new road from Raton to Santa Fe. Crossed the Sangre de Cristo Mountains at Eagle's Nest Pass (9200 feet). Eagle's Nest Lake, just west of the Pass, with its blue waters, is a sight worth seeing. We had plenty of time to enjoy the scene, because of a large nail picked up as we crossed the Pass. I could not have picked out a more beautiful spot on the whole trip to change a tire!

### SPEAKING of Detours

Last year we found the road so fine along the Platte River in Nebraska that we decided to take the same road to Denver. But, alas, roads change. East of North Platte the main highway was closed, and we were detoured 35 miles through a river bottom where it had been raining four days. We began the detour at four o'clock in the afternoon and pulled through the last mud hole at midnight, time eight hours. The average time, I was informed, was about sixteen hours, and sometimes twenty. The State had caterpillar tractors and four-horse teams at the worst holes, but even then the road could not be kept clear of stalled machines. Some drivers, after fighting for hours, slid into the ditch, and quit,

too weary to go on until morning. When I plowed through the last hole, there were six cars completely bogged down here and there all over the road. The occupants were asleep. We had the distinction of going through the entire detour without being stuck once or receiving any help. Some attributed this achievement to large tires and rubber chains, others said it was the high clearance of our car. Still others were kind enough to say I was a good driver. I am inclined to suggest the Grace of God, a "more credible hypothesis," as Carlyle would say.

### AN Unusual Engineer

After plunging through the first ten miles of the detour, I began to grow rather critical of the highway department of the State of Nebraska. I had visions of the Engineer sitting in his comfortable home, listening to the howling wind and pouring rain. Then I noticed a peculiar thing. About every mile or less, there would be a jam of machines in a mud hole. We would wait while they were being dug and pulled out. And always, in the thick of the fight, I would see the same man. At one place dozens of cars were stopped behind a broken down car, and no one had a shovel to dig a path around it. I offered my shovel, and the same man grabbed it and went to work. When the last car was through he brought my shovel back, and I said, "How on earth do you always appear at the time that help is needed?" He answered very simply, "I am the highway Engineer." And he added, "we are doing our best to keep the road open." I felt like giving him three cheers. The presence of this man, fighting with us and for us out there in the mud and rain, seemed to take away all the bitterness of the ordeal.

Then I thought of him who is the "Engineer of the Universe." How he left his home in glory, came down into the midst of the sweat and toil of human existence, enduring all that we endure and infinitely more. Such a God, I can love. He is no far-off god, watching from his Olympian heights our struggles, indifferent as to their outcome. But he was here with us, and he is still here with us in Spirit, amid the darkness of the night, keeping the "road open" for weary travelers. Lo, this is our God. To him be glory unto the ages of the ages.

### The Economic Waste of Sin

(Review of "The Economic Waste of Sin" by Lahman Forrest Bower; The Abingdon Press, New York.)

By Ernest H. Cherrington, LL.D., Litt. D.,  
Director of Department of Education,  
Anti-Saloon League of America

Few realize the tremendous drain that crime and vice make upon the economic as well as the human resources of the nation. Therefore "The Economic Waste of Sin" by Lahman Forrest Bower—an Abingdon Press publication—has an important message for this age. This book, which came from the press several years ago, might be marked, n. d., as library catalogs are accustomed to indicate those volumes which are timeless in their appeal. Naturally, much of the data Mr. Bower uses is not up-to-date, but the principles he sets forth and the conclusions he draws are even more true today than they were when he compiled his material. Crime, war, disease, poverty,

alcohol, prostitution and the drug habit are the principal forms of sin whose economic waste he discusses.

Mr. Bower writes: "The annual liquor bill of our country, in the good old days, was paid eventually by the sober and industrious through increased taxation and charities. The income of our government from the liquor business, which, through unscrupulous politicians and unwise naturalization laws, was prolonged for many years, was the most expensive contribution it has ever received for its support. Every dollar came not from the fruits of production, but represented destruction and non-production which increased the aggregate costs of living throughout the country many times the amount of the excise taxes." Developing this thesis, he points out the loss of billions of dollars to industry and trade through the liquor habit and the liquor traffic.

One notes one error in Mr. Bower's volume—or it may be a mistaken emphasis. He asserts: "But who are contributing the funds for the return of alcohol—those formerly engaged in the traffic?" The saloon has gone beyond recall; this is realized by all; no reason for saloon-keepers—most of whom are in better business now—to contribute. The great majority of the breweries and distilleries have been converted into productive industries with many more employees than before, and their owners are no longer interested in the question. True, some persons will contribute because they want it back for personal indulgence, but these do not justify by their standing or resources a tithe of the attention and support which this campaign is receiving from the majority of the metropolitan press."

Mr. Bower feels that much of the anti-prohibition movement, in his words, "is simply intended to divert the attention of the people from other large unsettled economic questions, and that it is liberally financed by profiteers, exploiters, and conversionists to enable them to retain and continue their plunderings." Whether or not this be true, the fact remains that reports made by leading "wet" organizations show many very large contributions made by men and families who were long identified with the liquor traffic before prohibition. That "hope" which springs eternal in the human breast" has not entirely died with the brewer and distiller. The expectation of regaining a traffic that once was worth nearly three bil-

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# THE BRETHREN EVANGELIST

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## The Objectives of Laymen's Day

There is a cloud the size of a man's hand appearing on the horizon, a sign of hope, which the church will do well to take notice of. As the cloud which appeared to the servant of Elijah gave assurance of the coming rain bringing relief from the long prevailing drought, so the Laymen's movement, though as yet only a small stirring of activity, gives promise of an answer to a long felt need in the church. There has been a dearth of local leadership and a lack of masculine aggressiveness in church activities, together with a certain lameness in giving that has had a marked unfavorable effect on our denominational life and growth. This has not been the universal experience, for in certain localities the men have been mustered into service and organized in ways that have counted for much in the growth of the church and the extension of the kingdom. But taking the church as a whole, the men as such have not distinguished themselves for any particularly noteworthy thing they have accomplished or undertaken, nor for any specially aggressive attitude towards matters religious. There has been no general movement nor organized effort to enlist the man-power of the church in behalf of any particular enterprise that will forward the interests of the Kingdom. The women of the church have long been organized and set to certain great objectives, and they have been combing the brotherhood to get the last woman enlisted in active service and striving for spiritual attainments. But the men have been neglected, or rather, they have neglected themselves and their responsibilities.

It is encouraging, however, to note that for a few years some of the leaders among our laymen have been growing dissatisfied with being at ease in Zion and have been catching a vision of the greater possibilities of men for service in the Kingdom. And they have been bestirring themselves with certain objectives and trying to bring others to share their feeling of responsibility. The Laymen's organization is the result. The organization is not as yet very thoroughly worked out, nor has it been carried down to the local church, but it has commendable ambitions along those lines. It has received the approval of General Conference and given a date in the church calendar when its aims and ideals may be promoted. That date is the second Sunday in October. On that date it is proposed that the laymen shall be granted the privilege of doing two things—conducting a service and taking an offering.

This two-fold purpose of the day is indicative of the two-fold aim of the organization. It aims first to organize the men and to stir them to greater activity and loyalty in the local church. One of the great needs of the kingdom today is a more consecrated and more spiritually active lay leadership. There is very much work connected with Kingdom extension that ministers cannot do, or that they have not the time or the opportunity of doing, but which laymen can do if they will. There are souls to be won in every parish that only laymen can reach. There are men out of touch with Sunday school or any Bible instruction and who can only be interested by some fellow-craftsman who knows his Bible and is in vital touch with the Lord Jesus Christ. There are communities in which preaching must be done and churches built up, if such work is to be done, by consecrated laymen who know the power of the Gospel and are eager to bear witness to its saving grace.

In a certain Indiana town there was a church that had died. The building was closed. There was no sign of life. And what was worse, no one entertained any hope that the work could be resurrected, reports a contemporary religious organ. Twenty-five miles away there lived a man—a layman—who saw the situation and who still believed that the Gospel was the power of God unto salvation. He acquainted himself with the conditions, saw that the community needed the Gospel preached and needed the influence of the church. He proposed that the church be re-established, but the people said it could not be done. This only interested the man the more and he decided that it should be done. He was not one of

these men with a lot of time on his hands that he didn't know what to do with. He was a lawyer with a good practice and heavy demands upon his time, but his first interest was the kingdom of God. So he cleaned out the building and began preaching on the Lord's Day. He began a Bible school and had regular services each Sunday. The people rallied to his help. The building was renovated and neatly furnished. A furniture house from a nearby city furnished the chairs. A piano was provided. A young man with a fine voice took hold of the music and organized a choir of the young people of the community. The work thrived. Men from every walk of life were converted and united with the church, which had been resurrected through the instrumentality of a faithful layman. And such laymen as that are needed in our church, and it is one of the aims of this new Laymen's organization to arouse men to such loyalty and service.

In the second place, it aims to build up a fund with which to aid worthy young men in their preparation for the ministry. Not a few of those who answer the call to preach the Gospel as a life work come from among the poor, and are unable to secure for themselves unaided the schooling they need. If we were denied the services of those now in our ministry who have found such aid necessary, we would lose some of our strongest preachers and most successful pastors. It is worth while as well as right to make provision for such aid. An organization that will undertake to do that is most valuable and deserving of support. That is the object of the offering to be lifted on Laymen's Day, the second Sunday in October. It is to be added to a fund from which approved young men may borrow to help themselves through school. It is not to be a gift, but a loan. And surely the least a church should be willing to do for those who lay their lives on the altar of service is to make possible convenient loans which will enable them to accomplish their training uninterrupted. A church that wished to be really generous, nay, rather, that wished to meet the young men half way, would make full provision for their education. It would say to them, You dedicate your lives and we will contribute our money. You present your bodies, holy, acceptable unto the Lord and we will sanctify our funds. But even that would not be meeting the young men half way. For the valuation of a life cannot be computed in dollars and cents. But surely the church that accepts the challenge of young life, sanctified and meet for the Master's use, can ill afford to do less than consecrate its substance for their training for service. To take an offering for that purpose is one of the immediate aims of Laymen's Day.

## Light on "Naval Experts"

It has been interesting to all lovers of peace to receive the light that has recently been thrown on the kind of "naval experts" that have been working so assiduously against the limitation of naval armaments and the program for the promotion of peace. Mr. William B. Shearer, who has been one of the most outspoken and noisy of these so-called "experts" and who did much at Geneva to thwart the efforts of those gathered there in the interest of reduced armaments, is found to have been an employ of certain large ship-building companies. That means that instead of being a naval expert, he was merely a propagandist, a sort of lawyer pleading the case of his selfish clients. It means also that when he was attacking the churches so viciously for their effort to influence against a big navy, he was speaking as a mere propagandist and not as a navy expert. Mr. Shearer was working by every possible means to keep the nations out of the ways of peace and in the ways of war and hatred for the sake of the gain of gold, as were also the big shipbuilding companies. He confesses to have been paid \$51,230 by these companies and is suing them for the collection of

more than \$250,000 for such unpatriotic services. One can scarcely imagine more despicable greed than that displayed by these shipbuilders and their one-time employee.

This so-called "naval expert" seems to be representative of the kind we are usually hearing making so much noise when the nation's lawmakers are trying to hear the expressions of sentiment from their constituencies. He says he was employed to prepare information and literature about the financial side of the shipbuilding industry and also to deliver addresses and to interview public officials and press representatives. In view of all this The Congregationalist asks the pertinent questions:

1. Does the recent disclosure about the "naval expert's" employees indicate why he is so anxious to have the churches let the whole peace question alone?

2. Are other professional propagandists for greater preparedness as well paid as he has already been or seeks by court procedure to be?

3. In view of the fact that there has been some talk of an investigation of the peace societies (to which none of them would object), would it not now be in order to have the investigation slant in the opposite direction?

4. Was it such "experts" as Mr. Shearer who furnished the so-called data for Captain Knox's groundless attacks on the Federal Council of Churches in the United States Naval Institute Proceedings?

5. Does the connection of the shipbuilding companies with the "naval expert's" income indicate why the Naval Institute was so ready to jump to the inference that the church organizations receive money from self-seeking groups?

It gives cause for rejoicing that President Hoover gave such prompt and bold rebuke to such base propaganda and profiteering efforts. The President wrote when making public a letter from E. G. Grace, president of the Bethlehem Shipbuilding Corporation, in which payments of money to Shearer were admitted:

"The disclosures of interference with and propaganda against the efforts of the government in its negotiations of international agreements for the reduction of naval armaments are so evident as to require that these matters should be gone into to the very bottom."

It is certainly time to put a check on such pernicious propaganda. The nation is not safe so long as it is given free rein. In this vein the New York World writes editorially:

"Our own profiteers of patriotism have already had a bad setback, thanks to President Hoover's resourcefulness. The chief value of pursuing the investigation to the end will lie in exposing the mechanism of organized jingoism. The more the public learns about how it works the more immunity it will acquire to its blandishments. Such immunity is very important. For in public affairs the side which is patriotically bellicose always has an enormous psychological advantage over the side which is moderate and pacific. As men are now constituted it almost always seems more patriotic to suspect the foreigner than to trust him; it is almost a little bit dangerous, or at least embarrassing, not to go along with the fellow who has the loudest brass band and is waving the largest flag.

"If the movement for international peace is to make progress it must find ways of breaking up this instinctive association between patriotism and pugnacity. It will take a long time to do this: the rhetoric of men like Mr. Shearer touches popular emotions that are more ancient than the reasonableness of men like Mr. Hoover. Fortunately for the United States, and perhaps for the world, the President is well fortified against the sort of passion which the Shearers have to sell, and his determination to put them out of business during the naval negotiations is one of the surest indications among many others he has given that he means to put the prestige of his office and the whole weight of his character into the campaign for peace."

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## EDITORIAL REVIEW

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We are giving place in this issue to a report of the recent Bible Conference at Winona Lake, which many of our people enjoyed this year.

Brother J. E. Stookey, secretary of the Laymen's organization, offers a suggestive program for the observance of Laymen's Day. See the news department.

The Mid-west District conference will be held at Mulvane, Kansas, October 8 to 10, and the program is to be found in this paper. Brother Claude Landis is pastor of the entertaining church.

Religion does not consist in definitions and creeds, but in a life lived with Christ in God.

The Christian must believe that God has spoken to man through his Word, and that he writes his law upon the human heart.

We extend to Prof. Kenneth M. Monroe our sincere sympathy and bespeak the sympathy of the Evangelist family on account of the recent sudden death of his father in Los Angeles. He did not succeed in reaching home before his father's death.

Communion service will be held in the Fairhaven church near West Salem, Ohio, on Sunday evening, October 6, according to word just received from the pastor, Brother George Pontius, as we were going to press.

Cambria County Brethren Christian Endeavor Union is heard from again, the occasion of the report being the quarterly meeting. The award of the Union was taken by the Second church's society and this was its third consecutive win. Let us hear from other groups or individual societies.

If you believe in intercession and you desire the prayers of the brotherhood for the work of your church, or for some special campaign or for some undertaking or problem, send your request to the editor and it will be given place in these columns. Let us help one another by our prayers.

Rev. Dyll Belote, of the Second church of Johnstown, Pennsylvania, has accepted a call to the pastorate of the Brethren church of Ashland, Ohio, which was made vacant by the resignation of Dr. Charles A. Bame to engage in evangelistic work under the auspices of the Evangelistic and Bible Study League. Brother and Sister Belote will enter upon their new field of labor the first of October.

Miss Lyda Carter reports her school at Krypton as numbering twenty-seven, and the number would be still greater if she were able to take care of them. A pastor and his wife are greatly needed at Krypton. She asks for second hand clothing, as also does Brother Drushall at Lost Creek. Many of our people have been taking delight in this kind of support. If you wish a bag in which to mail your clothing, write to them for one.

Brother G. E. Drushall writes of the very encouraging beginning of the new school year at Lost Creek, Kentucky, where the largest enrollment in the history of the institution is recorded. He speaks also of the marked demand for school work at Krypton, where Miss Lyda Carter is doing a courageous work. The very large attendance at Riverside Institute necessitated the purchase of some new equipment. Other improvements have added much to the appearance of the buildings. Brother Drushall makes a strong plea for the continuance of support to the high school work.

President E. E. Jacobs gives us his usual interesting college news items, among which we note concerning the enrollment of the college, that it has reached almost the limit of the capacity of the college to care for. The number 290 is not a large gain, but it is a gain, and that in the face of the fact that some colleges are experiencing a decline in attendance. It is doubtful if the college ever began a year's work with finer prospects and with as enthusiastic and uniform a confidence of the local constituency. And the response to the Endowment campaign bespeaks the loyalty and confidence of the brotherhood. The increased strength of the college and of the seminary as well is rightly reassuring.

A note from Rev. Clarence Y. Gilmer of Kewanna, Indiana and written in behalf of our church at Camden, Ohio, informs us that Elder N. V. Beery is again pastor of that church "after an interim of one year." Also, it states that "Brother Harley Zumbaugh and the writer held a two weeks' meeting here in June. Five were added to the church. This church has had discouraging experiences, but is beginning to face better prospects. The Camden Brethren held their home-coming on August twenty-fifth with the writer and his wife in charge of the morning worship. Brother John M. Garst, of the Church of the Brethren, gave the afternoon message."

## The Church and Education

By L. H. Brumbaugh

(Address delivered at the Southeastern District Conference, at Oak Hill, West Virginia.)

Christianity is preeminently a teaching religion. Its founder has no more fitting title than that of "Master Teacher." Jesus possessed all power and might have been anything that he chose to be. He might have set forth his marvelous truths in written words and we would know him as the Master Writer. He might have moved the world God-ward through the instrument of music and we would know him as the Master Musician. He might have presented his message through paintings and sculpture and we would then know him as the Master Artist. But Jesus chose to give his message and move the souls of men through the teaching process and the world will always think of him as the Master Teacher. He chose to meet men face to face and impart his truth through the spoken word and the example of his life.

And this same Jesus, who taught by precept and example the true way of living, before he ascended to heaven and a cloud received him from men's sight, sent forth his followers with the commandment that they should make disciples of all nations and teach men everywhere to observe all the things which he himself had taught them. Jesus commissioned his followers to be teachers and the chief work of his church therefore becomes an educational task. The church is recognizing more and more with passing time that the most effective method for advancing its cause is through the teaching process. Whenever in the past the energy of the church was absorbed in theological and philosophical disputations the church lost ground; whenever she applied her energy to the teaching of youth the Christ way of living she made great progress.

Now the educational task of the church is twofold. First, every child must receive religious instruction and thus be fitted for a place in society and in the kingdom of God. Secondly, special efforts must be made to provide Christian leadership in every field of worthy endeavor and especially in the field of education. Christian teachers are needed wherever there is any teaching to be done. Let us note briefly the importance of this twofold educational task of the church.

The agency through which the church aims to provide religious education for every boy and girl is the Sunday school, which is also frequently spoken of as the church school. The work of the Sunday school is tremendously important because of what it aims to do. Its motto is, "Every man and woman a Christian and trained to do effective work in God's kingdom—the Christian church." To make every boy and girl a Christian man and woman and to train efficient leaders for all phases of church work is the aim of the Sunday school. The Sunday school must not only lead men and women to accept and follow the Christ way of living but must also train these Christians

so that they will be efficient church deacons, church trustees, church secretaries, church treasurers, and efficient Sunday school superintendents, secretaries, teachers, principals and whatever other officers may be needed. The Sunday school must be the training school for the future workers in the church.

The work of the Sunday school is important because of what it aims to do. Martin Luther once said, "The right instruction of youth is a matter in which Christ and all the world is concerned." The work of the Sunday school is important because of what it actually achieves. The very future of the church itself depends upon the teaching it provides for children and youth. According

work. The best University is the Sunday school; and it is by far the most excellent way of conveying religious instruction." This great English statesman said further, "The knowledge gained in the Sunday school is higher and deeper than anything they get elsewhere. I would rather trust the destiny of a people to a nation of children trained in the Sunday school than I would to a nation that had not had such training."

President Wilson once said, to figures which are given ninety-five percent of the membership of the church today came into the church through the Sunday school; and of these eighty-five percent came into the church under eighteen years of age. The work of the church school—the Sunday school—is tremendously important because of what it is actually achieving.

Lloyd George once said, "All the best training I ever had was in a Sunday school. It is what has chiefly enabled me to do my

"No study is more important than the study of the Bible. There is no more effective agency for such study than the Sunday school."

Again, Mr. Wanamaker the great Christian and merchant prince has said, "I know of no other work that begins to compare in results with that attained by the Sunday school."

Hear this word from a great Confucianist—Viscount Shebusawa, of Japan. Speaking of our western culture he exclaimed, "There are two things in your program that are outstanding and which appeal to me. One is your Bible. One was given to me a year ago and I have read some of it nearly every day since. It is the greatest book ever written. I wish there was a copy in every home in Japan. The other is the Sunday school where young and old gather to study this book. I wish every person in Japan had the opportunity to attend a Sunday school. It would be the greatest thing for business integrity and morality that could possibly happen."

The work of the Sunday school becomes increasingly important as we realize the deep needs of this wide world in which we live. We have discovered that a culture without Christ does not and cannot meet the needs of humanity. Mere literacy is not enough. During the

### EDUCATING CHILDREN

*In educating children, we should attend first and last and always to the heart. For their heart is their life. But it is their life corrupted already with sin at its source. And society is corrupted precisely at its source through the want of Christian education. Neglect of the development, of the softening, of the radical amendment of the heart, is a thousand times more culpable in a parent or teacher than neglect of mental education.*

*Parents and teachers! Beware and be most careful not to let your children be wilful. Wilfulness is the root of bitterness in a young heart. It is the rust of the heart, the moth of love, the seed of much evil.*

*Look! Are the pupils of our schools taught that which concerns them more than all else—prayer? "Lord," said the disciple, "teach us to pray."*

—Fr. John of Kronstadt.

world war we learned that six percent of our people here in the United States were illiterate, while at the same time five one-hundredths, or one percent of the German people were illiterate. Yet despite this high degree of literacy the world war came upon us. In 1914 we were not lacking in wealth, culture or power, but we were sadly lacking in some of the most fundamental Christian virtues.

Macaulay once said, "Nine-tenths of the calamities that have befallen the human race had no other origin than the union of high intelligence with low desires." A general of the United States army makes this statement, "Our army cannot save the country, our navy cannot save the country. Our Sunday schools sown thick as school houses can save the country." And Mr. Babson, the well-known statistician, says, "The need of the hour is not more factories, railroads, steamships, armies and navies, but rather more religious education." Dr. Chas. W. Eliot speaking of the necessity of religious education said, "Exclude religion from education and you have no foundation upon which to build moral character."

Ever since the founding of our nation its greatest statesmen have been stressing the need of religious education and the development of Christian character. George Washington expressed one of his convictions in these words, "We shall preserve our liberty only by the religious education of our youth." And in his Farewell Address he said, "Let us with caution indulge the supposition that morality can be maintained without religion ... the reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

Later statesmen have expressed the same conviction in other words. Theodore Roosevelt said, "To educate a man in mind and not in morals is to educate a menace to society." William Howard Taft says, "All agree that education in religion and morals is essential to the welfare of the nation." Warren G. Harding said, "Christian education is essential to Christian citizenship and right civic leadership." Shortly before his decease Harding said, "I tell you, my countrymen, the world needs more of the Christ; if we could only bring into the relationships of humanity the brotherhood that was taught by Christ, we would have a restored world." Calvin Coolidge has said, "We do not need more national development, we need more spiritual development; we do not need more intellectual power, we need more moral power; we do not need more government, we need more religion. We do not need more of the things that are seen, we need more of the things that are unseen."

From across the Atlantic there comes this message from Field Marshall Haig, "The gospel of Christ is the world's only social hope and the sole promise of world peace." And again Lloyd George exclaims, "The wounds of the world are bleeding and they can never be healed by any material thing. The only remedy is that healing and brotherhood which emanates from the gospel of Christ."

The supreme task of the Christian church everywhere, whether in the United States, Africa, Europe, South America, Asia, or the South Sea Islands is to plant the teachings of Jesus into the heart of childhood and youth. Only thus can the world be won for Christ. Benjamin Kidd put a most fundamental truth in words when he said, "Whatever you would have in the adult you must first hide in the heart of the child."

The first educational task of the church then is to perfect her teaching agency which we know as the Sunday school. Her second educational task is to make more effective her agencies of higher education whereby young

men and women are trained for leadership in every field of worthy human endeavor and especially the fields of religion and education. One authority says, "It is important to remember that the church college is the place where about ninety percent of the world's Christian leaders are produced." We need the church college to train our ministry and missionaries. We need the church college to train men in a Christian atmosphere for the fields of law, medicine, commerce, public school teaching, and the other important professions. The state college does not provide a Christian environment for its student body. Dr. W. O. Thompson, for many years president of Ohio State University, has made this very significant statement, "I am in no way untrue to state institutions when I say that in our day a boy might become a bachelor or master in almost any one of the best of them and be as ignorant of the Bible, the moral and spiritual truth which it represents, and the fundamental principles of religion, their nature and value to society, as if he had been educated in a non-Christian country. Who is to supply this lack if not the Christian college?"

The future of the Brethren church, of Christianity, of civilization, and of humanity depends upon the support which Christians give the Sunday school and the denominational college. Let us close with those words of Benjamin Franklin, "When human science has done its utmost and we have thought the young worthy of honor, yet still we must recommend them to the scriptures in order to complete their wisdom, regulate their conduct through life and guide them to happiness forever."

## The Closed Book

*An Interesting and Suggestive Editorial from the "Presbyterian Banner"*

He closed the book.\* Jesus did this; and so there is a time to open and a time to close the Bible. Why did he do this?

### Could Not Read It All

An obvious reason for closing the book was that he could not read it all. That would have taken many hours and would have put the last listener to sleep or have emptied the synagogue. And so he read a portion of it, as much as would serve his purpose at the time, and then closed the book. We are constantly doing the same thing. We take a passage for reading or study or a text, and then close the Bible until we are ready for it again. We cannot read any book all at once, but must take it chapter by chapter and page by page. Some readers read too much at a time and thus stuff their minds without digesting and assimilating it. We may run through the Bible in such a hurried and superficial way as to derive little or no profit from it. At the table we do not try to eat the whole larder or, in taking medicine, to swallow the whole bottle. We must take things piece by piece and bit by bit in all the fields of life. No one thinks he can build a house at one stroke of his hammer or make a garment with one stitch of his needle. The scientist, in his investigations, picks out one little piece, perhaps so small that it takes a high-powered microscope to see it, and concentrates his attention on that. It is no small part of the wisdom of life to know how to take things in their right proportion and order, when to open and when to close a book, and even in studying the Bible to know when to close it for meditation and mastery.

### To Concentrate Attention on Himself

Jesus closed the book to concentrate attention on him-

\* Luke 4:20.

self. He did not want his hearers to think only of the book and worship the Bible. The Jews came perilously near doing this very thing. They pored over its pages, counting its very words, droning it out in the synagogue and shouting it out on the streets, and were slaves of the book, worshipping its very letter. They guarded it as pagans do their idol gods, and to touch it with profane hands was to incur sentence of death. Jesus, having read from the book, then closed it and pushed it aside and took the center of the stage himself. He would not have that book take his place, but have them worship only him. The Bible is not the saviour of the world. We are to respect and reverence it, but are not to worship it. Some good people go so far in their reverence for the Bible, that they make the impression that it should be worshiped itself. But Jesus "closed the book," and thereby gave a visible sign that it is not an end in itself and an object of worship, but only a means to the end of worshipping him.

#### Did Not Need It

Jesus closed the book because he himself was above it and independent of it; in a sense he did not need it. He had the spiritual content and life of the book in his own soul. He was in himself a fountain of truth, that welled out of him as water out of a spring. Books did not make him, but he made books. His soul was a soil full of seeds out of which have come vast forests of literature. He had boundless originality and fertility of thought and expression, so that without any book he could speak as never man spake. The Jews were frequently astonished as well as alarmed at this living truth that issued from him. "How knoweth this man letters, having never learned?" they exclaimed. What college has he been to, that he can speak such wisdom? On another occasion they exclaimed, "A new teaching!" The scribes and Pharisees were worshipping its letter, but missing its spirit. Its pages were dead parchment to them, and they were dead to its life. It was not written on their hearts, and so it was really something foreign to them, and they were strangers to it. We do not know a book or a subject until we have it wrought into the texture of our minds and hearts. A student may read a book and commit it to memory and recite it glibly and miss no word of it, and yet have no glimmer of understanding of what it means. It is one of the fatalities of the classroom, that a student may make what seems to be a perfect recitation and yet be a perfect dunce; he does not really know what he is saying; and tell him to express his ideas in his own words, and then it turns out that he has no ideas of his own to express. Jesus was himself the Truth, a living and inexhaustible fountain of wisdom and life. All great teachers are their own books and speak out of the fulness of their own minds. Shakespeare did not get his plays out of books; though he may have got suggestions of them; but he set his stage up in his own imagination and created his own scenes and characters. Some men, when they close a book, are done and can say nothing of themselves; but Jesus closed the book because he did not need it, and spoke words out of his own soul that have ever since been the wonder of the world.

#### The Printed Book Not Enough

Jesus closed the book because the printed book was not enough and had to be supplemented with the living voice. He proceeded to explain and enlarge and illuminate and apply what he had read, and thus made it real and vital to the people. The living voice gives a quality to words that a book in itself cannot have. One may read an author, but, if he can hear him speak, he gets a new sense of the author's meaning and especially of his personality

and power. There is not much education in a book, because it has no personality and lacks this subtle suggestiveness and contagion. This is why we have schools and colleges. Children and students go to school with the very books in their hands that they are going to study; why not, then, stay at home and read them there? Because they would not understand them and would soon be discouraged and stop; the teacher takes the same book the scholar studies, and puts light and life into it. The teacher has a contagious personality and kindles his own spirit in the scholar. The best work of the teacher is done when the book is closed and there is a vital impact of mind on mind and heart on heart. This is why the published Bible is not enough. It might be printed by the million and billion and scattered thick as autumn leaves over the whole world, but this would not insure the spread of Christian truth and life. And so we must have the teacher and minister and missionary to take the printed Bible and so explain and apply it as will make it clear to the mind, and plant it in the heart so that it will take root and become living truth. There is a great dearth and hunger in the world; not so much for the printed Bible as for the living word.

#### To Translate It into Life

Jesus closed the book because he wanted to translate it into the life of the people. As long as knowledge remains in a book and is not put into practice, it is a dead letter. One may have technical knowledge of music and yet have no skill in its practice and could not sing a note or strike a chord that any one would want to hear. One really knows music only when it has become wrought as habit into his nervous system, so that he sings as the bird sings, with unconscious ease, or plays the instrument as though it were an extension of his own muscles and nerves. Knowledge becomes life when it passes from the page into the personality and is bound up in flesh and blood and is itself a living book. This is the kind of gospel that saves. The printed Bible is good and necessary as a means to life; but it is not life itself, and one might have its whole contents in his memory and yet not have it in his heart and life. Printed Bibles in the most costly and luxurious binding may lie on the parlor table, and the living truth be sadly absent from the family life. Bibles may be a thousand times more pious than we than they were in Jerusalem, and yet the business and politics and the whole social order may be little pervaded by its principles and spirit. We have derived very little good from the Bible until we have got beyond the printed page, and can close it and then live it as epistles read and known of all men. We may well close the book if thereby we are made to see and know that it is only the Bible bound up in flesh and blood that has saving power for us and for the world.

#### Every Book Shall Be Closed

As Jesus closed the book, he did something that shall happen to every book. The books that are pouring from the press will have their little day and then pass into the dust of library shelves and soon into utter oblivion and destruction. The best seller of today will be closed tomorrow. The Bible itself as a mere physical thing will perish as the earth goes up in fervent heat. Everyone is writing a book, his own autobiography. Day by day he is adding page to page, and finally he will come to the last page and word. Death will close the book of everyone's life. This should make us careful as to what we write on these pages; for everything we put there shall be closed up to be opened again at the last day. However, a new volume of life shall then be opened that shall never close, but shall tell the story of life immortal.

## His Body

By Dr. C. F. Yoder

One day as I was lost in thought  
About my Lord in Heaven,  
It seemed to me I heard his voice  
And sight to me was given.  
I saw a light from Calvary  
Shine out o'er land and sea.  
It was the glorious love of Christ  
Who died to make men free.

And then the light, in human form,  
Made earth and Heaven meet.  
It seemed to extend around the world,  
With many hands and feet.  
It was the Church, the Bride of Christ,  
The glorious living Word,  
The witness to a dying world  
Of Christ the risen Lord.

O sweet the voice that came to me  
And said, "My child, be true.  
You shall be hands and feet for me  
While I am life for you.  
My work on earth demands your voice,  
And you have need to pray,  
For I through you desire to work.  
My child, go work today."

And then I said, "Dear Lord, take me  
And make me all thine own.  
I will be hands and feet for thee  
To make thy Gospel known."  
And as I gave myself to him  
He gave himself to me,  
And O the joy that now I know  
Is like a shoreless sea.

Rio Cuarto, Argentina.

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## SIGNIFICANT NEWS AND VIEWS

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### SERIOUS SITUATION IN PALESTINE

In Palestine a serious situation has developed as the result of fighting between Jews and Arabs, a fresh outburst in the controversy over the practice of religious rites at the Wailing Wall. Censored news dispatches from Jerusalem declare the Arabs have been the aggressors and that more than fifty persons have been killed in the past few days. Palestine is under British mandate and Great Britain has taken vigorous measures to suppress the rioting. Five warships have been ordered to the Holy Land from Malta, troops are being dispatched from Egypt and the Cabinet met at once to review the situation. American residents of Jerusalem have appealed to the State Department for protection, but there is little likelihood that an American warship will be sent.—Methodist Protestant Recorder.

### THE "NEW MESSIAH" REIGNS

Twenty years ago, in an out-of-the-way corner of India, Mrs. Annie Besant, world-famous theosophist, discovered a young Indian boy, Alcyone by name. The boy was twelve years old. Over the protests of his father, Mrs. Besant adopted the young Hindu, and the next year gave to the world a treatise, "At the Feet of the Master," which, so she said, had been inspired in a dream. A year later, 1911, she formally presented Alcyone—whose

name meanwhile had been changed to Jiddu Krishnamurti—to mankind as the future "World Teacher," "Head of all Faiths," "Inspirer of all Religious Progress," God, she said, would speak through Krishnamurti "just as he spoke through the body of the disciple Jesus two thousand years ago." Krishnamurti, apparently, took his assignment in all seriousness. He was sent to the best tutors. He traveled widely. He assembled to himself—and to Mrs. Besant—100,000 people in the mysterious "Order of the Star of the East." But, in the end things went badly for the "new revelation." And last week, before 3,000 followers assembled in Holland, Krishnamurti resigned his post as the "New Messiah" and dissolved his organization. "It is useless," he said, "to try to reestablish order and harmony while individuals in themselves are chaotic, inharmonious and disturbed."—Christian Herald.

### 60,000 DEAD CHURCHES

Of the 200,000 churches in the United States, the Men's Church League reports that 60,000 are dead. The test by which their condition is judged is that they report no gains in membership. The mere statistical statement needs to be supplemented with a good deal of specific information in order to have value for guidance. The lack of additions in a particular year might occur in the history of a church which is far from dead. Again how many of these churches have died because of a shift in population either in residence or attendance at other churches? What have the automobile and the radio to do with the condition of any church? How far may these conditions be traced to changing currents of popular thinking on the subject of religion? The problem of salvaging thousands of dead churches would seem to be a major problem of missionary policy.—The Baptist.

### MR. FORD'S RELIGION

Recent newspaper attacks upon Mr. Henry Ford's fine statement concerning prohibition have overshot the mark in common decency, not to mention the truth. One of the editorial attacks in an Ohio daily insinuated that he was insincere both in his attitude toward prohibition and religion. A friendly newspaper man went to him and asked him for a statement concerning his religious views, and this is what Mr. Ford is reported to have said:

"I believe in God and in Jesus Christ. I was brought up in the church. I belong to the church. I attend church. I never go to hear a sermon, whether it is by a preacher in a small church or a large one, that I do not get help.

"Religion is like electricity. I do not understand electricity, but I am deeply interested in it, I want to know all I can about it. I know that it warms our hearts and that it makes the world better. I know that it lights up the dark places of the earth. I see and admit its effectiveness even though I do not profess to understand it at all.

"We need more religion and less professionalism in our ministry and we need it mixed into industrial life; you can take the Sermon on the Mount and put it down into industry anywhere and it will work."

That ought to hold our newspaper cynics for a considerable spell. But more, it ought to mean something to every boy and girl in the land to hear the richest man in the world saying that he feels the need of going to church, hearing the gospel proclaimed, and rendering his share of furthering the Kingdom of Jesus Christ in the world.—The Christian Index.

### SIGNIFICANT

At a recent session of the New York branches of the Catholic Central Verein and the Catholic Women's Union



of America resolutions were adopted condemning the Volstead Act, and deplored the Federal control of education as a peril to individualism. Repeal of the Volstead Act was urged in a resolution adopted by the women's organization, in which it was declared that "the law has no moral character and is an infringement upon personal prerogatives." Federal control of education and the establishment of a Department of Education by the government were opposed as contrary "to the free aim of the land."

In this connection we add this news item to the effect that the New York World reports Cardinal McConnell, of Boston, as saying to one of its representatives: "Tell the American people that the Catholic church is opposed to prohibition." The cardinal surely wasted no words in giving his dictum. He wanted it to be clearly understood.

Still another item along this line. The American Issue says that Bishop Hartley, of the Catholic Diocese of Columbus (Ohio) has recently returned from a visit in Italy. In an interview in the Ohio State Journal the bishop contrasts the difference between the "orderly, sensible and law abiding lives" of Italians where there is no prohibition of liquor and the "disorderly lives" of Americans who are subject to the prohibition laws. "In Italy the people enjoy themselves in a Christian and sensible way, the father and mother sitting at the table with their children, each drinking a glass of wine with their food." He congratulates Italy that it does not have prohibition. The Issue rather pointedly adds that the "bishop might have also said that Italians, like other Europeans, are pushing and crowding to come to America, the land of freedom, opportunity, good wages and prohibition!"—The Evangelical-Messenger.

## ITALIAN CENSORS FOR AMERICAN LITERATURE

Strange indeed is the news across the parting seas to the American people; a message which associates our proud republic with the government of Soviet Russia. Many a Russian book is of course a proclamation of the boldest anarchy with the wickedest type of atheism. But now comes the verdict of Italy to the effect that Russian books and American books are equally dangerous to the kingdom beyond the Alps in Italy. Here the language of condemnation which presumes to classify American books with those of Bolshevik Russia: "The ministry of Education, deciding that American and Russian literature makes bad reading for the youth of Italy, has placed the works of Jack London, Tolstoe, Targenieff, Gorky and Dostoevsky on the proscribed list. Booksellers are instructed not to place the books of these authors on sale because they are polluting the moral climate in which Facists youths must be nurtured. Acting on the Ministry of the Interior's instructions, the police of several cities sequestered copies of the banned American and Russian books with such zeal that a protest was raised by the federation of Italian booksellers which asserted that the police were exceeding the limits intended by the ministry. In reply Under Secretary of the Interior issued a second circular condemning the Russian and American authors, but announcing that the police would enforce the prohibition order against them with discretion. The circular points out that it is evident that the morbidity of the Russians and the reckless adventurousness of writers like London have had a bad effect on the Italian youth and promote delinquency. It was said the American and Russian books were deliberately put on sale by interests adverse to the present regime in Italy in order to thwart the purpose of the Facist regime in educating the new generation along rigid lines."—Methodist Protestant Recorder.

## Our Worship Program

Daily Readings and Suggestions

(Keep with your Bible)

### MONDAY

John 4:1-8—Weary! In this incident we have one of the most convincing evidences that, although all the fullness of the God-head dwelt in Jesus of Nazareth, yet the body in which it dwelt was perfectly human. He was weary, and he sat in the shade, by the well, to rest; he was thirsty, and hungry—he that made the heavens and earth, and all that in them is! Also, we have here some measure of his love: being on an equality with God, he yet counted it not a thing to be grasped at, but laid it aside and took upon himself human form with all its ills, and became as one that serveth. When we realize something of what this meant to him, we will not hesitate even to be weary, or to hunger and thirst, that we might serve him. To them that are weary, he says, "Come unto me;" and to those that hunger and thirst, he says, "Ye shall be filled."

### TUESDAY

John 4:9-19—Living Water. The woman of Samaria was thirsty, spiritually as well as physically. Her many husbands were simply an effort to satisfy her thirst artificially. The world today is just as thirsty, and is resorting to just as unsatisfactory methods of quenching its thirst. When, like the woman, we lay aside our prejudices and come to the Source of Living Water, our thirst is satisfied, and it is as a well of water springing up within us into everlasting life.

### WEDNESDAY

John 4:19-26—Worship. People still quibble about the proper ways and means of worshipping God, even as this woman, and the Pharisees of Jesus' day. His plea here constituted one of the major appeals of his ministry: God is a Spirit, not limited by time or place, seeing all, even the hearts and motives of men. When we realize this, we may have constant communion with the God of heaven, even in the most unlikely places; unless we do realize it, our worship is vain even in the most sacred temples. May we worship him today in spirit and in truth!

### THURSDAY

John 4:27-30, 39-42—Growth in Grace. Here we have one illustration of what it means to grow in grace; because of his wonderful knowledge, the woman at first saw in Jesus only a prophet; then as she drank in his teachings she hailed him as the Christ; then she went out and proclaimed him as such, and further blessing came both to her, and to the people of Samaria.

### FRIDAY

John 4:31-38—Passion for Souls. The disciples had gone to buy meat for their hungry Master, yet when they returned with it he told them, in effect, that he was no longer hungry! The secret was in his passion for souls. His meat—that which satisfied him and made him forget his hunger—was to do the will of him that had sent him, to reconcile men to God. May a like passion for souls fill thy servants this day, that we no longer spend our time in feasting, but in seeking to win those that are lost!

### SATURDAY

John 4:43-54—The Compassion of Christ. Jesus here, as ever, refused to use his power merely for show; but when the nobleman begged for the life of his son, the compassion of Jesus was at once aroused. How precious to know that his compassion is just the same today, and that no matter what our need, he is ever sympathetic and ready to help.

### SUNDAY

John 5:1-9—Healing. Again we find the compassion of Jesus at work. Knowing the Jews and their narrowness, he must have known that to heal this man on the Sabbath would stir up opposition and hatred. Yet forgetful of all that, in view of the man's great need, he healed him. He is just as able to heal today, both physically and spiritually, if only we do not limit him by our unbelief. We pray for those in pain and suffering, who are in need of physical healing; let us not forget to pray for those who are sick with sin, that they, too, may find healing at the hand of the Great Physician.—T. C. L.

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## The Beginners Department

By Muriel White

**ORGANIZATION.**—The Beginners' Department is composed of the children four and five years of age, commonly called the kindergarten age. These children differ greatly from the Primary children in interests and characteristics and are therefore grouped together in a separate department. In some schools children under four years of age attend the department regularly. These children belong to the Cradle Roll Department and, although they may meet with the Beginners during the worship service, they should be grouped together in a separate class and taught by some one who understands the needs of very little children. The book, *Object Lessons for the Cradle Roll*, by Frances Danielson, is full of suggestive material for teaching them.

Unless the Beginners' Department is large the only officers needed are the superintendent and a helper who also acts as the department secretary and pianist. If the department is composed of twenty or more children, other helpers may be added, if needed, and the offices of secretary and pianist should be distinct from that of the helper.

**SUPERINTENDENT AND HELPERS.**—The superintendent should conduct the opening worship service, the circle talk, and unless the helpers are trained and capable, tell the story.

The helpers assist the children with their wraps, conduct the pre-session work and assist with the handwork and arrange the details of the room, such as hanging the pictures on the burlap frieze, arranging the handwork material and leaflets. They should also sit in the circle and help with the singing, remembering, however, that they must help and not hinder. They should not sing so loudly that the children's voices cannot be heard, nor should they carry on whispered conversations with pupils during the circle talk or story. Their aim should be to perform the numerous little duties that make the morning program run smoothly.

**PIANIST.**—The Pianist should be the most capable musician in your church; one who understands children's music and sympathizes with the children. Children's moods may be controlled by the piano. A quiet, reverent atmosphere may be secured when the children are noisy, or a bright, cheerful atmosphere when the children are listless, by the use of carefully chosen music, played with expression.

**SECRETARY.**—The secretary should keep a record of the attendance, birthdays, and absences. At the close of the session she should hand a list of the absentees to the superintendent and teachers. She should also take charge of the distribution and care of the leaflets and should arrange to send through the mail, or by messenger, the leaflets to children who are absent on account of sickness.

She should be seated near the door and mark the attendance of children as they en-

ter the room. She should be at her desk twenty minutes before the session begins. By the time the quiet music is played the record is complete except for a few tardy ones. To call the roll of the children after the session has begun is a waste of time that is needed for much more important things.

**THE SURROUNDINGS.**—The room, or corner, reserved for this department should be as beautiful and attractive as it is possible to make it, for it is here that the little child receives his first impression of God's house. The floor should be covered with a rug or carpet, the walls should be tinted in quiet, restful colors. Around the room, or especially in the front of the room, should be a burlap frieze on which pictures illustrating the theme, or seasons may be pinned. A few good pictures should be framed and hung on the walls. "The Sistine Madonna," by Raphael, should be the first one chosen. "Christ Blessing Little Children," by Ploekhorst, "The Child Samuel," by Reynolds, or "The Lost Sheep," by Taylor, are also very appropriate.

There should be a musical instrument, a piano if possible, for music is a very important part of the service. Low chairs should be the very first provision made in the way of equipment. These chairs should harmonize with the woodwork and other furnishings of the room and should be from ten to twelve inches in height. They should be arranged in a circle during the opening service. After the rest exercise, the children may lift their chairs and gather close about the teacher for the story. There must be a cabinet, or cupboard, for filing pictures, leaflets, the objects used in illustrating the lessons, such as nests, twigs, nuts, autumn leaves, cocoons and models like the sheepfold and the oriental house, as well as for the material used in lesson expression, crayolas, bogus paper, paste, pencils, scissors and small pictures.

There should be a row of hooks concealed, or a small closet, for the children's wraps. Nothing gives a more disorderly air to a room than wraps thrown over a chair or heaped on a window sill.

A low table, placed in the center of the circle, or at some point in the circle is desirable. On this table should be put the flowers which the children bring, the objects to be used in teaching, such as the autumn leaves and cocoon. At Thanksgiving and Christmas the gifts which the children bring are heaped on this table.

In some schools the Beginners Department will be forced to meet in the corner of the Primary room or even in the corner of the main auditorium. In that case, use a curtain or screen to separate the department from other classes. A screen is preferable to a curtain, since pictures and other illustrations may be pinned upon it. In case you meet behind the screen, you will have to employ the simpler rest exercises and your songs must be sung very softly.

The teacher should never be discouraged because the surroundings are not ideal. Many departments in one-room churches are getting results. Keep the ideal before you and work towards it, for "where there is a will, there is a way."

Look about your Beginners' room or corner and take a critical inventory. Is it light and well ventilated? Is there any way in which these conditions may be made better with the expenditure of a little time and money? Is it clean? Are all things in order? Is everything in the room quiet, restful and conducive to worship? What provision is made for the children's comfort? Are there hooks for their wraps or are the wraps strewn over chairs and in the window sills? Make a note of the equipment needed, and keep the list where you can see it often. As each piece of equipment is added, draw a line through the name on your list. "The need of the child should be the law of the school."

For further reading on this topic consult *Methods with Beginners*, by Danielson.

**PICTURES.**—A set of large pictures carefully chosen for the purpose accompanies each quarter's lessons. These pictures are in beautiful colors and mounted ready for use. They are effective when placed on the wall where the children can see and touch them, or they may be handled by the children when the teaching procedure gives occasion for that method. The pictures themselves include copies of masterpieces and child life pictures, done especially for this series. They were chosen for one or more of several purposes: (1) to make clearer the background and action of the story; (2) to deepen the emotional appeal of the lesson story; (3) to suggest desirable forms of conduct and thus widen the child's experience.

Other seasonal and conduct pictures may be found in magazines. These should be trimmed and mounted artistically, and filed for use at suitable times.

A set of six pictures by Jessie Wilcox Smith, the noted artist of child life, has been assembled.

Every picture in the room should be related to the child's experiences with the group of lessons being taught. A glimpse of the room should tell the story of the experiences which they have had during the quarter. Pictures should never be hung simply for the sake of decoration. Avoid using many pictures at once. If grouped in the right way, the pictures used with the lessons may hang on the burlap throughout the quarter, but the best plan is to file all the pictures used with the old theme except one picture which will suggest the truth of the theme just taught.

**MODELS.**—Models may be used if care is taken that they do not confuse the child's imagination. If they are familiar things, such as a nest, cocoon, autumn leaves, twigs, fruit, nuts, flowers, food, there is little danger of misunderstanding and the child is helped to see more vividly than through words, or even pictures. Models of biblical objects such as an oriental house or sheepfold must be used with great care, for since they are small reproductions of unfamiliar things they may hinder a child's visualization of the real object.

**BLACKBOARD.**—The blackboard can be used with telling effect, especially with the nature story. Its advantage over individual illustrative work done by the pupil is that several children may cooperate in making the story picture.

The blackboard may often be used for decorative purposes. Seasonal borders or sketches may be drawn by the teacher. Suggestions for these may be found in the Primary Education, from the Primary Education Company, 50 Bromfield Street, Boston, Massachusetts, and the Normal Instructor and Primary Plans, from the F. A. Owen Publishing Company, Dansville, New York. These are school magazines and you will be able to secure the use of them from the Primary teacher of the public school. In these magazines you will find simple patterns of trees, birds, fruit, seeds, flowers, which may be used in making seasonal borders to go around the top of the burlap, seasonal posters or posters illustrating the sons or nature lessons. Patterns may be secured also from the J. S. Latta Company, Davenport, Iowa.

**MUSIC**—Music is an important factor in the Beginners' Department. The songs chosen should be very simple yet tuneful. The words and music must be uplifting. They must say the same thing. Avoid teaching too many songs. Ten songs well learned are far more valuable to the child than twice the number poorly learned.

The songs should be taught to the children by means of a poster illustrating the different things mentioned in the song, by a story, a picture or through conversation. Songs should be developed naturally, and not by the drill method, so the children will comprehend the meaning of the words they sing. Songs for the Pre-School Age, by Shumate, 50c, Carols and Melodies by Levda, Songs for Little People and Song Stories for the Sunday school, by Hill, make a good collection of song books.—Taken from "The Workers' Manual," Revised Edition, 1929, by Ida M. Irvin, Christian Board of Publication, Beaumont and Pine Streets, St. Louis, Missouri.

## Editor's Select Notes on the Sunday School Lesson

(Lesson for October 6)

### Recognizing Our Debt to Others

Scripture Lesson—Neh. 4:15-23; Mark 12:28-34; Rom. 15:1-7; Phil. 2:1-8; Col. 3:12; 4:1; James 2:14-17.

Printed Text—Mark 12:28-34; James 2:14-17.

Devotional Reading—Psalm 40:5-10.

Golden Text—Not looking each of you to his own things but each of you also to the things of others.—Phil. 2:4.

### The Quarter's Lessons

The lessons of this Quarter are different from the most of the uniform Sunday school lessons. These courses aim to make the pupils acquainted with all the chief passages on the subjects considered. While each lesson is based upon one or more leading passages, the classes are expected to get light on the subject from all parts of the Bible, thus growing familiar with the Book of books and discovering the unity of Scripture.

The Quarter is entitled "Some Social Teachings of the Bible." While all parts of the Bible, Old and New Testaments alike, have these teachings, and they are brought out in the lesson, yet since our modern Western civilization has its roots in Christianity we find more appropriate passages in the New Testament. It may be interesting to the older classes to trace, through other, unnamed, passages in the Old Testa-

ment the essential difference between the civilization under the law of Moses, and under the principles of Jesus Christ.

### Comments on the Text

Neh. 4:15-23, which gives an account of the building the wall of Jerusalem under the direction of Nehemiah, the royal governor, shows the value of cooperation, which may be said to be one of the debts we owe to others about us.

Mark 12:28-34 gives another item in our debt to others.

28. And one of the scribes, who was a lawyer (Matthew); that is, one of the men learned in the Jewish law, who copied, preserved, interpreted, and taught the Jewish Scriptures. Heard them ... asked him with regard to the highest duty of a man—a question often seriously discussed by their teachers. What. Of what kind, moral or ceremonial, duty to God or to man?

29. Jesus answered, quoting from Deut. 6:4, 5, the very words which "every devout Jew recited twice every day; and the Jews do it to this day," and which they inscribed on the parchment enclosed in their phylacteries, and wore on their foreheads and arms during prayer. Is one. Whatever view we take of the Trinity, all believe in the absolute unity of God.

30. Thou shalt love, etc. "Love is the greatest thing in the world,"—great in nature, in power, in value, as the source and fountain of all virtue. With, or from, all thy heart, the general word for the inner man. It is the seat of the desires, passions, affections, emotions. With all thy soul. The life principle, the center of will and personality. With all thy mind. It is to be an intelligent love, from free choice under the direction of the reason and the judgment. With all thy strength. The utmost energy of heart, soul and mind, our whole being, no part left out, must go forth toward God in love.

31. Thou shalt love thy neighbor as thyself. This love is the principle in the heart

from which flows the Golden Rule in practice.

34. Jesus ... said unto him, Thou art not far from the kingdom of God. He understood the truth and sympathized with it at least in theory. He stood at the door of the kingdom. He knew his duty. Did he enter in?

Rom. 15:1-7. The strong owe much to the weak, even to abstaining from things allowed when indulgence would harm others.

Phil. 2:1-8. Be humble in service to others, Jesus Christ being the extreme example.


Col. 3:12; 4:1. Remember that whatever the difference in earthly rank or position all Christians have one Master, Jesus Christ, in whose eyes all were equal.

The Epistle of James has been called "The Gospel of Common Sense." We need, therefore, not be surprised at finding in it certain concrete things which we owe to others around us.

2:14. Faith ... not works. It is easy to claim faith in God, for no one save God can dispute the claim so far as its existence in the mind and heart is concerned. But men are ready to dispute its existence if there is nothing in the outward actions to prove it. There may be life in the dead-looking tree; but we consider it dead if there are no outward signs of life—no leaves and no fruit. Can that faith save him? Such faith can be but a theoretical belief in the truth of the Christian religion. James does not deny that faith is necessary for salvation; but argues that a faith which does not affect the life is a powerless faith which cannot save.

15. Destitute. The picture given is of the extremest destitution. If a man could witness such suffering and not be ready to help what can we say of his Christianity?

16. One of you say. Of what use are mere words to a freezing man? What poor man will believe the expressions of sympathy by the rich unless that sympathy shows itself in deeds of kindness? Words  
(Continued on page 15)

<p><b>E. M. RIDOLE,</b> President Warsaw, Indiana</p> <p><b>F. C. VANATOR,</b> Associate Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p>  <p><b>Young People's and Junior Topics in THE ANGELUS</b></p>	<p><b>GLADYS M. SPICE,</b> General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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## Cambria County Brethren C. E. Union

The quarterly mass meeting of the Union was held in the Vinco church the evening of August 6, 1929. Considering the seemingly inevitable summer slump the meeting was well attended.

Evelyn Probst read the Scripture and J. H. Finnell led the song service. Aurelia Vickroy, Junior Superintendent, gave a short talk on "The Progress and Achievements of Juniors," and Eleanor Furry rendered several pleasing flute solos.

The highlight of the evening was an interesting report of the Christian Endeavor Convention held at Kansas City this year. Chalmers Wisegarver, a United Brethren youth who attended the convention, favored us with this.

The award of the Union was taken for the third consecutive time by the Moxham society who had an average of 67½%.

Carl Uphouse, as a fitting climax, presented a plea for Kentucky Missions and an offering was taken for said work. This of-

fering was given at National Conference, to the Mission Board.

Misses Thelma Custer, Ila Wingard and Ora Mackall were in charge of a successful weiner roast following the meeting. Revs. Belote and Bowman were in attendance.

About 150 Endeavorers and their friends attended the Union picnic held at the Vinco Grove, August 15, 1929. Many ate supper on the grounds. Baseball games, contests and ring games were engaged in. The activities were closed with a marshmallow roast around a huge bonfire. Mildred Furry, a student at Ashland, conducted a very impressive devotional service.

The Union will lose, for the present at least, the able help of Mr. and Mrs. George McDonald, Mr. and Mrs. Walter Wagner, and Miss Mary Ashman, who have gone to Ashland to prepare for more definite work. The prayers and best wishes of the Union members follow them.

FLOYD BENSHOFF, President.

Send Foreign Mission Funds to  
**LOUIS S. BAUMAN**  
 Financial Secretary Foreign Board  
 1925 East 5th St.  
 Long Beach, California

Send Home Missionary Funds to  
**WILLIAM A. GEARHART**  
 Home Missionary Secretary  
 1101 American Savings Bldg.,  
 Dayton, Ohio

## MISSIONS

### Lost Creek, Kentucky

Another school year has opened at Riverside Institute and also at Krypton. If there were any doubt lingering in the minds of the workers as to whether there was any demand for the school work yet, it has all been dispelled by what our eyes have beheld. At Riverside Institute we have now the largest attendance we have ever had at this time of the year, if we have ever had so many at any time of the year. Our chapel now is overcrowded at the regular morning chapel service. And then here we have had to turn many away who had wanted to come. We could have taken in quite a number more if we had had the room. We do not recall any time in its history that there was such a demand for Riverside Institute as there has been this fall.

Then at Krypton, there has also been a strong demand for the school. One of the bravest and most faithful workers ever out on any field has been Miss Lyda Carter there. She has stayed there, even against all human discouragements, and has gone on with the school, and God has rewarded her faithfulness by sending to her even more than she should handle for the school work. At last account she had twenty-five there.

Krypton is needing so much a man and his wife on the field to help Miss Carter, and also to take care of the services, which she cannot do. The Rev. Manual Davidson was instantly killed while walking on the railroad track, and Miss Carter now is alone there, except for some girls who are with her. Why does she stay there in that work? There can be only one answer, and that is that it is God's will for her to be there and doing the work she does do.

The attendance at the schools this fall can only mean one thing, and that is that there is a real demand for the schools, and to ignore this would only be folly in the work. If you still doubt this any, read up on President Hoover's recent experience in his camp in the Mountains of Virginia.

The unusually large attendance at Riverside has necessitated the purchase of additional furniture, about thirty dollars, each of recitation chairs. The boys' dormitory, as well as the girls' dormitory has been much improved, the work for the same being mostly donated. Every room has been papered, some of the hallways painted, and the inside made so much more attractive, even so much so that one would hardly recognize it as the same place. The boys' dormitory which before seemed about gone, now looks entirely different, and is fully worth keeping up. A little effort, a little work, has made a big difference there. Outside entrances have also been placed on a couple school rooms, thus making that better and more efficient. One who has known Riverside Institute for many years said, "Riverside now looks better than it has for a long time."

And now since the work has launched out on faith that all its needs would be met, and since support through the Mission Board has been much cut down, our God has proven himself faithful and all our needs have been met so far. We fully believe that they will continue to be. Phil. 4:19. But dear

reader, you can help along much by sending clothing to the Mission, that is, used or outworn or outgrown clothing. During the summer we received about four bags of such clothing. This clothing enabled us to get about twenty-five bushels of green beans and around three hundred quarts of blackberries. Such clothing helps a great deal, and if you will kindly drop us a card, we will mail you a bag in which you can easily put the clothing. You can send it to Riverside Institute either by mail or express.

The experiences of late have convinced us that it cannot be the will of our Lord to cut down in any way the message of Riverside Institute. There are a number of us here who believe it. Every worker now on the field was told before being engaged that there was not enough money in sight to meet the needs for the year. But not one let that stand in the way. The response has been the response of faith. The following have so faithfully answered the call: Mrs. Grace P. Slack of Long Beach, California, the teacher of Bible; Miss Bessie Hooks, high school principal and teacher, whose home is Kittanning, Pennsylvania; Miss Carrie Stoffer of Homeworth, Ohio, teacher in high school; Cyrus H. Cleveland of Chicago, Illinois, manager boys' dormitory and teacher in high school; Miss Clara Hall of Garrettsville, Ohio, teacher 7th and 8th grades; Miss Dove Barnett, Portsmouth, Kentucky, teacher grades 4th to 6th; Miss Omeda Hadden, Haddix, Kentucky, teacher grades one to three; Mrs. Drushal, teaches Bible, and the writer two classes in the high school. Miss Anna Barnhoft, Secretary.

Now why are we here and working as we do? All the above persons do much work outside the school room. Sunday schools are kept going, and other activities are kept up. Are we here for the sake of just keeping the high school going, as some seem to think? If that were true there would not be one of us here. Not one is here this year, without having first prayed very definitely about the matter. God has called us, and it is in obedience to that call that we are here to support the program of evangelism in this field. Other denominations are strengthening their work, school and all. Two of these have been in Breathitt County this last year. Brooks Memorial School has been raised up in this last year, as also is a new school place at Oakdale, both in this county, and both by the same denomination. Does this mean that the time has come to quit the school work? Only one answer is possible.

The workers at Riverside now meet four times a week for special prayer, Monday, Tuesday, Thursday and Friday evenings. We believe that many of you will join us in prayer, that the will of our Lord may be done here and on this Mission Field. Pray for us that we may be guided aright, and that our needs may be met.

G. E. DRUSHAL.

"Worry is harmful and fear is a sin," says a prosperous business man in speaking of the necessity of Christian faith in daily life.

### LYDIAN GIRLS' BOARDING SCHOOL OF THE BRETHREN CHURCH

Krypton, Kentucky, Sept. 1, 1929.

Dear Fellow-Brethren:

This is just a word of appreciation heartily sent to those of you who have so thoughtfully sent us used clothing at any time, and to those who may be interested in God's work at Krypton. We appreciate the used clothing more than you can know. Our school has reopened again this year. We are considerably handicapped by a lack of workers on the field, but under God are doing the best we can. At present the school has an enrollment of twenty-seven. We could have several more if we were able to keep them here as boarding students. We are looking to God to send us a pastor who will help in the school. It is necessary that we have some one. Is there not in all the brotherhood some pastor or pastor and his wife whose hearts thrill at this call? Can it be that no one will come? It cannot be! The people here demand it. They frequently ask, "What have you heard about a new pastor?" Death has recently claimed one who was helping us. The people will not let the school discontinue. The little children need another helper. Two of the most beautiful little girls I've ever seen daily pray for a pastor. Sometimes they word their petition thus, "Send us a pastor who will love us and who will help in the school." He who comes, however, must be truly God-sent. None other would endure. None other would love the people enough.

We know that this school has been altogether worth while in the past. Today there are seven of our last year's students in Riverside. Perhaps no more than one would be there now if it had not been that they had attended this school first. This school still is necessary. It is in a place of opportunity. We must seize this opportunity and take boys and girls for Christ.

Again this year, as in the past, we will be very, very glad to receive any clothing which you may feel led to send. We constantly have calls for it. This summer we could have used much more than we did if we only had had it. People here are now looking for fall and winter garments of all kinds. We are very grateful for all that you have done.

May Brethren people everywhere pray for our Kentucky work, both at Lost Creek and Krypton, and may they respond as God shall lead them. Acts 18:13-15.

Yours in the Service of the King,

LYDA CARTER.

### JEWISH CHRISTIANS IN U. S.

A survey of Jewish congregations in this country has recently been made by Dr. H. S. Linfield, Director of the Statistical Department of the American Jewish Committee. The figures may be accepted as substantially correct, as a very careful canvass was made. The statistics deal only with permanent congregations.

The canvass shows that there are 2,948 congregations in the United States. Of these 2,855 are in urban places with a population of 2,500 and over. There are 93 congregations in rural areas. These figures show that there is in the United States one congregation for every 1,386 Jewish men, women and children.—Our Jewish Neighbors.



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### NEWS OF THE COLLEGE

The College opened Tuesday, September 10th with a good enrollment. There has been reported a slight decline in the enrollments in various colleges but ours shows no decline but a slight increase. By the time the enrollment is closed, there will be at least 290 students, exclusive of Saturday students and Music.

The enrollment in the Seminary is satisfactory. There are 14 new enrollments bringing the total up to 39. The enrollment in this department is very steady and does not vary much with the years.

The Saturday courses will start the first Saturday in October. Last year the enrollment in the first Saturday term was 74. This will make our total enrollment in the Arts and Theology as much as we dare have under the rules under which we operate.

All the new teachers were present for the opening and all give promise of meeting fully the rather exacting demands for such a school as ours.

The College reception was held last Thursday evening in the new Gymnasium. It was well attended. The main address was given by Hon. Hugh Culbertson, County Prosecuting Attorney. Dr. Martin Shively presided with grace and dignity.

The College band played one afternoon and evening at the Ashland County Fair.

I addressed the teachers of Wooster and Wayne County last Saturday on "Education for the Present Day." Edmund Vance Cooke, the poet, was the other speaker.

Athletics. We are playing here under the Ohio Conference rules, as we are a member of that organization. This means that Freshmen can not play in any intercollegiate sport. So far, everything has worked out all right as most of our veterans returned this year. How it will go next year is another matter, but the prospects are bright as we had 28 Freshmen out for practice.

It is a privilege to have several returned missionaries as well as some prospective ones, here in school. Rev. and Mrs. Sheldon are here and serve to keep before our minds the urgency of the Great Commission and at the same time to remind us that Christian heroism is not dead.

Professor Monroe was called to California on account of the sudden death of his father. He has returned to Ashland and has taken up his work. The entire College sympathizes with him in his loss.

At last we must comply with the State's orders and erect fire-escapes on Founders' Hall. This is an added expense to our budget. While they are necessary, two things are to be noted, first, the added and unprovided-for expense and also the complete State control from which we have no appeal. Ninety days' time only is given.

Dr. Bell is doing some work near here and has made good progress. I hope those who give through his work will fully realize how much the College appreciates their gifts. We are driven so hard from every quarter, that it takes every bit of resources, moral and financial, which we can muster to meet the ever present demands.

The work here will be very arduous this year and I hope the entire church will up-

hold us with its prayers. Conducting a College such as this requires expert knowledge and the reason why certain things are done here is not always clear but the Board of Trustees has only the best interests of the church and college and seminary at heart. The standards set by others are not always of our own approval but when we must meet them, we must, and our policies here must be shaped with these ends in view.

The ins and outs of the College are always open and above board and I invite correspondence relative to our plans and problems.

EDWIN E. JACOBS.

### MID-WEST DISTRICT CONFERENCE MULVANE, KANSAS

October 8, 9, 10, 1929

#### Program

- Tuesday Evening, October 8**
- 7:30 Conference called to order by Moderator L. G. Wood.  
Song Service, Mrs. H. H. Rowsey.  
Conference Song Leader.  
Scripture and Prayer. N. P. Eglin.  
Words of Welcome. C. A. Landis.  
Response by Delegates.  
Appointment of Committees.
- 8:30 Special Music, Anthem, Bethel Choir.  
Moderator's Address. L. G. Wood.
- Wednesday Morning, October 9**
- 9:00 Song Service.  
Scripture and Prayer. J. G. Walters.  
Business, Organization and Reports.
- 9:15 Address, "Our Isolated Church Membership." J. S. C. Spickerman.
- 10:00 Fifteen Minute Open Forum.  
Address, "Evangelism." W. R. Deeter.
- 11:00 Address, "The Place of a Christian College in Education." W. S. Bell.

#### Wednesday Afternoon

- 1:30 Song Service.  
Scripture and Prayer. J. W. Beer.
- 1:45 District Mission Session.  
Report of District Mission Board.  
President's Annual Message.  
J. D. Kemper.
- Reports of Mission Pastors.
- 2:45 Address, "Our Individual Responsibility as Missionaries." S. Lowman.
- 3:15 Woman's Missionary Session. Mrs. L. G. Wood, District President, in charge.

#### Wednesday Evening

- 7:30 Song Service.  
Scripture and Prayer. J. D. Kemper.
- 8:00 Address, "Brethren Literature and Benevolences." W. S. Bell.

#### Thursday Morning, October 10

- 9:00 Song Service.  
Scripture and Prayer.  
J. S. C. Spickerman.
- 9:15 Business Session.  
Unfinished and New Business.
- 10:00 Young People's Hour.  
Address, "Organizing our Young People." W. H. Schaffer.  
Address, "Keeping the Whole Gospel Before Our Young People." C. A. Landis.
- 11:00 Sermon, "The Key to Faithfulness." L. A. Myers.

#### Thursday Afternoon

- 1:30 Song Service.  
Scripture and Prayer.  
Claude Kimmel.
- 1:45 Church School Session.  
Address, "Illustrations in Teaching the Lesson." W. R. Deeter.  
Address, "The Greatest Need of our Church Schools." H. H. Rowsey.
- 2:30 Vocal Duet, Rev. and Mrs. W. R. Deeter.  
Address, "The Teacher and his Text Book." N. P. Eglin.  
Address, "Effective Church School Music." Mrs. W. R. Deeter.
- Thursday Evening**
- 7:30 Song Service.  
Scripture and Prayer. L. G. Wood.
- 8:00 Special Music. Bethel Choir.
- 8:15 Illustrated Lecture, "The Last Supper and Gethsemane." H. H. Rowsey.  
Closing Conference Prayer.  
Vice Moderator.

#### Conference Organization

Moderator, L. G. Wood; Vice Moderator, L. A. Myers; Secretary-Treasurer, W. H. Schaffer.

### WINONA LAKE BIBLE CONFERENCE

The Thirty-fifth Annual Bible Conference in session for ten days at Winona Lake, Indiana; closed Sunday, August 25, with twelve inspiring meetings. At least 12,000 were in attendance at the combined services of the day. The Conference throughout was exalting in its instruction and in its association, and to thousands a spiritual feast. For the first time the Conference closed with Holy Communion at 9:30 P. M. in the Auditorium.

More than two thousand wended their way from the Tabernacle to the Communion Service in charge of Dr. Biederwolf, who was assisted by Ministers and Elders of various denominations. It was the most impressive and spiritual Conference closing on record and will no doubt be carried out in the future.

With the soul stirring messages of the preachers and Bible teachers the quiet communing with God at the closing hour, men and women who have been in contact with events for years at Winona were led to exclaim "the like of this 35th Conference we have never known."

The attendance throughout broke the record of last year by three hundred. Six hundred and ninety-four ministers were registered, coming from all parts of the United States. A large number of Home and Foreign Missionaries were in attendance who thanked God for the privilege afforded them.

The Conference closes with all expenses paid and a neat balance which Director Biederwolf turns over to Winona Institutions.

One cannot begin to tell of the many good things which the program afforded, sermons, Bible expositions, the splendid music directed by Homer Rodeheaver, the "Rescue Mission Boys," the Gideons, the Hillside services, the meetings for women, daily addressed by Dr. Massee, the inspiration given by the Missionaries who told of their work each afternoon and evening.

"Homecoming Day" was a great success. The largest crowd ever assembled on a mid-week occasion was here. Rev. "Billy" Sunday was the preacher, and the very mention of his name always brings great crowds to Winona. An "old fashioned lawn party" was held under the trees, where refreshments were served, and reminiscences of old



time Winonians eloquently given. Dr. Biedewolf presided.

Among the preachers were, Drs. Frank H. Ballard and H. J. Wicks of England; Drs. J. C. Massee, Robert Watson, Boston; Dr. Robert G. Lee, Memphis, Tennessee; Dr. Wm. B. Crowe, St. Louis; Dr. Robert Scott Inglis, Newark, New Jersey, Dr. W. A. Sunday; noted Bible Expositors, Drs. Herbert W. Bieber and A. T. Robertson, drew large audiences at the morning hours, the Auditorium being filled.

There were a number of evangelists who spoke at the Hillside services. Dr. Biedewolf preaching at the opening Sunday evening service. His text, "Where there is no vision, the people perish." Many declared this to be the strongest message of the Conference.

Sergeant Alvin C. York, the great soldier, speaking on Sunday afternoon, told of his war experiences and also of his plans for the mountaineer children.

The consecration meeting for men on the Indian Mound led by Dr. Biedewolf will ever be remembered by the hundreds who took part.

Dr. Massee had charge of the women's meeting in the Auditorium, which was also largely attended.

The Conference goes down in history as one if not the greatest ever held in Winona. Dr. Biedewolf is a great director and will have the prayers of God's people in his work wherever he goes and in his plans for Winona Conference next year.

M. A. MARTIN.

#### MINUTES OF GENERAL CONFERENCE (Continued from last week)

##### Saturday Morning

The morning session was opened with song service as usual. The opening prayer was made by Grant McDonald.

The Credential Committee made its final report as follows: Ministerial, 82; lay, 209; total, 291. The report was accepted and the committee discharged.

The minutes of the last business session were read and approved.

The National Sunday School Association submitted its financial budget for the ensuing year. By prevailing motion the report was adopted. The report follows:

Ashland College, \$2,000.00; College Library, \$500.00; Ashland Memorial Endowment, \$500.00; Kentucky Missions, \$1,000.00; International Council of Religious Education, \$100.00; Shipshewana Training School, \$300.00; Secretarial Work, \$120.00; Promotional Work, \$500.00; Printing, Postage, Supplies and Miscellaneous, \$230.00, which makes a total of \$5,250.00.

The committee appointed to cooperate with the Washington, D. C. church reported that they recommended the third Sunday of May, also that notice be printed in the Evangelist of May third. The recommendation was adopted by proper vote of the conference.

Motion prevailed that the programs of the various organizations be submitted to the secretary of the Conference Executive Committee not later than April first.

Motion prevailed that the conference accept the generous invitation of the Goshen church and the Chamber of Commerce of Goshen to entertain the General Conference for 1930.

The following motions prevailed,—to leave the matter of time to the Executive Committee.

That the minutes of this conference be printed in the Annual in regular fashion.

That the Committee on Committees appoint a committee of 5 to bring in a constructive plan for a National Boys' work.

That the conference approve Miss Edna Patterson as a missionary to Africa.

That space be given in the Evangelist for the work of the Evangelistic and Bible Study League.

That the matter of financial objective for the Washington Church drive be left to the Conference Committee an work out in co-operation with a committee of the Washington church and to handle as they see best by means of the Evangelist and other propaganda.

To accept the report of the Finance Committee and that an offering be received at the eleven o'clock hour to meet the deficit.

That the resolutions from the Lord's Day Alliance be not read because of lack of time.

Song, "Till the Whole World Knows" was sung as the session emerged into that of the Foreign Missionary Society. The early part of the hour was devoted to a memorial service for the deceased E. L. Kilhefner. C. H. Ashman read the resolutions of respect which was voted by conference to be adopted and became a part of the minutes. Dr. J. A. Miller preached the memorial sermon for the occasion.

Dr. J. A. Miller and A. V. Kimmell were reelected as members of the Foreign Missionary Board and Carl H. Seitz was elected to fill the unexpired term made vacant by the death of E. L. Kilhefner.

A. J. McClain brought a very interesting report of the work of the Foreign Missionary Society.

After singing "The Old Rugged Cross," an offering was received which amounted to \$27.53. The closing prayer was made by J. A. Miller.

At this time the conference enjoyed the fifth Bible lecture of Dr. A. I. Brown on "Jonah and the Whale; Noah's Ark and the Flood." The benediction was pronounced by S. C. Christiansen.

##### Saturday Afternoon

"My Jesus, I Love Thee" opened the song service for the afternoon which was devoted to the Foreign Missionary Society. The devotions were conducted by A. V. Kimmell who read from Rom. 10:9-20 and lead in prayer.

Chauncey B. Sheldon, Foreign Missionary on furlough, spoke concerning the work of Africa.

The conference was once more favored by special music. Young ladies of the National Home Finding Society sang two numbers. Mrs. C. B. Sheldon showed some very interesting curios from Africa. Prayer by Homer A. Kent closed this session.

"The Way of the Cross" was sung before Dr. A. I. Brown very graciously consented to give an extra lecture entitled "The Wonders of the Human Body." The final benediction of the afternoon was pronounced by E. L. Miller.

##### Saturday Evening

"Day is Dying in the West" was sung to open the evening session. Invocation for the evening was said by C. A. Bame.

W. E. Ronk led in the Devotional Bible study, using the first chapter of Hebrews.

"Rock of Ages" was sung prior to an impressive ordination service for Everett Nieswonger who was recommended by the Dayton, Ohio, church.

Motion was made that the matter of locating the 1930 conference be left to the Conference Executive Committee.

The minutes were read at this time and approved.

Miss Buzard of Ashland, Ohio, rendered a vocal solo at this time.

The closing sermon of the evening was preached by A. J. McClain on the subject, "God of History," 1 Samuel 31:3-4; 1 Chron. 10:1-4. Benediction, A. J. McClain.

J. L. GINGRICH, Secretary.

#### Sunday Morning, September 1, 1929

The Sunday school session of the National Conference of the Brethren church was opened by music from the Nappanee band followed with opening remarks from Prof. M. A. Stuckey. Rev. Eppley led the congregation in the singing of "What a Friend we have in Jesus," and Brother W. I. Duker offered prayer. The lesson was read in unison, after which a beautiful Marimbaphone solo was rendered by Miss Arlene Stuckman. "We're Marching to Zion" was sung and the opening session closed with music from the band while classes were being assembled.

The morning session was opened by singing the well loved song "Rock of Ages" and prayer by Dr. Bell. "Rescue the Perishing" was sung. Rev. G. W. Rensch read the second Psalm and led in prayer. Following this a brief consecration service was conducted for the outgoing Missionary, Miss Patterson, by Rev. R. P. Miller, A. V. Kimmell and A. J. McClain. Miss Patterson gave a brief but spiritual message to the conference members.

Rev. Kimmell announced that the Nappanee band would play at one-thirty.

The morning message was forcefully given by Dr. Bame, after which the song, "Let the Lower Lights Be Burning," was sung. Rev. Dyoll Belote gave the Sunday school attendance and offering report as follows: Adult attendance, 714; Offering, \$340.02; Young people, 211; Offering, \$49.40; Total present, 1049; Total Offering, \$419.33; Morning offering, \$169.22; Combined total offering, \$588.55.

The afternoon service was opened by the moderator. Rev. Eppley led in the singing of songs, "Since Jesus Came Into My Heart" and "The Solid Rock." Rev. Frank Gehman offered prayer. "Rock of Ages" was sung; the offering received and announcements made. The moderator expressed appreciation in behalf of the conference for the services of Dr. Brown. The concluding address on "The Second Coming of Christ" was delivered by Dr. Brown.

Afternoon offering was \$423.35.

The evening session was opened with a song service led by Rev. Eppley. Songs, "Since Jesus Came into My Heart" and "I Love to Tell the Story" were sung. Rev. W. I. Duker read the Scripture lesson from Isaiah and offered prayer. Rev. N. V. Leatherman delivered an able message upon the topic, "Seeing Jesus."

The moderator in his closing remarks, expressed his appreciation for the service of all having a part in making the conference a success, and declared the conference of 1929 at an end.

"Blest Be the Tie that Binds" was sung and Rev. McClain led in the closing prayer.

FLOYD SIBERT, Assistant Secretary.

#### A GREAT POET'S CHALLENGE TO INFIDELITY

Blatant and broadspread as are the preachments of rationalism and infidelity today, not one of the champions of unbelief has been indiscreet enough to accept



the challenge of James Russell Lowell, which he voiced in the following lines. Lowell's challenge is unsurpassed, as a brief defense of Christianity: "When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society and has found a place on this planet, ten miles square, where a decent man can live in decency, comfort, and security, supporting and educating his children unspoiled and unpolluted; a place where age is revered, womanhood defended, and human life held in due regard; when skepticism can find such a place ten miles square on the globe where the Gospel of Christ has not gone and cleared the way and laid the foundations and made decency and security possible, it will then be in order for the skeptical literati to move thither and ventilate their views. But so long as these very men are dependent upon the religion they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope and humanity of its Savior.—Western Recorder.

"Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." (Ps. 51:7).

There are trials in life which may be compared to the burning of a fiery furnace. Bereavement is such a trial; disappointment is such a trial; above all, temptation itself is such a trial. From these things no child of God may be exempt. He must consent to be cast into the flame. But if he is strong, if he is true, he will not be alone in the hour of his spiritual suffering; he shall be conscious of a more than human presence, consoling, inspiring him; the breath of fire shall not pass upon him to scathe him; for "the form of the fourth is like the Son of God."—J. E. C. Weldon.

Money-making opportunities are rare, but joy-making opportunities are at every corner.

## THE ECONOMIC WASTE OF SIN

(Continued from page 2)

lion dollars, inspires more of the support given to the opposition of the Eighteenth Amendment than many realize.

Just as a sober, honest man has a better chance of making and saving money than a drunken debauchee, so Mr. Bower points out that the economic waste of sin checks our national prosperity to a degree realized by few of our citizens.

## Sunday School Notes

(Continued from page 11)

are easy to give, but they do no good. Such words as are quoted are but wind.

17. Faith ... not works, is dead in itself. It is a body without a soul. It is no better than a statue of a man. The words of sympathy might better be read from a printed page. There would be as much comfort, and less disappointment.

### The Necessity of Works

A note that we must never fail to sound is the importance of works. Faith is absolutely essential, but it is not real faith that does not express itself in works. There is a popular kind of faith so-called that gives

assent to everything and practices nothing, but that is not genuine. The only kind of faith that is worth while is the kind that is alive and active, the kind that seeks to cooperate with God in bringing about the reign of righteousness in the world. If a man says "I believe," but does not set about to fulfill the requirements of righteousness, his belief amounts to nothing. A faith that is not accompanied by works is a mere pretense, a dead thing.

"An ounce of help is worth a ton of sympathy. Feelings without action harden the heart. Beneficent action without feeling does little good. But the perfection of both is when every throb of pity is incarnated in a deed, and a wise head plans and a swift hand executes what a loving heart prompts for the help of a neighbor."

"The Church need have no fear of the social awakening if we but apply ourselves in the spirit of the Bible to the weightier matters of the law. He that doeth the will of God shall know the doctrine. The solution of our ecclesiastical and religious problems will come not through argument but through action. As we step forth upon the highway of justice and righteousness, the perplexities of today will vanish, a new epoch will dawn for faith, and the church

## SUGGESTED PROGRAM FOR LAYMEN'S DAY

October 13, 1929

Organ Prelude  
Hymn  
Devotions  
Special Music: Solo or Anthem  
Announcements  
Hymn  
Fifteen Minute Talks by Laymen:  
1. The Layman's Responsibility  
2. A United Laity  
3. Possibilities of Student Aid

Offering  
Hymn  
Benediction  
JOS. E. STOOKEY, Secretary.

will enter with joy upon a more abundant life."

"If men, steeped to the eyebrows in orthodoxy, think that they have done enough when they have set their hands to a confession of faith, and that they are Christian because they can say, 'all this I steadfastly believe,' they need to remember that religious truth which does not mold and transform character and conduct is a king dethroned; and for dethroned kings there is a short step between the throne from which they have descended and the scaffold on which they die."—Alexander MacLaren.

"The faith of a Christian hath no significance at all but obedience and charity; if men be just and charitable and good and live according to their faith, then only they are Christians; whatever else is pretended is but a shadow and the image of a grace; for since in all the sects and institutions of the world the professors did, in some reasonable sort, conform to the rules of the profession, ... it is a strange dishonor to Christianity, that in it alone men should pretend to the faith of it and do nothing of what it persuades and commands upon the account of those promises which it makes us to believe."—Jeremy Taylor.

## OUR LITTLE READERS

### THE MOON PRINCESS

By Emma Florence Bush

"Dorothy! Dorothy!" called Mother.

Dorothy was upstairs in her room playing Princess and trying so hard not to hear. It was no use. Mother's voice came again:

"Dorothy! Dorothy!"

Dorothy knew it was wrong not to answer, but she was having such a lovely time standing before her mirror, dressed in her new best dress with a yellow ribbon about her forehead for a crown. She was pretending she was one of the Princesses in her book of fairy tales, with many Ladies-in-waiting to attend her.

Soon Dorothy heard Mother coming up the stairs, and as she turned to face her, her new best dress caught on the bureau handle and tore.

"Oh!" cried Dorothy. "My best dress!" Tears came into her eyes. "O, Mother, I'm so sorry! Will you be able to mend it for Sunday?" she asked eagerly.

Mother shook her head. "I am sorry, too, Dorothy. I am sorry because my little girl sometimes tries not to hear when I call her, and because she did not ask me if she might play in her new dress."

Mother's voice was gentle and kind. It made Dorothy feel more sorry.

"I called you, dear, to come to supper, but you did not answer. I think you had better go to bed instead. Then next time you will remember."

"Go to bed!" Dorothy was ashamed and sorry and hungry too. When mother brought up a cup of milk and a slice of bread and butter Dorothy put both arms around her neck and kissed her.

"Mother, dear, I am so ashamed and sorry. I'll try never to disobey you again."

After mother tucked Dorothy in bed, heard her say her prayers and gave her a good night kiss, Dorothy gazed out of the window and began to count the stars in the blue sky. Presently they began to grow pale and she saw the big, round, yellow Moon smiling down at her.

"I wonder if there are people living in the Moon," said Dorothy to herself.

"Of course there are people living in the Moon," said a soft voice.

Dorothy wondered where it came from. Then she saw a little fairy with silvery wings standing on the window-sill. Dorothy sat up in bed very quickly, her eyes opened wide.

"Who are you?" she asked. "I never saw you before."

The fairy smiled as she replied, "I am one of the people who live in the Moon. We are looking for a Princess. Would you care to come and live with us?"

Dorothy's heart leaped with joy and excitement, for she had always wished to be a Princess.

"Will you really and truly let me be your Princess?" she asked eagerly.

The Fairy nodded her head, and touching her with her silvery wand, said,

"You are now the Princess Dot. We must hurry to Moon Land at once. Come."

In a minute Dorothy found herself on the window-sill beside the fairy, and saw that she was no bigger than her companion.

"How do we get to Moon Land?" she asked eagerly.

"On a shooting star, of course," answered the fairy, "My Magic Wand will do the work." She waved it and immediately a shooting star stopped before the window. Before she realized what had happened Dorothy found herself seated on it beside the fairy and she was being shot right up into the sky, through the clouds until she reached Moon Land. She found herself standing on a street of silver before a silver Palace.

The gates of the Palace opened and out trooped many Pages and Ladies-in-waiting to welcome their new Princess. Looking around Dorothy found her fairy friends had disappeared.

Then the Pages and Ladies-in-waiting led Princess Dot into a beautiful room of silver, with many looking glasses of polished silver, and chairs and tables and couches all of the same metal. The Ladies-in-waiting dressed her in a beautiful gown of silver lace, with stockings and shoes of the same silver tint, and they placed a silver crown upon her head.

"The feast is ready," they said.

"Oh, I am so glad," said Princess Dot "for I am very, very hungry."

The trumpeters outside the door blew a peal, and a very handsome Page came to lead the Princess Dot to the banquet hall. Here everything was of silver too. The Page led the Princess Dot to the head of the table and all the Ladies-in-waiting seated themselves too and began to eat. There was indeed a great feast. All kinds of fowls and meat, vegetables, cake, candy, fruit and ice cream,—the Princess Dot and her Ladies-in-waiting were served with a large portion of each. They all began to eat, all except the Princess. She sat staring at the food with tears in her eyes. What could the trouble be?

Poor little Princess Dot. When she tried to eat the food she found that it too, was silver. Her Ladies-in-waiting could eat their fill, but alas she could not eat a mouthful for she was a child of the Earth and could not eat the food of Moon Land.

Suddenly her face brightened. She would ask for some milk. Surely she would be able to drink that. She beckoned to the handsome Page and told him what she wanted.

But alas! when he brought it in a silver pitcher and poured it into her cup, the poor little Princess found it was silver too and she could not drink it.

The Page was sorry for his beautiful Princess and wanted to help her. Suddenly an idea came to him. Leaning toward the Princess he whispered in her ear, "If you don't like it you can go back to Earth you know."

"How?" asked Princess Dot eagerly.

"Jump off," said the Page. "Come with me I will show you the way."

Princess Dot and the Page slipped out of the banquet hall and hurried along the path that led to the edge of the moon. But just as they reached it they found themselves surrounded by all the Court who had missed their Princess and hurried after her.

"You must come back," they cried, "into the Palace, this is no place for a Princess. You must always stay in the Palace, and never, never go away from it."

Poor little Princess Dorothy did not know what to do. But the Page whispered in her ear again. "Now," he said, and gave her a push right over the edge of the moon and she found herself going down, down, down through the sky, past the tiny, twinkling stars, through the downy white clouds,

down, down, down until she opened her eyes and she was in her own little white bed, and Mother was coming in the door to give her a good-morning kiss.

"Oh, Mother," she cried, putting her arms around her mother's neck and hugging her. "I am so glad I am a little girl again and not a poor Moon Princess. And I never want to be even a make-believe Princess again. I will always be just your own little girl."

Boston, Massachusetts.

## THE TIE THAT BINDS

MILLER-HEPPARD—At 9 in the morning of September 11th occurred a beautiful church wedding at which John Allen Miller, son of Dr. and Mrs. J. Allen Miller of Ashland, Ohio, and Miss Gaynell Heppard, daughter of Mr. and Mrs. H. C. Heppard also of Ashland, were pronounced husband and wife. It was in the First Brethren church, and immediate families and relatives of the couple were all witnesses of the single ring ceremony, which was performed by Dean Miller, the groom's father. Preluding the ceremony Mrs. Quinter Lyon played "Liebestraum" by Franz Liszt, after which the officiating minister entered the church followed by the groom. As the organist opened the Lohengrin Wedding March, the bride, beautifully gowned and unattended, entered the church by another door, carrying a huge shower bouquet. During the ceremony the organist softly played "To a Wild Rose" by Macdowell, and at the close played Mendelssohn's Wedding March, while the bride and groom proceeded up the aisle to the rear door of the church where they received congratulations. Immediately following the ceremony Mr. and Mrs. Miller left for a short wedding trip. The bride, since her graduation from Ashland College, has been teaching in the Ashland high school. The groom is also an Ashland College graduate and has taken his M. A. degree from Ohio State University, in which institution he is now employed as instructor in the department of Zoology and Entomology. After October 1, Mr. and Mrs. Miller will be at home in an apartment at 3 Clifton Avenue, Columbus, where they have newly furnished their home.

Reported by George S. Baer.

MOORE-THOMPSON—Miss Aneta Thompson, youngest daughter of Mr. and Mrs. W. B. Thompson, and Merrill Moore, youngest son of Mr. and Mrs. Byrd Moore, of Hays, Kansas, were united in marriage at the Brethren parsonage on (date omitted by the writer—Ed.), by the undersigned. Mrs. Moore was a graduate of the Pacific high school and had taken manual training at Hays Teachers' College and for several years was our choir leader. These worthy young people will make their future home near Hays, Kansas. Our best wishes go with them in this new venture.

S. LOWMAN.

GRISSE-BRAY—On September 2nd, Mr. C. Lowell Grisse and Miss Catherine Jane Bray were united in marriage by the undersigned, father of the groom. The ceremony was performed in the First Brethren church in Warsaw in the presence of a few of the immediate friends of the contracting parties. They will make their home in Indianapolis, Indiana. May the Lord graciously bless this union, in giving them a long, useful and happy life.

C. C. GRISSE.

## IN THE SHADOW

HOOPER—Mrs. Calla B. (nee Reese) was born at Mt. Eaton, Ohio, December 24, 1855; departed this life September 12, 1929, at the age of 73 years, 8 months, and 12 days. On April 12, 1881, she was united in marriage to Benjamin Hooper, of Smithville, Ohio. To this union were born seven children—5 daughters and 2 sons. After having spent a number of years in the vicinity of Smithville, Ohio, as farmers, Mr. and Mrs. Hooper decided the West offered better opportunities for resting a family and making a home, so accordingly they came to Sunnyside in 1901, purchasing a small land north of Sunnyside. This has been their home for the past 26 years. In September, 1926 Mrs. Hooper suffered a slight stroke of apoplexy from which she never fully recovered until September 12, 1929, when she again suffered a severe stroke, ending in death four days later. When a young girl Mrs. Hooper united with the Methodist Episcopal church, in Ohio, but after a few years in the West she affiliated herself with the interests of the Brethren church of Sunnyside, of which her husband was a member.

Surviving to mourn this loss, are Mrs. Maud Antles and Mrs. Belle Dolensky of Sunnyside; Mrs. Camilla Rowley, of Benton City, Washington; Roscoe and Lindell Hooper, of Seattle; Mrs. Angie Zorn, of Shasta, Calif.; Mrs. Mrs. Bennetta Roark preceded her mother in death in 1920, at that time living in Ellensburg, Washington. Fifteen grandchildren also are among those who witness the passing of their grandmother.

Services held in the Sunnyside Brethren church, and interment in the Sunnyside cemetery, conducted by the writer.

FRED W. KINZIE.

BROWN—Mrs. W. R. Brown (Georgiana Larkin Brown) was born in Augusta County, Virginia, November 20, 1850. Removed to Eastern Virginia with her parents in 1870. Was united in marriage to W. R. Brown, December 23, 1880. Four children were born to this union—Homer L., Lauretta Russell, and Roland H. She moved to Lanark, Illinois, with her husband and children in May, 1886; came to Sunnyside, Washington, in December, 1899. Passed away August 12, 1929, following a long illness. Mrs. Brown was survived by her husband and son, Roland in Yakima, Wash.

ington, and two grandchildren, Harry and Ray Brown; three sisters and one brother in the East.

The above, with the exception of date of death, was written by Mrs. H. R. Brown, widow of the deceased. She was one of the old pioneers of this Yakima valley and long affiliated with the Sunnyside Brethren church, her husband serving as deacon.

The writer conducted the funeral service from the Sunnyside Brethren church, using the twenty-third Psalm, the choice scripture of the deceased. Brother Earl Reed assisted. Interment in Sunnyside cemetery. "Blessed are the dead who die in the Lord." FRED W. KINZIE.

KENNISON—Della Kennison, daughter of James and Mary Whitman, was born in Jackson County, Ohio, July 16, 1867, and departed this life, September 1, 1929. She was united in marriage with Samuel Kennison, who was a civil war veteran and preceded her in death thirty years. They were blessed with six children—three sons and three daughters—all of whom are living. Mrs. Kennison was a member of the Disciples church, but in late years attended the Brethren church. The pastor, Rev. R. E. Gotschall, preached the funeral. She had many friends because of her kindness and generosity, and will be greatly missed in the community.

Mrs. E. J. HORNE.

REID—John W. Reid, son of Lafayette and Amanda Reid, was born September 4th, 1859, in Charlestown, Lee County, Iowa, and departed this life, September 12, 1929. He was one of 69 years, 11 months and four days. The Reids came to Portia, Kansas, about 1885 and endeavored themselves to the community in a fine way. On December 16, 1916 Brother Reid, along with his wife, was baptized by trine immersion and became a member of the Brethren church, to which he was faithful until death called him home. Mr. Reid seemed as well as usual on the morning of the day of his death and before the day was done he had passed over to await the resurrection from the dead. The funeral service was conducted from the Brethren church by the undersigned, his pastor.

S. LOWMAN.

PHILIPS—The passing of Sister Mable Phillips on September 15th was quite a loss to the Miami branch church and Sunday school. Sister Mable spent thirty-one days in the Miami Valley Hospital at Dayton, Ohio. All was done for her recovery that possibly could be had, including five blood transfusions. Mable Catherine Phillips was the daughter of Brother and Sister Elwood Phillips, was born August 15, 1911, and died at the age of eighteen years and one month. She was a member of the Brethren church and proved her ability as secretary of the Sunday school. She was loved by all who knew her and leaves to mourn her passing her parents, one brother, Raymond; five sisters, Alberta, Golden, Helen, May, Hazel, and many other relatives and friends. The funeral took place at the Brethren church, a crowd being present to pay their last respects to her, and the services were in charge of the writer, assisted by Dr. Beacher. Her last wish was to be laid to rest in the cemetery of Springfield, Mo. The text was from John 14:2—"I go to prepare a place for you."

H. C. FUNDERBERG.

RANDALL—Monroe Randall of Los Angeles passed from this life July 12, 1929. Brother Randall was an attorney-at-law and practiced for many years successfully. He was a native of the state of Nebraska where he followed his chosen profession for many years. Finally the lure of the West took him to this city, where he resided to the end of his earthly career. Some few years ago some physical infection set in and in consequence he had to submit to the amputation of one of the lower limbs. This greatly handicapped him but he continued to do office work as a Notary Public. He was a brilliant conversationalist and his pastor's visits in his home were not dull and merely perfunctory but bristled with worthwhile subjects. Under Brother Jennings' pastorate he united with the First Brethren church of Los Angeles, which he retained to the time of his home-going. Funeral by the writer, his pastor.

A. B. COVER.

ICEKNOWER—Joseph W. Iceknower went to be with his Lord August 3, 1929. In the pastime of our brother we felt a distinct loss personally and the church has sustained a loss that she keenly feels. At the time of his homegoing, he was superintendent of our Sunday school. He was elected to this office last year and he was developing into an efficient officer. Brother Iceknower was one of those unassuming persons who did not need to assume for he possessed the qualities of character that urges into leadership. He had the happy way of lowering the state from a state of Iowa. Here he met wood and won Edna Zern, a fine young Christian girl of this congregation, who survives his early departure from this earthly pilgrimage. He is also survived by his aged parents, brothers and sisters, and a host of friends who shall live better, because he died, and know his sterling worth. God bless them all. Funeral was held from the church with one of the largest floral displays witnessed here. Rev. Wall, an ordained minister of the Presbyterian church, and a life-long friend of the departed brother, preached the funeral in the absence of the writer, who was away from the city.

A. B. COVER.

## ANNOUNCEMENTS

### OAKVILLE, INDIANA

The Oakville, Indiana, Brethren church will hold their Annual Homecoming and Rally Day service on Sunday, September 29, 1929. An invitation is extended to all former members and attendants.

S. C. HENDERSON.

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# THE BRETHREN EVANGELIST

## Voices from Laymen on Laymen's Day

Dean C. L. Anspach

We have within the churches of our denomination one of the greatest possibilities for good, for the advancement of the church, imaginable. For some reason, which has never been explained, we have permitted this giant to remain in a state of inactivity. We have administered sleep potions, and have gone about the business of the Church on tip-toe, fearful that he might awake. Why we have failed to develop the latent possibilities of this greatest of resources is difficult to explain. Many phases of our church activity have been developed, but the "GREAT GIANT" sleeps on.

National Conference has given one day a year for Laymen activities, and yet many of our pastors have failed to take advantage of the possibilities of developing the "Great Giant." They have been derelict in their duty. It is now time that we, as many other denominations, recognize the necessity of a Laymen's Organization for Men. **START THIS YEAR WITH A PROGRAM FOR LAYMEN.**

Prof. R. R. Haun, Ashland College

Out of tiny, invisible atoms the powerful walls of every structure are built. But when a comparative few of these are carried away by air and rain, the walls are weakened and soon totter and decay.

So the structure of the church is built upon the laymen as individual units and her strength depends upon how we resist the tendencies which draw us imperceptibly away. In the name of Christ and his church, let us stand together.

President E. E. Jacobs

If the annual observance of Laymen's day will serve to awaken and arouse what the sociologist calls "class consciousness," that is, bring this part of our people to recognize their station, their privileges, and their duties, the day will be well spent. For no group of people can do much until they recognize who they are, what they need to do, and how to do it. This recognition must arise from within, it can not be well superimposed from above.

Dr. L. L. Garber

As does every war, the Great War strongly augmented the tendency to autocratic control, a control that has checked or reversed many promising movements. Along with other organizations, the church has suffered from the tendency to "pass everything up to the autocrats," when the growing interdependence of the parts of organized social bodies makes it more and more necessary that each unit be a dynamic power-generating unit. In the church as elsewhere, the inactive member becomes moribund, contributes nothing, but likewise absorbs energy contributed by other live members. If the church is to regain her old-time power, the laymen must awake to the necessity of his aggressive, persistent cooperation. He must refuse to be somnolent or ignored. Without his democratic participation, the cause cannot go forward.

## Signs of the Times

by  
Alva J. McClain

### WHY are the Pews Empty?

A newspaper writer, Robert W. Quillen, in a syndicated article, makes a remarkable diagnosis of the situation. He says:

"Clergymen quit preaching the old-time religion and tried to compete with modern entertainments. . . . The common people are soul hungry. . . . They want something solid under foot. . . . And they stay away from church because scientific lectures, discussions of mortality and admonitions to obey the law cannot satisfy their soul hunger or give them a faith to live by."

Mr. Quillen, the layman, knows more than some preachers. At that, perhaps the man who sits in the pew should be heard from time to time. Why wouldn't it be a good thing for the preachers to invite some thoughtful layman, from time to time, to come before their meetings and tell us what is wrong?

### THE Brevity of Human Life

Two letters, written by Cecil Rhodes, the Empire builder of South Africa, have been made public recently. In one of them, written three years before his death, he gives some instructions regarding his great scholarship foundation and urges that these instructions be carried out without delay, giving as the reason for this urgency the following rather pathetic thought:

"The temporary nature of human life is very depressing, and as soon as you have drafted kindly post to me for signature, or some hidden devil may whip me off before my worldly despoitions are signed."

One might easily suppose that, if it were possible for an individual to extract satisfaction from the brief span of human existence, Cecil Rhodes would have been one such individual. He crowded more into that "brief span" than a hundred ordinary men. But not so. Man, the creature of the dust, here today and gone tomorrow, has yearnings and aspirations which only eternity can satisfy. God "hath set eternity in their heart" (Eccl. 3:11 ARV.) And the strange paradox of human existence is that the more men get out of its brief day the less satisfied they are to have it end. Only the superficial and thoughtless can laugh and say, Let us eat and drink, for tomorrow we die. Sober-minded men will tell you that "The temporary nature of human life is very depressing."

Jesus Christ came that we might have life, and might have it more abundantly. "He that believeth on the Son hath everlasting life." There is no gloom in the evening of this earthly life, if you know him and are trusting him. In him we have a life which never had a beginning and which will never have an end.

### A PRAYER of Ignatius Loyola

The founder of the Jesuit Society was a better man than the organization he fathered. Here is a prayer of his which I ran across in my reading. It is incomparable for the utter consecration which it breathes.

"Teach us, Good Lord, to serve thee as thou deservest;

To give and not to count the cost;  
To fight and not to heed our wounds;  
To toil and not to ask for any reward save that of knowing that we do thy will."

Such consecration, when laid at the feet of Jesus Christ, is the most precious thing in the Kingdom of God. But when made subservient to an earthly Pope, it has almost infinite possibilities for evil. It produces such a society as the Jesuits, who teach that if the Pope says black is white, or white is black, it is to the moral glory of the order to repeat the lie.

### MAN'S Reverence for Relics

The University of Virginia has made a shrine of the modest dormitory where, half a century ago, Woodrow Wilson labored that he might some day rise above the ranks in political leadership. In the room that he once occupied one may see the bowl and pitcher, the clock, the oil lamps, the open fireplace with tongs and duster, and a picture of Wilson the college student. The number of the room is 81, and to this room thousands will come, some reverent and others merely curious.

What would happen if archaeologists should uncover the very house in which Christ lived at Nazareth, restore the room in which he worked as a carpenter, place on exhibition the tools he used and samples of his workmanship, and hang there a picture painted during the so-called "hidden" years of his life? Nations and churches would fight over the coveted ownership of such a shrine, newspapers would give it columns of front-page space, and people would travel around the world to behold it.

Provisionally, I believe, God has permitted all the material things associated with the Life of his Son on earth to perish. He would have men turn their eyes toward a living, risen Christ in heaven; He would have them form their ideas about him from the Holy Scriptures. After all, it is better to have a living Person than some dead relics; better to have an infallible revelation of him than the conception of some human artist. And, don't forget this, some day he will come back to earth. Then we shall see him as he is.

### Impressions Made by President Hoover

Bishop James Cannon, Jr., Chairman of the Board of Temperance and Social Service of the Methodist Episcopal Church, South, in a report which he sent to the Church Press, concerning the work of the several international religious conferences in Europe which he attended as an official delegate, among other things, says:

"The impression which President Hoover made upon these European leaders was the thing which struck me most forcibly in my contacts with them in the great social and religious gatherings. Their estimate is that he has a constructive mind of the first order, highly developed by study and experience. With such ability joined to his high conception of duty and patriotic purpose they expect him to make one of our greatest Presidents. They think that his impact upon national and international questions in the short space of six months has been tremendous and unparalleled.

"A striking example of the Hoover method of handling important subjects is found in his reply to the statement of Senator Howell on lack of Prohibition Enforcement

in the District of Columbia. In this statement which should receive the hearty, enthusiastic approval and active support not only of all true friends of prohibition but of all genuine supporters of constitutional government, the President most significantly declares: 'It is the intention, not only to secure the fullest enforcement in the District possible under the organization of enforcement agencies as provided by law, but to make it a model in this country.'

"This declaration is the climax of a statement bristling with facts; asserting that Senator Howell's statement seriously impugns the good faith and capacity of the District Officials, calling them by name; that the President is glad that the question has been raised, expressing a natural confidence that such charges would not be made on the floor of the Senate unless they were based on facts, and declaring positively that if such facts are forthcoming the President himself will have the matter thoroughly investigated.

"With President Hoover's life record of successful achievement in whatever he has undertaken these cannot be regarded as idle words or as an exaggerated statement issued under sudden pressure, but as a thoroughly considered and carefully worded expression of the President's fixed determination to do a certain definite thing, namely, to give to the country and to the world a demonstration of the kind of prohibition enforcement which is possible under existing laws and agencies as a 'model' of what can and what ought to be done, in other cities and sections of the country whenever the responsible heads of government are sincere and vigorous in their purpose to enforce the prohibition law.

"As the Congress of the United States—the Senate and the House of Representatives—is the legislative body which passes all laws for the District of Columbia, the people of the country have a right to expect their Representatives in Congress to give sympathetic and practical cooperation to the President, the Chief Executive of the District of Columbia, in his expressed purpose to make the District a 'model' of the enforcement of the prohibition law. And if it shall be found that additional enforcement legislation is necessary for the District, the people will expect it to be promptly forthcoming.

"Model enforcement resulting in model conditions cannot be secured in a day, but those who have followed the amazing achievements of President's Hoover's career know that if he has indeed put his hand to the plow he will not turn back until regardless of opposition and obstacles of every kind he has plowed the furrow to the end."

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## "What Do Parishioners Read?"

This heading is the title of a very thoughtful as well as timely editorial just published in *The Presbyterian Advance*, and we feel that it will prove to be of such worth to Evangelist readers that we are reproducing it in large measure. Naturally we are greatly concerned about what our parishioners read and we believe it worthy our effort to attempt to stir up greater concern in regard to the matter on the part of our pastors. There are some who show a real interest in what their people read, one evidence of it being the effort to put their own church paper in every home of their parish, while there are some who seem to give the problem very little thought. It is not a merely selfish interest that is ours, that is, we are not simply concerned about the circulation of the Evangelist, though we consider that very vital to the spiritual welfare of the individuals and to the progress of the church. We are concerned about what our people are feeding their souls upon—whether on the husks of this world or on the things that are of eternal worth. That, of course, is the concern of every true pastor, but some do not seem to realize how largely the printed page enters into the matter. Our contemporary says in part as follows:

A common subject for discussion among ministers and in church papers is "The Minister's Reading." ... But what about the parishioner's reading? Do ministers ever meet to discuss that subject? If so it appears that they never request the publication of the leader's paper. ... There have been numerous studies concerning the reading habits of adults and the results of many of these studies have recently been gathered together and classified in a book by William S. Gray, dean of the College of Education of the University of Chicago, and Ruth Monroe, formerly assistant librarian in the Cleveland Public Library.\* The general impression left by this 300-page volume is that the reading habits of American adults are mainly bad habits, suggesting that it is high time that ministers who are supposed to give time and effort to the cultivation of good habits, should seriously consider the question "What do parishioners read?"

Do the people at large really read at all? "Of course," comes the reply, and the authors of the volume in hand state bluntly that "interest in reading has increased very rapidly during recent years and America is rapidly becoming a nation of readers." One may question whether such a judgment is well founded; although the issue depends upon just what is meant by "reading." Two facts are relied upon as the basis of this judgment and both are worthy of careful consideration.

In the first place we are reminded of the immense increase in the number of newspapers and periodicals published. Such an increase is not to be questioned. It is shown, for instance, that in 1921 the morning newspapers had a circulation of 10,144,260 and in 1925 a daily circulation of 12,365,215—an increase of almost 22 percent, while the population of the country increased only six percent during the same period. These figures are supposed to indicate that "an increased percentage of the people read the daily newspapers." It is certain that more people at least look at publications called daily newspapers, but has there been any real increase in the amount of serious reading given to worthwhile news?

It is worth remembering that from 1921 to 1929 in a single metropolitan area the tabloid newspapers increased from 200,000 circulation to almost 2,000,000 circulation—1,000 percent. But, is looking at the sensational pictures in a tabloid to be regarded as "reading the newspaper?" The gain in newspaper circulation seems to have been largely a gain made by the tabloids. Indeed, a careful editorial in *The New Republic* of May 25, 1927, showed that during the preceding six years the tabloids in New York City had gained over 1,500,000, while the standard newspapers had lost 175,000 circulation. In addition it must be remembered that very many people purchase several newspapers each day not in order to read in any proper sense, but only to get certain bits of information like stock exchange prices, sport scores, etc.—which might be had from a bulletin board just as readily were the bulletin board conveniently at hand. Is that reading?

Again, an increase of interest in reading is assumed because of the increase in the number of books published and read. Of course there has been a great increase in the number of books published,

though the peak was reached about 1910 and the number has been declining since. Moreover, library statistics show a great increase in the number of books removed from libraries and presumably read. All this, however, in the light of other facts, hardly proves that interest in reading that is worthwhile has actually increased. Libraries are much more numerous; books are more accessible. Hence it is very easy for the people who do read books to read many more books—especially of the kind which can be seen in the hands of working girls on any suburban train. If it be a fact that there is much greater interest in reading, then the minister's problem is greater by virtue of that fact, for it is quite clear that the increase is of material which may be described as trashy—not necessarily bad and certainly not good, but as inane as the typical picture show and produced apparently for the same purpose—just to pass the time away. Putting the matter in a nutshell, the apparent increase of reading may mean merely that people in general have more time to dispose of because of shorter working hours and are killing more time than they used to kill.

Whether or not there is more or less of what in fairness might be described as reading, the question of real importance relates not so much to the amount of reading as to its quality and effect, and the book in hand confirms practically every other study on this subject and goes to show that people in general are not interested in the kind of reading which really develops the finer qualities of life. Magazine reading has increased very greatly, for instance, but the increase has been with magazines of the "True Story" type. The cultural magazines have small circulations. One of the studies in the book under review sought to determine why people read during periods of recreation. There were 3,323 answers, and it should be noted that about 80 percent of these answers came from students, teachers and professional men. Out of the total only 35 answers gave "for spiritual guidance" as a reason. In a grouping and analysis of all the answers only 313 of the 3,323 are grouped as indicating a desire for culture of any kind. Over half of the answers indicated that reading was done either for relaxation (just to pass the time away) or to satisfy curiosities. With reference to the reading of newspapers, the book under review frankly admits that "the parts most frequently read relate to sports and sensational news." The authors wisely point out that "in this connection those interested in adult education face a problem of great magnitude." So they do, and are not ministers among "those interested"?

Here is the significant thing about these studies: It is made quite clear that they do not represent returns from the average citizen, but from a selected class, far above the average in education. The cases selected in Chicago, for instance, were connected with the Y. M. C. A., the Eleanor Club for young women (similar to a Y. W. C. A.), two large churches and a typical public school. Note that it is people of this type who give more attention to the comic section than any other part of a newspaper and whose book reading is mainly the reading of lighter fiction. Doubtless many of the persons making reply to the questionnaire were church members. Does that mean anything to ministers? Another table makes it clear that most people "read largely what their friends are reading and whatever book happens to be available" and still another conclusion from the studies is that, "To a very large extent children read the newspapers and magazines that are found on the library table or secured from friends. Studies made of these magazines reveal the fact that they are not desirable in a surprisingly large number of cases."

In view of what precedes, what ought the minister and church sessions to do about it? If anybody on earth is interested in adult education and even more interested in the proper development of children and the formation of right habits, it should be the Christian minister. What is he doing to see to it that the reading material found on library tables and secured from neighbors is of the kind that will help him in his work rather than the kind which undoes all that he attempts to do? ...

We submit to every pastor and church leader that it is a matter of vital concern what the people of their church read, and the leader who is indifferent about it is remiss in his duty. If there are those who have not thought this to be a real problem, it might be well for them to do a little personal investigation in their own parish as to what the people read and what effect it has on them. We are positive that the results would be convincing as to the importance of seeking to direct the people's reading into higher and more worthwhile channels.

\*The Reading Interests and Habits of Adults. By William S. Gray and Ruth Monroe. The Macmillan Co., New York City. PP. 305. \$3.50.



## EDITORIAL REVIEW

The Second Sunday in October is Laymen's Day. Its aims are worthy and the movement deserves your encouragement and support.

Dr. Charles A. Bame leaves Ashland this week to begin a union evangelistic campaign at Cedar Rapids, Iowa, which is the home of Brother George T. Ronk.

It is hard to explain why some of life's heaviest sorrows should be brought upon the righteous and devout, but they do very often have the effect of softening and elevating the heart. Perhaps they are necessary to the soul's testing and refining.

Brother Homer A. Kent, pastor of our church at Washington, D. C., announces a regular Sunday night radio program put on by members of his church, broadcasting "old fashioned Gospel Song" for fifteen minutes beginning at 9:30 in the evening. That kind of program ought to be encouraged.

Dr. G. W. Rench and wife of Shipshewana Lake, Indiana, recently shared in an all-day program at the Brighton church, in company with the pastor, Brother C. D. Whitmer, of South Bend. Brother Rench gives an interesting historical note concerning this staunch little congregation of Brethren people.

"Put on therefore, as the elect of God, . . . bowels of mercies, kindness, humbleness of mind, meekness, longsuffering," says the Apostle Paul. But such virtues are not to be put on as clothes are put on, to suit the occasion or the fancy of the individual, but rather as the plant puts on the green leaf, then the flower and then the fruit. They grow out of the life one possesses.

Ministers and laymen alike are invited to send questions to be answered in Dr. Miller's column. This department does not appear this week, but we are assured that it will be present next week. You can help by sending in questions that you would like to have discussed. Send them either to Dean J. Allen Miller, or the Editor.

Christian Endeavorers will find on their page a message from the new editor of that department, Brother Thomas Hammers. You will enjoy his messages from time to time, as well as those of others whom he may enlist to write. We hope those who may be called on to assist him will give prompt and faithful cooperation. Let Endeavorers come to the front.

On Sunday morning, September 29 word reached Ashland, by way of a telegram to Dr. J. Allen Miller, bringing the sad news of the passing of Brother Charles Sensenbaugh, the young and successful pastor of the Ardmore church of South Bend, Indiana. He had undergone an operation for acute appendicitis and had seemed to be getting along nicely.

Dr. G. C. Carpenter, the capable pastor of the church at Hagerstown, Maryland, writes of the busy fall program facing that church. Where Brother Carpenter serves the program is usually crowded and the people and pastor are active. We are in receipt of a novel Rally Day announcement which features Brother John Locke as the special speaker of the day. Their evangelistic campaign is to begin October 22 with Brother R. Paul Miller as the evangelist.

Brother C. C. Grisso writes of the closing weeks of his pastorate at Sunnyside, Washington, of the sight-seeing trip of himself and family across the country to General Conference and back to Lanark, Illinois, where he is now established as pastor and has been well received. During his pastorate at Sunnyside God used his preaching at that place and other points in the state to turn nearly one hundred souls from sin to the light of the Gospel. Other evidences of progress are noted. Just before their leave-taking from Sunnyside, Brother and Sister Grisso were given a celebra-

tion of their silver wedding anniversary. We congratulate them on this happy event and extend to them the felicitations of the Evangelist family.

We have an interesting message this week from Dr. C. F. Yoder, superintendent of our mission work in the Argentine. At Rio Cuarto they have been suffering from an epidemic of the "flu," and other contagious diseases, that is, they were during the month of August. Notwithstanding that hindrance, the Lord is blessing their work. Growth and increased activity are reported at practically all the mission points. It is interesting to note that at Laboulaye the women of the church are undertaking at their own expense a new mission on the other side of the town. This would seem to indicate that the devotion and aggressive endeavor of the women in the Argentine compare very favorably with that of the splendid women of the home church, whose mission activities have been more than a challenge to the men. A new work has been opened up at Rio Tercero, which is a railroad center and a place of much promise.

Dr. Martin Shively, bursar of Ashland College, reports what is likely the final on the Educational Day gifts, though we do not doubt but that, if some of that very considerable number of churches that failed to get in on this most important cause should yet come across with an offering, he would gladly make an additional report. We do not believe that seventy-three congregations, the total making an offering, represents the limit of real interest in the support of our church's educational program. The fact is that a goodly number of congregations were not given an opportunity to give what they would. This fact speaks of a neglect, or carelessness, or something else, on the part of the leadership that ought not to be. But, thanks to some generous individual gifts, the goal set for the Educational Day offering was reached, and we have confidence that the college authorities will succeed in leading Ashland College through to victory in the matter of securing recognition.

Miss Elizabeth Tyson, one of our faithful missionaries in Africa, writes interestingly of some experiences gathered on an itinerating trip in company with Miss Emmert. One remarkable thing is the way God used their medical skill and their prayers for the healing of the sick and the maimed. The way these needy people brought their sick and helpless out to be healed by these noble missionaries, reminds us of similar occurrences in the life of our Lord during his earthly ministry. And why not? Did he not commission his disciples to heal the sick as well as to preach the Gospel? And shall we marvel at these modern miracles? Did not Jesus say that the works that he did would be done by those who should believe in him? And even greater works? We imagine the hardest thing to face in all their trip was the challenge of the young man of the Ali tribe, who said, "We want to hear about God as much as the others." That is the cry, not only of this neglected tribe, but of the non-Christian world. If every professed Christian in the homeland could be brought face to face with this challenge, as our missionaries and others are, the story of the world would soon be very different.

### PRAYER REQUESTS FOR THIS WEEK—

Pray for our mission work in the Argentine.

Pray for the soul-saving campaign to begin at Hagerstown, Maryland, October 22, under the leadership of Dr. G. C. Carpenter, the pastor, and Brother R. Paul Miller, as evangelist.

Brother C. C. Grisso says, "We covet the prayers of the Brethren" for his work at Lanark, Illinois.

Miss Tyson: "Pray that there may be a deeper conviction of sin in the hearts of our so-called Christians" in Africa.

Pray for the evangelistic campaign at Roanoke, Virginia, under the leadership of Brethren Frank Coleman, evangelist, and H. E. Eppley, pastor.

"Pray for an unnamed sister who is seriously ill."



## Our Unclaimed Opportunity

By Loren T. Black, Professor of Mathematics in Ashland College

The old adage that opportunity knocks but once is a statement devoid of much truth. If such were true most men would be living examples of lives impoverished, barren, hollow, empty,—for many of us do not grasp opportunity as she knocks and seeks entrance to our lives. Men who would be great embrace their opportunities; those who would be greater, both create and embrace them.

There is a very wonderful opportunity that will knock at your church door in a very short time. It will be a selective one,—men only, being permitted to accept and enjoy it. The purpose and theme underlying this choice privilege will be distinctly spiritual. Its acceptance will result in a profound increase in Christian comradeship. The church atmosphere will be charged with invigorated missionary, evangelistic and educational activities. The sense of a local brotherhood feeling will be enlivened and life will be viewed from the side having the silver lining. The promised joys of Christian living will become a reality—all these attributes, and more, will characterize those who accept this largely unclaimed opportunity.

The men of the Brethren church have been missing a very real blessing that other churchmen have been enjoying for these many years. Our men have lost heavily because we have not claimed the opportunity of bonding ourselves into local fraternal groups. This is our UNCLAIMED OPPORTUNITY. Membership in such a group should be limited to those who esteem it a privilege to take the Christ as a comrade and guide in daily living. On this foundation no local and consequently no national organization can do anything but succeed. We lay members can pursue successfully any definitely Christian project to a worthwhile end if we but start. It is altogether possible for a strong local brotherhood of consecrated laymen to promote local projects and to exert a greater influence for good locally than all the ministers combined.

The time for action is at hand. A day has been set aside for the sole purpose of giving the men of the congregation a chance to take part in a service. Out

of each men's class there ought to arise a Moses who will lead the brethren to organize a local brotherhood and then to affiliate with the national organization of the church. The logical and practical way to start any great movement is first to counsel the greatest of all moving forces,—therefore pray. No praying group of men ever failed to achieve their loftiest objective. We have the scriptural promise of success.

There is nothing in a name; however, there can be exceptions. For instance, a name might serve to perpetuate an honor and memory which should be kept alive through the centuries. Perhaps for this reason this name might be chosen: The Brotherhood of Alexander Mack.

### A Layman's Sermonette

#### The Meaning of My Church Membership

My church is not a club, organized for the welfare of the members. It is a body of baptized believers, banded together for the extension of Christ's kingdom. Its spirit is unselfish and its purpose spiritual. My church being founded by the Son of God and purchased by his own blood, I regard the humblest place in it as the highest honor and privilege. My membership, I firmly hold, involves the following points:

1.—It means praying. Jesus prayed habitually. "God soon fades out of the life of the man who ceases to pray." The early church was a powerful church because it was a prayerful church. "Humaneness plus prayer equals mighty achievements." I will pray daily.

2. It means paying. God gave his only begotten son; Christ gave his life. My church needs my gifts. I need to give. It is one of the Christian graces in which I should grow (2 Cor. 8:7). It being more blessed to give than to receive, I want to know the greater blessedness (Acts 20:35). My church covenant binds me to help spread the Gospel. Therefore my giving shall be cheerful, regular and proportionate to my ability (2 Cor. 9:7; 1 Cor. 16:2). I will pay.

3.—It means plodding. William Carey, the father of modern missions, said: "I can plod; and to this I owe everything." He plodded his way to immortality. I do not ask any easy or conspicuous place, I am willing to toil wherever my Lord may need me. I may not have unusual talents, but I do have the kind of genius that plods and that counts. I will plod in my study of the scriptures, learning a little each day. I will plod to the house of God and in the house of God. I will labor with unrelenting industry, and with the enthusiasm of patience. I will plod.

4.—It means persevering. I will hold fast and keep sweet. I will not take offense, climb the fig-tree and quit. I will not imitate Bunyan's character, Mr. Shortwind, who began earnestly and ran quickly out of breath. I have enlisted for life. I recall my Lord's solemn words: "He that endureth unto the end shall be saved (Matt. 10:22). Through his grace I will persevere.—By a Layman, in Church Chimes, Louisville, Kentucky.

It seems to be fundamentally sound that the local organization be built around a project. Experience points out that an organization without an immediate objective is like a wagon without wheels. In the light of the true Brethren doctrine of spreading the gospel certainly no better project could be undertaken than to make possible the preaching and teaching of the Good News. Those souls who have vision and farsight suggest that each local brotherhood engage wholeheartedly in encouraging some youth to achieve his aspirations in the Christian ministry. This word encourage is used unreservedly. It means to supply all that a youth needs,—from prayer down to money. As laymen we shall fulfill our Christian duty of teaching and preaching if we help to prepare a personal representative to be an ambassador of Christ. Those of us who are already supplying in a measure the needs of those who are in training are now experiencing a joy which is limited only by the amount by which we can help.

This abounding joy which cannot help but follow, will overflow and will find expression in the support of a strong national organization. Indeed very few local organizations have survived for any period when they have not united into a larger unit. In unity there is strength. Power and usefulness are the fruits of unity. Consequently each

local unit will desire to enter the larger group so that larger and more far reaching results may be achieved.

May Laymans' Day be a success in your brotherhood. To this end, men, let us embrace our Unclaimed Opportunity.

Ashland, Ohio.

## Favorite Bible Verses Named by Famous Men and Women

(EDITORIAL NOTE: Our readers will be interested in the following article about the remarkable symposium recently organized by the Bible Guild for the purpose of demonstrating that the Bible plays an important part in the lives of famous men and women. 70 leading Americans of both sexes, all laymen, have written in response to a question, "What is your favorite Bible passage?" These opinions are now being published in detail by a large group of daily newspapers. It may be helpful to think of these along with your plans for Laymen's Day observance).

While Books of the Month and Books of the Year come and go, the Bible holds its place among successful Americans as the Book of the Centuries. Fresh proof of this statement is furnished by the replies of seventy or more famous men and women to the question, "What is your favorite Bible passage?"

The choices of these laymen—governors of states, United States senators, business men, judges, authors, artists, actors—now being published in the daily press, reveals a wide variety. Many of the less familiar passages from both the Old and the New Testament are quoted, besides the general favorites. The accuracy with which they are quoted indicates either a good memory or a copy of the Bible on the writer's desk.

The most general choice is the Twenty-third Psalm, named by seventeen persons. Among them are Dr. W. J. Mayo, Secretary James J. Davis, Gov. Roland A. Hartley of Washington, Dr. Nicholas Murray Butler. The Beatitudes were named by eleven as among their favorites, while the Sermon on the Mount is designated in whole or in part a total of twenty-five times by such men as Henry Ford, Booth Tarkington, and Col. Edward M. House. These three chapters, Matthew 5, 6, and 7, may therefore be taken as the most universally appreciated of the longer passages.

Thirteen persons found their verses in the Gospel according to St. John, and six of these from the beginning of the fourteenth chapter: "Let not your heart be troubled."

Four Governors quote the Golden Rule as their favorite verse: Gov. Clyde M. Reed of Kansas, Gov. R. C. Dillon of New Mexico, Gov. William Tudor Gardiner of Maine, and Gov. Harvey Parnell of Arkansas. "The Golden Rule," Gov. Parnell comments, "fits admirably into the life of every one almost every moment of every day. The very fundamentals of our social and business standards are based with a psychological effect upon the true meaning and intent of this wonderful passage."

The famous "Charity Chapter," 1 Corinthians 13, is quoted by "Pussyfoot" Johnson, prohibition lecturer; Zona Gale, novelist; U. S. Senator Arthur R. Robinson, of Indiana; and Roger Babson.

Besides these few general favorites, the verses chosen show surprisingly little duplication. Many choices are highly individual. Some are colored by a man's profession, by his hobby, or by some personal recollection. A famous woodsman likes best the verses with an outdoor setting. A juvenile court judge refers to this verse as an inspiration to him in his work: "I delivered the poor that cried and the fatherless, and him that had none to help him." A leading woman psychologist recalls that,

when she was thirteen years old, the bishop preached her confirmation sermon from the text: "Thy shoes shall be of iron and brass, and as thy days, so shall thy strength be." All her life, she writes, this verse has been her guide.

"Choosing a favorite passage from the Bible," writes James J. Corbett, "is almost like looking for something better than the best. The Bible is a marvelous history of the times and has never been duplicated or excelled. Every passage carries a thorough moral lesson."

"Every time I pick up the Bible, and I pick it up frequently in the course of a busy life," writes William Allen White, editor of the Emporia Gazette, "I find some new quotation which I use until I pick it up again. The Bible is to me an eternal spring of wisdom and joy. Its English is beautiful and helpful and its philosophy is comforting."

As one who often has to speak in public, Mrs. John F. Sippel, president of the General Federation of Women's Clubs, says she is thankful that a part of her early education was the memorizing of many portions of the Bible.

Hamlin Garland is one of numerous writers who acknowledge their debt to the Bible. He says, "Without doubt the noble simplicity of its English has been of very great help to me as a writer, for as a boy I heard it almost daily uttered eloquently by my two grandsires, the one a Methodist, the other an Adventist. Both loved the poetry of its psalms and the splendor of its prophecies. Grandfather McClintock rejoiced in the visions of John and Grandfather Garland in the lamentations of Job!"

"I don't see how any one can be called educated who is not profoundly read in the Bible, both the Old and the New Testaments," writes Mary Austin. A similar conviction is voiced by Dan Beard, scouting expert and writer: "I could get along better without a dictionary than I could without the Bible, but of course its greatest value to humanity is its spiritual quality."

## Faith to Cry

By Dr. C. F. Yoder

*They were two men of Jericho,  
Blind beggars by the way.  
One only thing the two possessed,  
They had the faith to pray.*

*The Master passed with motley throng;  
They cried with all their might.  
Yet not for pardon did they pray;  
They only asked for sight.*

*But Jesus saw their deeper need.  
More than they asked he gave.  
Both healed and cleansed he sent them forth  
To tell his power to save.*

*And Jesus knows our deepest need.  
The things we do not ask.  
We ask for sight; he gives us power  
To do our every task.*

*We ask for health, for things of earth;  
He opens the door of Heaven.  
He sends us forth to freely serve  
With gifts that God has given.*

*O blessed spot and happy day,  
When Jesus passes by.  
He always meets us by the way  
When we have faith to cry.  
Rio Cuarto, Argentina.*

## The Soul's Defenses

A Sermon by the Late Rev. J. H. Jowett, D.D.

TEXT—Psa. 91:10. "Neither shall any plague come nigh thy dwelling."

We move amid moral pestilences. Plague-stricken people are all around us. We are daily in contact with men and women who are afflicted with moral and spiritual diseases. The diseases are highly contagious. How are we to escape them? "Evil communications corrupt." Is that true always? "He went to be guest." Was he corrupted? Was he smitten? Did the evil contagion find lodgment in him?

Evil communications do not always corrupt. Contagion demands prepared conditions. If the conditions are absent, the contagion is impotent. "The prince of this world cometh and hath nothing in Me." There were no appropriate conditions. There was no congenial soil. The devil could find no footing. The evil microbe could discover no sustenance. The secret of healthy living consists in the exercise of care, lest we lapse or degenerate into conditions which will be congenial to the germs of moral and spiritual disease.

We have now had twenty-five years of bacteriological investigation. Profound research has been devoted to the infancy and growth of disease. The preparatory conditions in which the microbes find their sustenance have been laboriously studied, and some fruitful conclusions have been established. Now, the flesh is more than a vesture. It is a literature. It is an assembly of parabolic hints. It offers suggestion as to the creation of a well-ordered soul. Here, then, are two or three of the prepared conditions which offer a foothold to encroaching disease.

**Physical Exhaustion.** The natural forces are reduced. The energy is spent. The army is recalled from the walls. The gates are left undefended, and the enemy has an easy access. Our physical defenses are constituted out of the natural resistance of the body. Impoverish these, and our security is gone. Let me change the analogy. In the physical life our income must be a little above our expenditure. Physical exhaustion means that the emphasis has been changed. We have got an inlet with a one-inch bore, and we have got an outlet of one and a half.

How is exhaustion to be interpreted? Some sources of income have ceased. Some correspondence has been severed. Perhaps the correspondence has been broken with the restoring realm of rest. We have gone on grinding and grinding until the energy has been spent. Then comes along the microbe and settles itself in the congenial conditions of weakness, and extends the insidious distribution of some most crippling disease.

How is it with the soul? Its defenses are its resistances. If the soul is strong and powerful and energetic, the microbe of evil will gain no footing. But the soul

can become faint, its defenses may be straitened, and the stronghold may be easily taken at the first besiegement of the evil one. How does the soul become exhausted? By the breaking of the correspondence with the land of rest. "Why art thou cast down, O my soul?" "Return unto thy rest." We are made to hold communion with the restoring centers of rest. By prayerfulness and by spiritual meditation the communion is kept established. But if the communion is broken, the soul sinks into spiritual weakness and exhaustion, and the microbe "Return unto thy rest." We are made to hold communion

of temptation or suggestion, finding us defenseless, fattens on our weakness, and holds us in the bondage of a foul and appalling disease. Men easily capitulate to the devil when, by prayerlessness, they have reduced themselves to spiritual exhaustion.

### Dieting Body and Spirit.

Diet is not altogether an indifferent matter in reference to the advances of disease. Some foods are the friends of our foes. They encourage the plague. They prepare its way. They arrange congenial conditions. It is not otherwise with the spirit. Diet is not a matter of indifference. What kind of food do we give the mind? Is it possible we may be predisposing the mind to easy surrender to moral disease? How about our reading? Is the food good, or is it unsound meat? Can we honestly

expect our minds to be healthy with the kind of food we give them? "God gave them bread from heaven to eat." "I am the Bread."

The Master's bread is not all to be found within the province of one book. He has given his bread to his disciples, and they distribute it to the multitudes. He has given his bread to poets, to singers, to artists. My counsel is this: Pick your bread; do not eat whatever comes. Be even more careful in dieting the spirit than in feeding the body. "This is the bread of which if a man eat he shall not die."

**Undisciplined Emotion.** The investigations of the last twenty years have revealed this as one of the predisposing conditions of physical disease. Excessive grief and worry have exhausted the body and thrown its gates open to the invading germs. Little griefs can despoil the body. It is the dropping tap which empties the cistern. Little by little men get run down, and make themselves easy victims of any plague that may be prowling about.

**How is it with the soul?** Is not undisciplined emotion one of the predisposing conditions of spiritual collapse. Unregulated emotion impoverishes the spiritual defenses. It becomes our enemy rather than our friend. The devil likes to get our emotions well stirred, and to make us pleased with our emotions, and then behind the action he carries on his nefarious work.

It is one of the perils of great evangelical missions.

### A YOUNG MAN'S PRAYER

By Harlan G. Metcalf

God make me a man—  
When other folks have left the fight.  
Give me the courage of the man  
Who knows that if he wills he can.  
Teach me to see in every face  
The Good, the Kind and not the base.  
Make me sincere in word and deed,  
Blot from me all sham and greed.  
Help me to guard my troubled soul  
By constant, active self control.  
Clean up my thoughts, my speech, my play  
And keep me pure from day to day.  
Oh God, make of me a man!

Mere emotionalism weakens our defenses, and leaves us more disposed to the devices of the devil. Emotionalism has often proved the forerunner and helpmeet of the plague and has provided conditions which have been converted into domains of wide-spread spiritual disease.

**Uncleanness.** Perhaps this is one of the greatest discoveries of the realm of surgery during the present generation. We have come to see, as never before, the absolute necessity of the most scrupulous cleanliness. Microbes love dirt. Our surgeons are, therefore, exactingly careful that all their operations are performed with sterilized instruments, and under the severest conditions of cleanliness. The smallest remnant of dirt gives an advantage to disease.

**How is it with the soul?** There is need of a similar scrupulousness. Do we exercise the same scrupulousness? Do we not treat small scruples lightly? Do we not label them as puritanical? Do we not compromise in the matter? Many of us become the victims of the plague because at first we harbor, not deliberate or intentional wrongs, but little biases toward the evil one. We make little compromises in his favor. We retain a dirty little prejudice, or some mean little policy which we persuade ourselves can not be called wrong, but only expedient; and these retained uncleannesses afford occasion and opportunity to the evil one, and through the entrance thus obtained he leads on his forces of darkness. If we are to defeat the enemy, we shall have to attend to the scruple. One defilement, deliberately treasured, may ensure the absolute triumph of the plague. "Create in me a clean heart, O God."

Let me add one or two closing words. Here is a suggestive sentence from a text-book of science:—"The most universal and active and economical agent of sanitation is the sun." The worst enemy of the microbe is the sunlight. It is the room that gets but little sunshine which becomes fusty.

And is all this not true in the regions of the soul? Our light is our defense. "The Lord God is a Sun;" and, therefore, "a shield." Let us put on the "armor of light." "Walk in the light." It is the light that burns up the destructive invader. "Our God is a consuming fire."—Christian Herald.

## SIGNIFICANT NEWS AND VIEWS

### TREND OF HOME LIFE IN OHIO

Surveys made by the Department of Commerce of the United States are revealing as to differences in the several States and the trends therein of the home life. Figures for Ohio reveal an alarming situation as a whole, but the recent rate for marriages and divorces is at a practical standstill. The rate of marriages per thousand of population in 1928 was 8.7, while in 1927 it was 8.8; the rate of divorces per thousand of population in 1928 was 2.15, while in 1927 it was 2.18. The total number of marriages performed in 1928 was 59,339, an increase of 43 over 1927. The number of divorces granted in Ohio in 1928 was 14,643, a decrease of three over 1927. In 1928 there were sixty-four marriages annulled, or thirteen less than in 1927. On July 1, 1928, there was an estimated increase in the population over 1927 of 116,000. Surely there is no economic reason for these divorces, for the State is enjoying a very high degree of prosperity, and years of prosperity are normally years of domestic peace. It is impossible to accurately state the reason for this unstable condition, but there is every need for the increased effort on the part of the churches. As goes the

home life, so goes the Nation and the world.—Religious Telescope.

### WHERE DO PREACHERS' WIVES COME FROM?

There was a conference—not long since—of Methodist preachers' wives. Some inquiring speaker—interested in the rural church—put a series of questions to the ladies. How many of them, he asked, had been reared in churches with more than 800 members? Not one arose. How many had come from churches of from 300 to 800 members? Two arose. Finally, how many had come from churches with less than 300 members? The entire company stood.—Selected.

### A BAPTIST VIEW ON UNION OF BAPTISTS AND DISCIPLES

In the discussion of union with the Disciples there are certain Baptist attitudes to take into account. One of them is expressed by Charles Branson in the Western Recorder, in the following words: "Even dabbling with union with the Freewill Baptists or the Hardshell Baptists is likewise objectionable. Neither of these are real Baptists. But both of them are nearer the Baptist doctrine than the followers of Alexander Campbell. Suppose the Campbellites have been drawing nearer the Baptist doctrine for fifty years. The fact remains that for over fifty years before they were fully as heretical on the design of baptism as any creed in the world. That would unchurch their organizations forever, so that the only way one of their members could ever get valid baptism would be to come to a regular Baptist church, and tell an experience of saving grace, and on such a statement get baptized into that Baptist church. To take all the Campbellites as they are into the Baptist fold would be to take into the Baptist fold that much unbaptized material. Also it would be to take in a great lot of un-Baptistic belief as to doctrine. We have too much of such stuff already."—The Baptist.

### TOLERATION!

A recent issue of *The Christian Century* publishes the text of a decree issued by the president of Peru on the teaching of the Catholic religion. The decree says:

"In the educational establishments which function in the republic, public as well as private, no doctrines may be taught which are in any sense opposed to the religion of the state."

The "religion of the state" is Roman Catholic. According to this decree, it will be a crime to give Protestant religious instruction even in private schools.

No one can tell what the Roman Catholic church would do, if it had the power, in America. Incidents like these, however, make us wonder.—Robert P. Anderson in C. E. World.

### MEXICO'S LITTLE RED SCHOOLHOUSE

A big and increasing crop of rural schools is sprouting all over Mexico. In July, 1928, there were only 3,392 such schools. In July, 1929, the number had increased to 6,073. And Mexico's farm boys and farm girls—who had scant chance before—are trudging, barefoot, to fill them. The enrollment grew from 499,853 in 1928, to 841,000 in 1929. The government—and in particular President Gil—is back of this movement. Among other things the state publishes a newspaper which is a sort of an educational first-aid kit. It contains information for young and old on current events, household items, health data, farm hints, songs, pictures, poetry. One edition of the paper is made poster size, and displayed on

the village bulletin board. Another edition is printed for schoolroom and family use. Open-air, rural theaters are another educational innovation. More than half the country schools of Mexico have such open-air theaters which provide community entertainment and serve to supplement the school work.—Christian Herald.

### NEW PRESIDENT FOR CHICAGO THEOLOGICAL SEMINARY

Rev. Albert W. Palmer, five years pastor of First Church, Oak Park, Illinois, announced to his congregation, Sunday, September 15, that he would at the annual meeting of the church, a week later, formally offer his resignation as pastor of the church to accept the call of Chicago Theological Seminary to the presidency, as a successor of Dr. Ozora S. Davis. Dr. Palmer will take up his duties January 1, 1930. "The Congregationalist" congratulates Chicago Seminary on calling such an outstanding leader to this important position; and at the same time congratulates Dr. Palmer on this recognition of his achievement in pulpit and pastorate. The ministry is honored in the fact that one who has pursued his course as preacher and pastor without regard to any other field or honor should have been called to so conspicuous a place in the training of the ministry and in the leadership of religious thought.—The Congregationalist.

### MAKE WASHINGTON A MODEL CITY

The well-known Negro magazine, "Opportunity," believes Bishop Cannon is on the right track, and so declares itself ready to support him in a campaign to make Washington, D. C., a model city, in law enforcement and faithful observance of the constitution. Read what it says:

"The Right Reverend Bishop Cannon, belligerent prelate of the Methodist Episcopal Church South, is highly desirous, according to press dispatches, of making Washington, D. C., a model city. Since Washington is the capital of these United States, it should be, this distinguished churchman avers, the city perfect. In order to bring this to pass he suggests that the so-called Blue Laws, dealing with the observance of Sunday, as interpreted by the Protestant Evangelical churches shall be rigidly enforced. He contemplates a Sunday devoted to religious meditation and worship; a Sunday when all work ceases, when motion pictures, theaters and baseball games shall offer no temptation to those whose spirit is willing but whose flesh is weak.

"One may be less sanguine than the Bishop in his hope for a return to the customs of an earlier age. But one can easily agree that the capital of the nation should represent all that is best in American life in practice as well as in theory.

"We agree that the model city of the nation should be one in which the spirit of the Constitution should be observed and the laws of the land enforced. Therefore, we hope that in addition to his propagation of the Blue Laws the fighting Bishop will take up his cudgel against the flagrant violations of the Constitution which are rife in the capital city. For there American citizens are discriminated against because of race, color and previous condition of servitude. There, race prejudice manifests itself in the public schools, the public playgrounds, the Y. M. C. A., the Y. W. C. A. and the church. Aye, in the very government itself, discrimination in violation of the spirit of the Constitution is widely prevalent.

"We have always been of the opinion that Washington should be the model city of the nation—a city which is the ideal toward which all other cities might grow. We will gladly join the Bishop in his crusade to that end."

## Our Worship Program

Daily Readings and Suggestions

(Keep with your Bible)

### MONDAY

John 5:10-16—"A Little Bit of Love." The Jews, in this incident, evidence the most amazing lack of sympathy and love. Had there been the slightest trace of either of these qualities, they would have rejoiced at the great good fortune that had come to this sufferer on the Sabbath day. "Do you know the world is dying, For a little bit of love?" asks the old song; in the big industrial centers of the land and also in the more remote sections the world is crying for a little bit of love just as truly today as ever. They will find it only in him who is Love, or in those who have been filled with love by him. "Go, then, saying, Here am I, With a little bit of love!"

### TUESDAY

John 5:17-18; Phil. 2:5-11—Equal with God. There are those who would pose as "Christian" teachers today, who say that Jesus never claimed deity, but that any such claims were only the presumption of his ignorant followers. His claim here, however, is as unmistakable as it is in numerous other places; he repeatedly claimed to be the very Son of God, coexistent with him, and sharing his power. May the same mind be in us which was in Christ Jesus! For our meditation this morning, and throughout the day, let us consider what it means to have the "mind of Christ."

### WEDNESDAY

John 5:19-25—Perfect Union. In this passage we have some insight into the perfect union, understanding, and love between God the Father, and God the Son. It is humbling to realize that this perfect union was broken that we might be saved! As a result of this so great salvation, we may, in answer to our Lord's prayer, be one with God, even as he is one with God. And in that day we shall also know—know HIM, know all things—as perfectly as now he knows us!

### THURSDAY

John 5:26-35—Precious Promises. Here we have some of the most precious promises Jesus ever made to dying, sin-cursed men: Because the Son of God is also the Son of Man, and knows our frame, he shall be able to judge with love and mercy. He promises the resurrection from the dead, and a future life that may be what we choose to make it. It is well to dwell often upon the precious promises that make life worth living; but it would be impossible to "count them one by one!"

### FRIDAY

John 5:36-47—Witnesses. There were many false "Christs" in Jesus' day. Even in our day the "long-looked-for Messiah" is frequently heralded to the world. All have been accepted or rejected according to the proofs they have been able to offer. Jesus says that HIS claims depend on no testimony of his own, but cites John's testimony, and the testimony of the wonderful works which he did; many other proofs were given later. But today, as ever, the greatest proof of the power of Jesus lies in the changed lives of saved men and women. WE are witnesses to the truth of his claims.

### SATURDAY

John 6:1-13.—Much from Little. We rejoice anew at the power of Jesus every time we read this story; yet why should we be amazed at such an incident when we remember that he created all things? I like, rather, to think of the way in which the Lord blesses and uses even little things, when they are yielded fully to him. May we, our Father, place our whole lives in thy keeping, to be used as thou wilt, for thy names' honor and glory!

### SUNDAY

John 6:14-21—Mistaken Honor. These men would have honored Jesus, but in their own mistaken way. Through all the world, on this, thy day, may we honor thee aright. Do thou come into our lives, yea, even into the storm and strife of this old world, and bring peace and safety as thou didst in days of old, beside the sea. Even so, come, Lord Jesus.—T. C. L.

<b>W. I. DUKER</b> President Goshen, Indiana  <b>E. L. MILLER</b> Vice-President Maumertown, Virginia	<b>NATIONAL SUNDAY SCHOOL ASS'N</b> <b>MAGAZINE SECTION</b> <b>M. A. STUCKEY, Editor</b> Ashland, Ohio	<b>D. C. STARN</b> General Secretary Gratis, Ohio  <b>M. P. PUTERBAUGH</b> Treasurer Ashland, Ohio
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## The Primary Department

### ITS ORGANIZATION AND EQUIPMENT

By Mildred J. McArdle

**MEMBERSHIP**—The Primary Department of the Bible school includes the children of six, seven and eight years of age. The grades of the Primary correspond to the first, second and third grades of the secular school. The six-year-olds are promoted from the Beginners' Department or class and enter the Primary the first Sunday of October.

**GRADING**—The pupils of the Primary Department should be graded or grouped according to age. The first of October should be considered the beginning of the school year and the first of April the dividing line for birthdays in placing children in their proper group.

For example, if a child enters the Sunday school in August and was seven years old before the first of the previous April, he would be placed in the second year class; if after that date he would be placed in the first year class.

Circumstances often modify this grouping. If the new pupil is one whose age would place him in the second year group but who is entering for the first time the first grade of the secular school it would be better to place him with the first year group; unless his friends, his mental or physical development or home environment make grouping with the second year desirable.

If the new seven-year-old pupil is in the third grade of the secular school, and his playmates are children of eight years of age, he should be placed with the third year group.

And, there is the exceptional child, whose mental or physical development makes it advisable to place him in an older group. Thus while age is nominally the standard for grading, other influences enter in and should be considered.

Unless the Primary superintendent or classification secretary is familiar with these facts relative to the new pupil it is usually best to enroll him as a visitor for a few Sundays until his proper grade is determined.

The proper grading of pupils is important in order that the means used to develop the spiritual life may meet the needs of the pupil. The lack of interest and the failure to respond on the part of a pupil is often due to improper grouping.

**CLASSES**—The three large groups should be divided into smaller groups, or classes of six or eight children. In a very small school where the number of children of Primary age is not more than ten the grouping should still be recognized. The groups, according to age, can be assigned different tasks relative to the work of the class. For example, in the matter of handwork the youngest group can paste pictures, the middle group can color a given outline or be required to trim the edges of the pictures they are to paste and the oldest group can have a verse to write. The amount of mem-

ory work required can be graded according to the grading of the class, the youngest memorizing less than is required of the older groups. The older children can help the younger with their work. Thus by requiring of each group only that which is within the ability of its members, they respond and even the youngest feels the joy of accomplishment, while the oldest is not asked to do that which he considers "babyish."

**THE OFFICERS OF THE PRIMARY DEPARTMENT**—The number of children enrolled will determine the number of officers needed. There should be enough workers to care for the work of the department in an orderly manner and thus insure an atmosphere of reverence.

There should be a superintendent, a secretary, a pianist, class teachers and such other helpers as are necessary for carrying out the department program as planned. A large school will require assistants for the superintendent and secretary and a greater number of assistant teachers. A small school will combine the work of two or more offices. The secretary will also be the pianist. The class teachers will have departmental duties other than those pertaining solely to their own classes. Assistant teachers can be at the door or doors of the department room to greet visitors and new pupils and see that neither these nor the tardy pupils interrupt the work of the department.

**WORKERS' CONFERENCE**—There should be regularly held a workers' conference where the work of the department is carefully planned and each worker made familiar with the part she is to have in the program. The organization of the Primary Department is the banding together of a number of workers having a definite common aim and each worker having a definite task to perform towards reaching that aim.

**EQUIPMENT**—If the Primary workers are to realize the aims of the Primary standard they must have tools with which to work; efficiency demands the proper equipment.

**ROOM**—The department should meet in a separate room or if this is impossible, a screened space should be secured. The room or screened space should be large enough to prevent crowding. It should be dry, well lighted and have proper ventilation. This is essential both for religious teaching and as a precaution against the spread of disease. The room should always be clean and in order. The children should be taught house beautiful. At least three class rooms, for the grades of the department, in addition to the assembly room, are desirable. If these cannot be had the classes can be separated by burlap screens. The screens should be of three or four parts, the parts measuring about one and a half by four feet. The burlap covering should harmonize with the other furnishings of the room.

The walls should be of a restful color. Around the walls should be a dado of burlap, from two to three feet wide, the width depending upon the height of the ceiling of the room. On this, pictures for lesson and song illustration, and seasonal decoration are fastened. The center of the dado should be on the level with the eyes of the children.

There should be two or three good pictures in plain dark frames, hung low. Such pictures as "Infant Samuel," "Christ Blessing Little Children," "The Angelus," and the Madonnas are suitable. Pictures of child life or of nature can be found in magazines or obtained in inexpensive photographs and prints. These should be mounted on cardboard with a piece of tape or a suspension ring pasted on the back. A few are used to give the seasonal touch needed or in the development of the lesson or other story.

An American and a Christian flag of equal size should be correctly hung and the salutes to each used frequently.

If the windows are unattractive, fresh, dainty curtains should be used.

**FURNITURE**—There should be a desk or a table for the superintendent and a desk or a table for the secretary. The half hexagon or half-circle is the best shape for the class tables. They should be about twenty or twenty-two inches high. Folding sewing or game tables can be used if impossible to obtain the others or if it is necessary to conserve space.

The chairs should be three heights, eleven to fourteen inches, and the seats narrow. They should match the tables in finish. There should also be several chairs placed near the doors for tardy pupils and visitors.

If there are no closets for the wraps, there should be movable racks or costumers. These can be placed behind a screen. If the wraps must be hung upon a wall of the assembly room screens should be placed in front of them.

There should be a cabinet or cupboard for holding the supplies. A bookcase or several drawers or files known as library transfer cases and made of inexpensive wood, can be used. A carpenter can build a cupboard in one corner of the room. In this cabinet or cupboard is kept:

Reference books for the Primary workers.

The Teachers' Manuals for the three grades.

The Pupils' Leaflets—Those to be used and the leftover ones.

Music books.

Pictures—The Primary Graded Set for each grade. Others used in lesson or song or seasonal work.

Models and objects for story work.

Missionary curios for story work.

Material for handwork.

Material for posters.

Material for pre-session work. Such as material for making scrap books for gifts, puzzles of pictures and large type verses cut into a number of pieces. (Each puzzle in a separate envelope). A number of cards with words printed on them to form memory verses.

An extra supply of pencils, crayons, paste, scissors, etc.

Objects of nature.

There should be a blackboard low enough for the use of the children. Blackboard paper can be fastened to the wall.

There should be a piano (kept in tune).



The small (boudoir) piano of six and a half octaves is inexpensive and can be used.

The song roll can be purchased or white window shades can be used. The fixtures for the shades can be fastened to the wall, blackboard or a movable standard. Gummed letters can be purchased for printing the words of the song, or a set of rubber type can be used. Or the words can be printed with a pencil or crayon.

On the superintendent's desk or table should be a Bible, the offering baskets, the basket or bank for the birthday offering, and a vase, basket or jar for flowers.

On each class table there should be a Bible, in large type which is easily read by the children, and a strong and attractive box, large enough to hold the teaching material needed each Sunday. In this box should be:

Envelopes or folders for holding the pupils' leaflets.

Envelopes holding all handwork material needed for the lesson.

A jar of paste and wooden "spreaders" or brushes.

A cloth and blotters to protect the hands when pasting.

Scissors. (Blunt-pointed if to be used by children.)

Pencils. (sharpened, and one for each pupil, and several additional for emergency.)

Crayons.

A small pad for writing names of absent pupils or other memoranda.

Report cards.—Taken from "The Workers' Manual, by Ida M. Irvin, Christian Board of Publication.

## Editor's Select Notes on the Sunday School Lesson

### Keeping Fit for the Sake of Others

(Lesson for October 13)

Scripture Lesson.—Dan. 1:8-20; 1 Cor. 9:19-27; 1 Tim. 4:7-12; 2 Tim. 2:1-5.

Printed Text.—Dan. 1:8-20.

Devotional Reading.—Psa. 66:1-4, 16-20.

Golden Text.—Know ye not that your body is a temple of the Holy Spirit, which is in you, which ye have from God? and ye are not your own, for ye are bought with a price: glorify God therefore in your body.—1 Cor. 6:19, 20.

#### Introductory Note

We have in Daniel a man of intense religious feeling and a pure patriot; one possessed also of great ability and a powerful mind upon which numerous and weighty influences were brought to bear. Can we wonder that he viewed the world with a different eye from that of the exiled priest, Ezekiel, living in penury among the poor Jewish colonists on the river Chebar? Or from that of Jeremiah, struggling against all the evil influences which were daily dragging the feeble king Zedekiah and the decaying people of Jerusalem down to ruin? Or even that of Isaiah whose rapt vision, spurning this poor 'earth, soared aloft to the spiritual glories of Messiahs' reign, and sang how the sucker springing up from Jesse's cut-down lineage, and growing "as a root in dry ground," should by its wounds owing to the world healing and by its death purchase for mankind life? But each of these had his own office and his special message; and Daniel's message was to show that the Christian religion was not to be an enlarged Judaism, but a Judaism fulfilled

and made free. Its outer husk was to fall away, and instead of a church for the Jews, there was to be a church for all mankind.

—Excell. But, thank God, the race of Daniels has not altogether died out. There are still those with us who live for God and humanity, who live for a purpose and with a purpose, and all the inducements the world can offer do not suffice to swerve them from the line in keeping with their conscience and character.—The Illustrator.

#### How They Were Tempted

These four captives were tempted (1) to do that which was debasing and degrading; (2) to disobey the law of their God; (3) to deny their religion and God, and yield to the popular idolatry of the day; and (4) thus to be recreant to their country, and their nation, and all the promises and hopes which belonged to them.

#### What Made These Things a Temptation

What was the attraction which made doing these things a temptation? These men were tempted (1) by appetite, the love of the king's luxuries and wines. (2) By their ambitions and hopes of success. How could they expect to succeed with a heathen king, when they were so set in a religion which condemned him and his conduct? (3) By the king's command. Why should they not yield as to an inevitable necessity—their very life might depend upon it. (4) By the

love of popularity. Their course would make them appear odd, and subject to ridicule, sneers, and taunts, and bring them into many troubles.

#### Excuses They Might Have Offered

The excuses for yielding were essentially the same as those that present themselves to modern youths that are tempted to intemperance:

My natural appetite craves these good things, and why should I oppose nature?

But they wisely perceived that the higher life is to be won only by subordinating the lower desires, keeping the body under.

How can I get on in the world if I set myself up against common customs and the wish of influential men?

But they knew that it is safer and more prosperous to "get on with God" than to "get on in the world."

Why should I make myself singular and unpopular?

They knew that one smile from God is worth more than all the applause of men, and counterbalances all men's sneers and ridicule.

How can I help yielding, any way? My livelihood, my very life depends on it.

These four youths had learned that he who finds his life loses it, if he finds it through compliance with evil; and that he

(Continued on page 15)

E. M. RIDDLE,

President

Warsaw, Indiana

F. C. VANATOR,

Associate

Peru, Indiana

CHRISTIAN ENDEAVOR AT WORK



Young People's and Junior Topics in THE ANGELUS

GLADYS M. SPICE,

General Secretary

and

Treasurer

2301 13th St., N. E.,  
Canton, Ohio

## Christian Endeavor at Ellet, Ohio

It is certainly a privilege to report some of the excellent work of the young people of the First Brethren church of Ellet, Ohio. During the three months' vacation time, both Norman Uphouse and the writer were privileged to share in the work of the above church. Both people and pastor did all in their power to make our work most enjoyable and helpful. We would take this opportunity to publicly acknowledge the fine treatment that we received. Briefly, we could say that the experience was most profitable, the fellowship, enjoyable; and the eats well, they certainly were good.

I would report this work among the young people under several heads and the first will be:

#### Organization

The age range of this group is from eight years to sixteen, making it somewhat difficult to combine all in one organization, but due to numbers, it was deemed advisable to attempt but one organization. Consequently, an Intermediate Society of Christian Endeavor was organized with the following persons as officers: President, Lucy Orban; Vice President, Charles Orban; Recording Secretary and Corresponding Secretary, Virginia Gaston; Treasurer, June Kastle; Pianist, Doris Mishler; Assistant Pianist, Carrie Allen; and Society Counselor, Mrs. Markey. All of the officers are from the young people of the society age, with Mrs. Markey as adult counsel, this being the proper plan for organization. Twenty-five members constituted the society at the time of organization.

#### Spiritually

A marked development was noted in the manner in which the youth of the church were growing spiritually. At the beginning of the work, few of the Endeavorers could be heard in public prayer, but after three months it was noted that many were taking part in this form of worship. A Pre-Prayer Service, a necessity in every society, was instituted and this meets fifteen minutes prior to each service. Excellent talks, bearing on the youths' Christian growth, are being heard. Several of the young people have also made the confession and definitely aligned themselves in the service of the Master.

#### Socially

No society is carrying out a full program that does not include the social aspect of life and this society did not fail in this respect. Being summer, hiking was in vogue and one Saturday, even though the clouds hung quite low, a group of the Endeavorers hiked several miles into the woods and enjoyed some time in playing games, taking pictures, eating a picnic lunch, toasting marshmallows and singing. At another time, the group enjoyed a cornroast. Such events are refreshing and helpful and it is an excellent manner in which Endeavorers may learn to know each other.

In closing, it is predicted that this society is going to grow, and offer some real reports at intervals and other societies are encouraged to report their activities that the young people of the brotherhood may become acquainted with each other in a bigger and better way. TOM HAMMERS.

Send Foreign Mission Funds to  
**LOUIS S. BAUMAN**  
 Financial Secretary Foreign Board  
 1925 East 5th St.  
 Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
**WILLIAM A. GEARMART**  
 Home Missionary Secretary  
 1101 American Savings Bldg.  
 Dayton, Ohio

### Itinerating with the Gospel in Africa

Yaloke par Boali Par Bangui,  
 Oubangui, Chari, Afrique Equatoriale Francaise.

Dear Friends:

It was just a little more than three weeks ago that Miss Emmert and I left for our first itinerating trip since August of 1927, and although we would have rather taken one of the brush roads, yet we were not permitted, but instead took the main automobile road between Yaloke and Bangui. We always found it rather hard to itinerate along this road perhaps because it is traveled by so many people from all tribes and the villagers seem to be more indifferent to the Gospel message but this time we found it so different.

From the very first we found the people very anxious to hear the Gospel. The Victrola still serves as an excellent means to draw the crowds. It makes no difference how often they hear it they still sit in awe of this wonderful machine of the white man that can sing and talk.

The first night out on the road we had the opportunity to minister medical aid to a chief that had been badly beaten. We could not see how he ever would survive, but gave him what first aid we could with our limited road supplies and then instructed him to go to the station where he could receive the necessary help and treatment. Through letters we learned that Dr. Gribble had very little hope, humanly speaking, for his recovery, but now on our return trip we were caused to rejoice in our God, for as we saw the man coming to greet us, we could only exclaim, "See what God hath wrought!" For it surely is nothing short of a miracle that he is living today.

Again at Bosomebele a young man came with his little infant son. The father's heart was broken, for the little chap had not been able to take any nourishment for three days. His lungs were so congested that each breath seemed as if it might be its last. How anxious the parents were that we might be able to save their little one. The mother was too sad to even speak but again we just did the best we could and then told them that they should pray to God, in the name of Christ, who is the Great Physician, that he could touch the baby and restore it to health and to them, and could do it immediately. We promised that we too would pray, but before they left we had to tell them that humanly speaking their baby was past help. We inquired whether they were Christians and the man, who was a soldier, said that he was a Catholic, that he attended mass regularly when in Bangui but that he would pray as we had told him and they went away seemingly encouraged.

The next morning before we left they came again asking for more medicine, saying that the baby was just a little better and that during the night he took a little nourishment.

Upon our return trip we asked to see the little tot, and he was just as bright as he could be, and again we were made to rejoice in our God, who heard and answered prayer.

Everywhere the lame, the sick and the

helpless were brought to us for help and we had to turn many, many suffering ones away, for we never could have cared for all, but each one was given an invitation to come to the Yaloke Hospital where they would be cared for gladly and freely. They promised to come but many will not be able to do so because of the work in the villages.

At another place we had found a young man who had carried rubber to Bangui and on his way back to his village his foot began to swell and in a few days the whole instep was one large ulcer, and inside of twelve days he was nothing but skin and bones. He was placed in a hammock and was sent to the station but before he ever reached the station he died. He was a baptized Christian, and though we could not help him much physically we were glad that we at least met him and were able to encourage him spiritually.

After passing the government poste at Boali we have the Ali Tribe. There is no Protestant missionary among them and in many of their villages they never had heard the Gospel. In the village of Sen after the message was given one young man stepped out of the crowd and said, "Why is it that you white people of God come into Bangui, pass through the Ali Tribe, and then go to the Banou, the Karre and the Baya, and never a one stops with us? What have the Ali done that you treat us thus? We want to know about God just as much as the others. We are right along the road and yet—you pass us by! When the white man first came to Bangui, yes, we did fight them, we did not want them, but now we want the white man, we want the message of the white man of God!" What could I say? Well the answer had to be the same that we must always give to these who are "still WAITING"—Some day perhaps we will have enough workers to stay with you. We told them that Mr. Rossenau of Fort Sibut had been granted a concession eight kilometers from Bangui (which is in the Ali Tribe) and when there are enough workers they will occupy it. Everywhere we hear the same story and yet how little we can do for them for the tribes in which we are now working are too much for us.

On our return trip we entered the village of Shindou and the chief soon came to greet us but he was so intoxicated that he even could not talk properly. He began speaking in a mixture of French, Sango and Ali and when we asked him to speak Sango, he was highly insulted and said, "Why, aren't you a white Madame, and should I not speak French to you? Do you not understand French?" We had to inform him that we could not understand HIS French!

He then told us that they were mourning in the village, that one of their women had died the day before and that according to Ali custom, they had fixed up the corpse beautifully. We asked him when she died and he replied the day before we arrived she died but "you have buried her, haven't you?" "Oh, no," he replied, "She is still sitting on the chair that the Ali make for their dead." With his permission we went

to see the affair and what a sight it was! There we found the woman tied to a rudely constructed chair, her face was whitewashed and decorated with red paint. Over and back of the chair they had palm branches so arranged as to form a canopy and here sat the relatives and mourned the loss of their loved one. Around all of this was a large circle of dancers and it was indeed pathetic to hear the doleful drumming and the wailing of the dancers. We asked the chief if he did not think he had better bury the woman, but he said that they would do so the next day. Before the white man came to their country they never buried the dead before four or five days after the death. All that day they stayed there mourning and dancing. A heavy rainstorm in the afternoon did not stop the mourning nor hasten the burial, but throughout the entire night they remained there with the body which already was decaying. Oh, the dense, dense darkness which we witnessed everywhere and even sometimes felt. What a hold the enemy does have on these people!

As has been said, it seems that Africa must be very near the seat of Satan for he surly reigns everywhere and holds these people in chains which only our Lord Jesus Christ can break and set free the captive.

Just yesterday again we heard of three women who had recently been buried alive because they were supposed to have had evil spirits causing the death of a man. We see so much sin and darkness and yet we do not know half of all that goes on in these villages which are controlled by Satan himself. The thirty-three percent of five hundred ministers and the eighty-two percent of two hundred students in the Theological School mentioned in the Literary Digest in answer to the question "Does the Devil exist as an actual being?" should come to Africa, and they very likely would change their answer!

We found Bangui changed a great deal since our arrival there four years ago. We found that a hotel had been opened, the dining room is already in good running order but the other rooms were not quite finished. While at lunch we were entertained with music of a VICTOR. The first record played was "Girle, Where Have You Been all the While?" Suppose we must have had the appearance of coming from the backwoods! At least our boys were told they were bushmen, and they were too "gentil" to tell us the same thing but evidently they thought so. Must admit there was some difference between us and the French Madams!

Tomorrow we expect to reach the station and get back into our routine work. Dr. Gribble writes that the medical work is getting heavier day by day. One day she had one hundred patients at the dispensary, every bed in the hospital was occupied and the kitchen was turned over for the overflow.

Perhaps our greatest need now is a deepening of the work of the Holy Spirit in the hearts of our so-called Christians. We have so many professors, and oh, so few possessors! They want to go hand in hand with the things of the world and yet think they are saved. Pray that there will be a deeper conviction of sin, that they shall truly realize what sin is! They talk a lot about sins but they do not really know what SIN is and how it will separate from God, how it has already separated them and cast them into this awful darkness in which they live.

We certainly do praise the Lord that we have had this opportunity to again carry the WORD to the villages, but as we return our hearts are sad for what does one hearing of the Word accomplish? For it is line upon line, precept upon precept, here a little and there a little, but all that we are asked to do is to sow the Seed in faith and God will water the Word and bring forth the increase, for as we have reaped where we have bestowed no labor, so others will reap where we have sown.

Yours until he comes,  
ELIZABETH S. TYSON.

## Argentina

The month of August is considered here the most dangerous of the months because the dry weather with wind and dust usually brings many diseases. This year the weather has been dry for six months and contagious diseases have multiplied until there are few homes that have not had sickness, and in the most of them nearly every member has been ill. The "grippe," as they call "the flu" here, has been the most prevalent and has taken a heavy toll through the complications and relapses. The public schools were closed for an entire month and even yet a great many scholars are absent.

The attendance at church and Sunday school has naturally been affected also, but in no case have we had to close, and in some cases the attendance has been on the increase.

The Bible coach is following the railway lines to the south and west and is having good success as usual, but Brother Yett will write the details of this work.

The new building in Laboulaye is nearing completion and we hope to have the dedication by the end of this month. The sisters in Laboulaye have at their own expense opened a branch mission on the other side of the town and are there having large attendance at the meetings which are held twice a week.

In Alejandro there has been an advance

in the activity of the church and Brother Reina has again visited neighboring towns with the Gospel.

In Cabrera, Deheza and Perdices also the members are taking renewed interest in the work and in the latter place, which is a new work, there is now a very promising Sunday school directed by Brother Sotola.

In the absence of Brother Yett from Tancaha we have been taking care of his work from Rio Cuarto, preaching in Almafuerte on Thursday evenings and in Tancaha over Sunday. As Rio Tercero is between the two places we pass through this large and growing town on Fridays. We had planned years ago to make Rio Tercero our center and reach out from there to the other towns, as the railway center is there. We were already helping a Sunday school started there by a lay worker and were ready to begin preaching services when a Pentecostal pastor from Norway opened a work. We did not like to have an opposition work and tried to "teach him the way of the Lord more perfectly," but it has seemed to him that it is he rather than we who is preaching the Whole Gospel. However, the work he began is not prospering. The believers already there will not attend his meetings and insist upon us preaching for them. The "Free Brethren" from Cordoba are ready to begin a work if we do not and that would make the confusion worse. There are already several families there from our work in Deheza and Rio Cuarto and Tancaha and we feel it our duty to care for them. Brother Gallardo has a nice and growing Sunday school in his home and we are now holding meetings there on Friday evenings. Last Friday a converted priest from Cordoba preached. This new center is now adding to our expense as we must go there anyhow. The offerings in Almafuerte usually pay our extra expense in going there, and we are going to try to teach the people from the start to do their part in the support of the work.

I will probably go soon to dedicate the new hall in Rosario and hold a short meeting there.

C. F. YODER.

The other event was the final farewell reception at the parsonage when 200 friends met to give us a last farewell. Songs, readings and addresses by Rev. F. V. Kinzie, Attorney W. A. Funk and the pastor, were features of the program. Before our leaving we were literally showered with valuable presents and some good cash, all of which was characteristic of the love and devotion of the givers throughout our pastorate. May God's choicest blessing be upon all. If they remain true to the Word God will use them mightily in the future as in the past. We assure you all, dear Sunnyside Brethren, that you shall have our continual prayers as your new pastor Brother Fry, shall take up his labors among you.

Our first stop on our eastward journey was at Walla Walla to take lunch with some former Warsaw parishioners. Here we visited the Washington State prison where near 1,200 men and women are "paying the price" for sin. Oh how beautiful this old world would be, and how much sorrow would we be relieved of if only sin were put out. How faithful we ought to be preaching him who alone is able to break its power. Hurrying on through Oregon and Idaho we came after three days to the great Yellowstone National Park, where three days were spent viewing the mighty handiwork of God. After two hundred miles of driving within the park, we turned toward the Rockies and the sage-brush of Wyoming, and on to the great plains of alfalfa in Nebraska and of corn in Iowa and Illinois. A few hours' chats with future parishioners at Lanark, and we were off for a few weeks' visit with friends and relatives in Indiana and Ohio. It was a privilege and a joy to preach in the "old home town" at Mexico on a Sunday evening in the Church of the Brethren. Here is where the writer was ordained to the ministry, and where I found my wife twenty-five years ago. Winona next, to the best conference ever, after which a day's drive brought us to our new home in the beautiful little city of Lanark. So here we are, all settled down and hard at our job. We found the Brethren with open arms to receive us. They were not strangers to us for we had previously spent a brief time here in evangelistic work. If first impressions of the Lanark church and community are not deceiving we are anticipating a very pleasant stay among them. Splendid audiences have greeted us at every service thus far and the Bible school is around the 200 mark each Lord's Day. The various auxiliaries of the church are alive and at their respective tasks in a very commendable manner. As far as we are able to discover the membership is ready to follow our leadership. Here many of God's choicest men and women have labored earnestly for many years in a cause that was dearer to them than life itself. It is a pleasure to enter into the Lord's work with them. Time and space forbids us to mention these, save one, that is that veteran of the Cross, Elder Z. T. Livengood. Though not as young in years as he once was, his interest has not abated in the church, and I find him constantly by my side to help and encourage wherever needed.

A reception for the pastor and family in the church parlors brought over 200 members and friends of the church, with other pastors of the town, to bid us a welcome to the church and community. Indeed, we feel very much at home, even so soon.

Our program for the next few months is full. Promotion Day, Rally Day and Home



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### LANARK, ILLINOIS

On August first, myself and family bid farewell to our many friends at Sunnyside, Washington, and turned our faces eastward. We are glad to say that those few years among this goodly people were not in vain, for it pleased our Heavenly Father to bless our labors in many ways to the building up of his church and kingdom. While we were in the Northwest it was our privilege to conduct one evangelistic meeting in Spokane, and likewise do considerable preaching and visitation at Harrah. In these fields and at home nearly one hundred souls were added to the body of believers. At Sunnyside the various auxiliaries of the church witnessed some very marked changes. The W. M. S. was reorganized and became a part of the national organization, and was able to report as a banner society for its first year. It also reported a very large number of family altars established in the church. Four Chris-

tian Endeavor societies were maintained. All of them were doing splendid work. They are blessed with a great group of young people that were ever faithful in their attendance to the services and to the support of the work in every way. If the church holds them the future of Sunnyside is assured.

The last few weeks of our pastorate were a continuous round of farewells for the pastor and family. One of these was when on July 19th nearly one hundred friends gathered at the home of Brother and Sister Ed. Rose in honor of the pastor's 24th wedding anniversary. Rev. F. V. Kinzie solemnized the marriage in a very unique fashion, while "little Eddie Rose" acted as ring-bearer and Mrs. John Turner as flower girl. The "newly weds" received several beautiful pieces of silverware. Again, the Intermediate C. E. sponsored a well-arranged social evening in honor of Vera and Mrs. Grisso who was their Superintendent.

coming, District Conference, Communion, and last but not the least, of our plans for our evangelistic campaign which is to begin on December 1. The pastor has been asked to be the evangelist, and we will be assisted by the Richers of Peru, Indiana, as song leaders.

All in all, we are much encouraged with the outlook for the church here. The future is as bright as the promises of God. We believe in God. We believe in Jesus Christ. We believe in his church. We believe in the power of the Gospel. In the strength of this faith we face our task without a thought or fear of defeat. We covet the prayers of the Brethren. May this year with our forward steps in evangelism and our Home Mission program witness the mightiest years for the progress of the church we love.

C. C. GRISSO, Lanark, Illinois.

#### HAGERSTOWN NEWS

Conference over, vacation ended, work resumed!

The conference at Winona was harmonious and worthwhile. The spirit of the conference was good and the outlook for the year is promising in many ways.

Our program for the fall at Hagerstown is full to the brim. Rally Day is at hand, when our friend and neighbor, John Locke, is to be the speaker of the day. Plans are laid for a great Sunday school rally in the morning and a Young People's rally in the evening. At the latter he will tell us about his recent trip to Palestine. On our invitation card appear the following lines:

"The Day of Days of All the Year  
Our Rally Day—Four Hundred here  
Both young and old, John Locke to hear  
From Palestine he comes to Cheer."

Then the fall communion will be on October sixth. That is always a day of blessing to this church. May it result in a richer and higher spiritual life for the whole congregation. It always results thus when the people come humbly and sincerely and prayerfully to the Lord's table to do what Jesus by word and example directed his followers to do.

Then the evangelistic campaign follows, October 22 to November 10, with Brother R. Paul Miller as our evangelist. Preparatory services are being held each week and the church is expecting a season of great inspiration and awakening and soul-winning. Will those of our readers who count it a privilege to pray for others please remember to pray for this soul-saving campaign.

While in Indiana we enjoyed the privilege of preaching at the Ardmore and South Bend churches, both of which we call our home churches. At the close of the service in the South Bend church a good sister came to us saying that she was the first convert to make confession under our ministry. As we recall it was our third sermon. She is still a faithful member. Both of these churches are moving forward under the faithful shepherding of Brethren Leatherman and Sensenbaugh.

On the eastward journey we performed a wedding ceremony for a cousin at Mount Eaton, Ohio. On our way howe we came by way of Berlin and Meyersdale, our first sight of these two clean and beautiful little towns nestled in that rich valley. Each of these churches has a splendid church building and equipment for service, for which much credit doubtless is due to former pastors, Brethren Benshoff and Beach-

ler, as well as some who served before them. The present pastors, Brethren Lantz and Ronk, enjoy a decided advantage in having such splendid material plants with which to advance the Lord's work.

On our arrival home our hearts were saddened by the announcement of the sudden death on that day of Mrs. Rosa Long, the faithful wife of one of our deacons. She had suffered ill health for several years. She is greatly missed in her home and in her church. She was 57 years of age. May the blessed Holy Spirit bring comfort to the bereaved hearts of the husband and daughter and other relatives.

Soon after landing in the "Gateway" a pleasant surprise came in the form of an invitation to a "squirrel potpie dinner" at the home of a Brethren hunter. We will not give his name but he "gets 'em." He had six that trip, not far from the limit. And what a feast! This is only one of the very many kindnesses shown the pastor of this church, and my ministering brethren know how much God's servants appreciate these countless expressions of Christian love and goodwill.

May the Lord make this year the best yet in his church here and in every place.

Yours to hasten the Coming of the King,  
G. C. CARPENTER.

#### OHIO DISTRICT CONFERENCE OF THE BRETHREN CHURCH TO BE HELD AT ASHLAND, OHIO, OCTOBER 22 TO 25, 1929

##### Tuesday Evening

- 7:30 Song Service and Devotions.  
Rev. Everett Neiswonger.
- 7:45 Address of Welcome. Dyoell Belote.
- 8:15 Sermon by Vice Moderator,  
Dr. R. R. Teeter.

##### Wednesday Morning

- 9:00 Song Service and Devotions.  
Rev. W. S. Crick.
- 9:15 Organization of Conference and  
Business Session.
- 10:15 Moderator's Address.  
Dr. Wm. Beachler.
- 11:00 Bible Lecture, "Archeology in the  
Bible." Prof. Kenneth Monroe.

##### Wednesday Afternoon

- 1:30 Entire Program given over to Com-  
mittee on "Church Forward Move-  
ment." Speakers: Rev. R. D. Barn-  
ard, Dr. Wm. Beachler, Rev. Geo.  
S. Baer.

##### Wednesday Evening

- 7:30 Missionary Song Service and Devo-  
tions. Dr. J. Allen Miller.
- 7:45 Missionary Rally: Speakers, Rev.  
and Mrs. Chauncey B. Sheldon.
- 8:15 Sermon. Rev. A. E. Whitted.

##### Thursday Morning

- 9:00 Song and Devotions.  
Rev. R. E. Gotschall.
- 9:15 Business Session.
- 10:10 Open Session of W. M. S.  
Address, "Africa." Mrs. Sheldon.
- 11:00 Bible Lecture. Dr. J. A. Miller.

##### Thursday Afternoon

- 1:30 Song and Devotions.  
Rev. O. C. Lemert.
- 1:40 Address, "Congregational Responsi-  
bility to our College." Dr. Jacobs.
- 2:00 Address, "Congregational Responsi-  
bility to our Publishing Co."  
Prof. Anspach.
- 2:20 Address, "Congregational Responsi-  
bility to our Mission Work."  
Rev. Floyd Sibert.

- 2:40 Address, "Congregational Responsi-  
bility to Reform Movements."  
Prof. Haun.

- 3:00 Open Session of W. M. S.  
Address by Mrs. Briscoe.

##### Thursday Evening

- 7:30 Song and Devotions.  
Rev. Conard Sandy.
- 7:45 Address, "If the Church has Lost  
Her Grip on Her Young People  
Wherein Does the Failure Rest?"  
Rev. Dyoell Belote.

##### Friday Morning

- 9:00 Devotions. Rev. Delbert Flora.
- 9:10 Final Business Session.
- 10:00 "The Rural Church:—  
"Can It Have an Adequate Leader-  
ship?" How and Who—  
Rev. Wm. Gearhart.

- 10:20 "Can it Have an Adequate Pro-  
gram?" How and What—  
Rev. Geo. Pontius.
- 10:40 "Can it Have an Adequate Equip-  
ment?" How and When—  
Rev. Grant McDonald.
- 11:00 Bible Lecture. Dr. J. C. Beal.

##### Friday Afternoon

- 2:00 World Peace—The Church's Respon-  
sibility Thereof. Rev. Q. M. Lyon.
- 2:30 Sunday School Rally.  
Methods—Round Table Discussion.  
Prof. Melvin Stuckey.

##### Friday Evening

- 7:30 Song Service.  
Devotions. Dr. Martin Shively.
- 7:45 Address, "The Ability of the Church  
to Readjust Herself in a Changing  
Order." Prof. A. L. DeLozier.
- 8:15 Address, "The Church's Responsi-  
bility for Religious Education."  
Lodging and entertainment: Free.  
John F. Locke.

#### NOTICE OHIO MINISTERS

The fourth annual meeting of the Ohio Brethren Ministerial Association will be held prior to State Conference, October 21-22. Plan to be here on Monday evening to hear Dr. Miller's study on "Sermons for a Year." An interesting program has been arranged and we hope every Ohio minister will be here.

##### Program:

##### Monday Evening

- 7:30 Devotions.
- 7:45 Sermons for a Year.  
Dr. J. Allen Miller.

##### Tuesday Morning

- 9:00 Devotions.
- 9:15 Dispensational Significance of Jew-  
ish Persecution in Palestine.  
Discussion.
- 10:00 Paper, "Problems of the Rural  
Church." Discussion.
- 10:45 Paper, "The Attitude of the Local  
Church Toward its General Inter-  
ests."

##### Tuesday Afternoon

- 1:30 Devotions.
- 1:45 Business.
- 2:30 Second Study, Sermons for a Year.  
Dr. Miller.
- 3:30 Round Table.

#### BRIGHTON, INDIANA

This congregation of Brethren is off to the northeast part of the District. Brethren Retreat, at Shipshewana Lake, will prove a good connecting link between this splendid people and our larger congregations. Brethren Kilhefner and Summers in

the 80's were the guiding stars of this work, while Dr. Miller, then pastor at Elkhart, held some fine evangelistic meetings. The first attempt at a like effort was held by the writer soon after moving on the field at Milford in 1892. Strange to say, the church seemed to survive that effort. Last Sunday, the 22nd, was rally day at this church and it was my privilege to be present. The pastor, Rev. C. D. Whitmer, of South Bend, Indiana, picked up Mrs. Rench and myself in their "Studebaker Sedan" to enjoy the day with them; and what a day we all had together.

After the worshipful session of their Bible school, the pastor preached a fine sermon to his people. Neither congregation nor pastor need be ashamed of an effort like that. Then followed such a feast of good things to feed the physical man, such as the Brighton ladies are famous for. One little girl at our table was heard to say in her childish glee, "I took everything of a little." After feasting and recalling the good traits of many who are beyond the storms and sins of a pleasure-mad age, and congratulating those upon whom the mantle of leadership is fallen, we repaired to the church once more for worship. Thus, amidst flowers, good music, good singing, splendid fellowship in the service of God the day was spent. The congregation, never very large, has always held the torch of God high, and its influence in the community has been worth while. I am not forgetting that this is the home of Rev. Be-lote. G. W. RENCH.

#### OFFERINGS FOR THE EDUCATIONAL BOARD

My last report was submitted for publication on July 23, at which time I reported a total in gifts to the amount of \$2340.09. Since that time, churches have reported as follows:

Goshen, Indiana .....	\$ 28.25
Morrill, Kansas .....	8.21
Waterloo, Iowa, additional .....	25.00
Waynesboro, Pennsylvania .....	53.70
Mansfield, Ohio .....	1.00
Campbell, Michigan .....	5.60
Vandergrift, Pennsylvania .....	5.35
Cedar Rapids, Iowa .....	34.50
Ashland, Ohio, additional .....	10.00
Calvary, New Jersey .....	12.00
Matthias, West Virginia .....	2.00
Individual gifts:	
L. L. Garber, Ashland, Ohio .....	1.00
Anonymous gifts .....	3,005.97

A total of .....\$3,192.58  
Previously reported .....\$2,340.09

Grand Total .....\$5,532.67  
Of this amount, 73 congregations have contributed a total of \$2,215.21. Fifty-six former students contributed \$235.72. Gifts from twelve individuals furnished the remainder of the total. The amount thus contributed by individuals is \$3,081.74.

A glance at the foregoing will at once show the reader that the percentage of congregations contributing is far too small, and he cannot help seeing that if all congregations in the Brotherhood had observed Educational Day, and given their people an opportunity to contribute, the total would have been far larger than has been reported. All congregations which sent in a report, have done well, and some of them exceptionally so, though I am sure that in none of them has the local treasury suffered, nor have the gifts in support of other causes fostered by the church, been less be-

cause of their participation. As the record now stands, the largest gift is to the credit of the church at Long Beach, with a total of \$292.28, and the First church in Philadelphia stands second on the list, with a gift of \$200.00. Ashland stands third on the list, with a gift of \$106.10, but Waterloo is a close second to her, with a gift of \$102.00. In singling out these congregations for special mention, there is no disposition to minimize the gifts of any, for as has already been said, all congregations contributing have done well, and your servants here at the college are heartened for the heavy tasks you have assigned to them by such tokens of your interest in the work they are doing in your name. And all the more so because they know that your gifts are an outward, tangible expression of the fact that you are praying for them, that they might not fail in this great cause to which they have dedicated their lives.

MARTIN SHIVELY, Bursar,  
Ashland College, Ashland, Ohio.

#### SENATOR CAPPER URGES DEPARTMENT OF EDUCATION

Washington, D. C.—"Establishment of a Federal Department of Education, with its head in the President's Cabinet, is proposed in the national interest and in the interest of the children of America," states an article written for Universal Service by Senator Arthur Capper of Kansas, author of a bill similar to the Robison Education Bill. It is the Senator's belief that such a department should have been established years ago and he expresses the wish that it will be provided for in the coming session of Congress.

"The measure I have introduced, the same as that sponsored by Vice President Charles Curtis while he was in the Senate from Kansas, does not propose in any way to curtail or limit the activities of the several States and Territories, without regard to race, creed or color and will thereby work toward the abolishment of illiteracy.

"The measure expressly provides," the article continued, "that the creation and operation of the separate department neither impair nor infringe upon the laws, rights, duties, authority or responsibilities of the several States, Territories and the citizens thereof, 'with respect not only to public educational agencies and institutions, but likewise as to the private educational institutions and agencies in the several States and Territories.'

"The department would collect facts and statistics showing the progress of education in the several States and Territories. It will be invaluable to the States and Territories and local school subdivisions through furnishing reliable and accurate information as to educational programs and advanced methods of educational instruction. As a separate government department its opportunities for real service to the country, and particularly to the children of the country, will be enhanced many fold.

"Accurate and up-to-date information is necessary for the successful functioning of any enterprise. There is no enterprise in America today in which the country is more vitally interested than in the proper education of its youth. Equal opportunity for all is dependent upon equal educational facilities for all.

"Creation and operation of a separate department will make available to every school district in the country the informa-

tion and plans and accomplishments of the best equipped and managed education systems of the world. It will be even more than a clearing house; it will be a guide and an inspiration in education.

"The children of America certainly are entitled to this much attention and guidance from the Federal Government. It will be especially valuable to the children in rural districts. It will stimulate educational progress in the urban districts as well.

"I am satisfied that every thinking parent feels, as I do, that education should continue to go forward, and should be recognized and made more effective and far-reaching by a place at the council table of the nation.

"Such recognition should no longer be withheld. The present Bureau of Education, while functioning to the limit of its capabilities, is a step in the right direction, but only a skeleton of what the Department of Public Education should be.

"The question involved in this proposition is not whether the Federal Government shall have a part in education. That policy already is established.

"This bill merely provides that the part the Government takes shall be more efficient. It will give a better basis of cooperation and guidance—not control, which in my judgment would not be desirable—on the part of the Federal agencies dealing with education."

#### THOUGHTS AND WORDS

There is an old saying that "a thing may as well be said as thought," which, like a great many old sayings, is not true. We are far less able to decide what shall come to our minds than we are to determine what shall find expression on our lips. Many an unholly thought has died of suffocation in the mind where it was conceived because it was not given the birth of utterance. It was a man of wide experience who said: "I have often regretted my words—never my silence," and the brother of our Lord wrote, "The tongue is full of deadly poison." The cruel word that cuts and burns and lacerates leaves a scar that never quite heals. The only assurance of clean, wholesome, enabling speech is to be found in a Christ-filled heart, but even if, in an unguarded moment, an unwelcome thought finds its way into our mind, we can make sure that it gets no farther by refusing to give it access to the light of day.

The recent announcement of the National Broadcasting Company that Biblical dramas were to be taken off the air met with many protests by telegraph, air mail, and special delivery letter. The answer to thousands of protests is to the effect that Biblical dramas will continue on the air.

#### Sunday School Notes

(Continued from page 11)

who loses his life finds it, if he loses it in obeying God.

#### Their Indomitable Courage

"That which impresses me most deeply about these young men is their indomitable courage. Theirs was moral courage, which is the highest kind. For there were many things that might easily have been pleaded to make them yield, and do that which their consciences condemned. In the first place, they might have said, 'Why did God let us



be taken captive, and be brought off to this idolatrous land? If he cared so little for us, we do not see any good reason why we should try and obey the laws of our religion.' Since their day there are many who have yielded to temptation to do wrong on less excuse than this. Or, again, they might have argued that since they were in Babylon, they might as well do as the Babylonians did. Many Christians even in these days act on that principle. When they go to Paris they do things, and go to places that they would never do or visit were they in their own homes. To this temptation many yield in the immoral cities of Asia, and so they make shipwreck of what little faith they ever had. On this account travel is dangerous, and many a fine young man 'on the road' has been ruined by the easy yielding to arguments like this.

"Still further these four young men might have argued, 'This Melzar has been good to us, and loves us. If we stick to our principles he may suffer death on our account. That would hardly be fair on our part.' Yes, if they had wanted to shirk duty, they could have found many plausible excuses. But they did not want to shirk duty, but to do it, cost what it might. So they laid their plans, and stuck to their point. And the result we see."

#### Passion or Reason?

Strong drink is one of the most powerful and most visible of temptations; but temptation appeals to every bodily appetite and every wrong feeling of the mind. The question with every young person is: "What shall rule? What shall be king and sit on the throne of my heart?" Shall passion and appetite control my nature, subdue my conscience, guide my life, and decide my future? Or shall conscience, and reason, and love to God and man control my body, and govern my whole lower nature? What rules the soul decides its quality and its destiny. The only way to be safe against the temptation to strong drink is to subdue all the bodily appetites, and make God our King, and his love our life. To yield in one point is to harbor a traitor within the camp.

"Remember you are in the body, and it is the lodging-house; and you may not, without offending the Lord, suffer the old walls of that house to fall down through want of necessary food. Your body is the dwelling place of the Spirit; and therefore, for the love you carry to the sweet Guest, give a due regard to his house of clay."—Samuel Rutherford.

#### Golden Text Illustrated 1 Corinthians 6:19, 20.

Years ago, the venerable Dr. Chas. Cullis of Boston went abroad, and on one occasion was invited to give a Bible reading in a mansion in London. He tried to close at nine and again at half past, but the Holy Spirit held him, and it was ten before he stopped. Then came the English supper where several kinds of wine were served. When asked to have some he declined. Some one said, "Don't you drink wine?" "No," was the answer, "I belong to the Lord wholly." About midnight there was a tap at his door and the unconverted son of the family entered and begged him with tears to pray with him. He was converted while they knelt. When he had gone, the father came seeking a deeper religious experience and healing for his body and he, too, received a blessing. The doctor returned home to Boston, and picked up a morning paper and read how that same gentleman had emptied the entire contents of his wine cel-

lar, a hundred dozen bottles, into the sewer in front of his mansion. If we plant the incorruptible seed and water it with the Holy Spirit of a living example we need not fear but God will give the increase.—Selected.

## OUR LITTLE READERS

### A KNIGHT'S QUEST

Jack wanted a book, Sir Thomas Mallory's tales of the days of chivalry and knight-hood. Uncle Roswell promised to give it to him on condition that he would do a deed of chivalry every day for a week.

Jack objected that it was impossible. "There aren't any dragons to slay nor princesses in distress to rescue now-a-days."

"There are plenty of people in distress, and some of them are princesses in disguise," replied Uncle Roswell. "You will have to discover your princesses before you rescue them."

The end of the week came and Uncle Roswell was wondering if Jack had failed, when he heard voices in the hall—

"Lean on me, grandpa," Jack was saying. "Lean hard when you step on your bad foot."

"You're a sight better than a cane, youngster. How did you come to think of it?"

"Oh! I'm discovering princesses, and you're my seventh," said Jack with a laugh, and grandfather went into his room wondering what nonsense the boy was up to now.

A little later Uncle Roswell said, "I overheard one grateful princess' thanks."

"Well," said Jack eagerly, "grandpa doesn't look like a princess, but you noticed he had the right manners."

"It is much to a knight's credit," answered his uncle, "to recognize a princess in the disguise of an old man. How about the other six quests?"

"There was Miss Bell the first day," began Jack; "I knew at once she was a princess, for she has golden hair and white hands and is fair and stately. And she was in distress, for crossing the field, a cow followed her, expecting to get something to eat. Then Miss Bell ran—and the cow ran, too!"

"And what did you do?" asked Uncle Roswell.

"Oh! I ran towards them and hollowed, and the cow stopped to look at me, and Miss Bell got out into the road. She thanked me in words just like real princesses used."

"The next day there was the fruit woman. She had just piled a lot of fruit on her stand when down came the awning, and all you could see was kicking feet and rolling oranges," and Jack laughed as he recalled the scene.

"Then you pranced up on your cream-white steed," suggested Uncle Roswell.

"I pranced up," said Jack, "frowning at some jeering knaves, and pulled off the awning and helped the princess to get up and to gather the scattered fruit. Then she said, 'You be a gentleman! May God bless you.' So I knew that she was a princess herself."

"I am not so sure about some of the rest, but they all had the right manners."

"Were they in distress, and did they give you hearty thanks?"

"One was a yellow cat with a tin can tied to her tail," answered Jack.

"Golden hair again," said Uncle Roswell under his breath.

"She purred her thanks for my unfastening the tin," Jack went on. "There was a clerk in the store who wanted a drink of water, but couldn't leave her counter, so I brought her one. Blind Tom was feeling for the penny he had dropped, so I found it and, to make it a real deed, gave him another. Then the Miller baby was crying for a dropped ball, and I picked it up for him and he smiled his thanks. Do they all count?"

"Of course they count," said Uncle Roswell; "I dub thee knight, Sir Jack, and here is the book. Continue your quests. In whatever disguise they may be, you will know they are real princesses if they return you hearty thanks by look or word or act."—Expositor.

## ANNOUNCEMENTS

### FOR EVANGELISTIC MEETINGS

My congregation having granted me permission to go out to hold one evangelistic meeting during the winter, I shall be glad to correspond with churches desiring such services.

W. S. BAKER,  
Lydia, Maryland.

### OPEN FOR REVIVAL WORK

I will be able to do some revival work this year, if there are those who wish my services. Any churches interested in old-fashioned Gospel preaching may write me as follows:

R. E. GOTSCHALL,  
2650 Riverside Drive, Columbus, Ohio.

### LYDIA, MARYLAND

The Brethren church of St. James, Maryland, will celebrate the Holy Communion on Sunday evening, October 20th at 7 o'clock. All neighboring Brethren are invited.

W. S. BAKER, Pastor.

### ASHLAND, OHIO

The Brethren church of Ashland will observe Holy Communion on Sunday evening, October 20th, at 7 o'clock. Visiting Brethren as well as other Christian people who wish to observe these ordinances with us are welcomed. G. S. BAER, Secretary.

### EVANGELISTIC ITINERARY

My itinerary for the next three months is as follows: October 1st to 20th, Winchester, Virginia. October 22nd to November 16th, Hagerstown, Maryland. November 12th to December 1st, Washington, D. C. December 3rd to 22nd, Masontown, Pennsylvania. This will give the required information to anyone who may be interested in the work so as to pray definitely, and also provide addresses for any correspondence. Sincerely yours in Christ Jesus,

R. PAUL MILLER.

### GOSPEL MELODY TRIO BROADCASTING

The Gospel Melody Trio, composed of three members of the Washington, D. C., Brethren church, Mr. and Mrs. Floyd Hartman, accompanied by Miss Mabel Donaldson, regular church pianist, broadcast over W J S V (1460 Kilocycles), Washington, every Sunday night from 9:30 to 9:45. You will be interested in this service of old-fashioned Gospel Songs. Tune in. If you appreciate the Trio, drop a card to WJSV. It helps. HOMER A. KENT.



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1929

# THE BRETHREN EVANGELIST

## *Heart Throbs of Our Church Leaders*

XXIV—WHAT WE NEED

Melvin A. Stuckey, Professor of Religious Education in Ashland Seminary

What Christianity needs everywhere is a fresh baptism of the Holy Spirit of God, more holiness, less pagan behavior; more Biblical and doctrinal preaching, less catering to popular whim and individual opinion; more meditation, less running after the hares and hounds of society; more of the impressiveness of sober speech and godly living, less of the wiles and guiles and benumbing power of the Devil; more of knowing "nothing among men save Jesus Christ and him crucified," less dependence on other gospels; more orthodoxy, less heterodoxy, in teaching and every day living; more education which is really Christian and recognizes the place of revelation and the supernatural in the plan of redemption, less collegiate training which is based on naturalistic philosophy, mechanistic biology, behavioristic psychology, positivistic sociology, and utilitarian ethics; more true and factual science, less dogmatic and hard boiled scientists; more informed and ready minds, less spiritual lethargy which is to be found,



strangely enough, among the higher-ups and the elite in denominational circles; more God-centered and Christ-centered theology, less criticism of the same theology by those who have not seriously investigated this queen of the sciences; more evangelism and intercessory prayer, less diagnosing the social ills of the century with the aim and sole intent of setting up other corrective programs than gospel preaching and individual salvation from sin; more tithing and missionary zeal, less spasmodic, uncertain, and haphazard giving of substance, service and self; more Christian courage and heroism, less semi-pagan indifference and perilous gravitation toward the world; more large-heartedness in service, less destructive, pernicious, and petty criticism of the well-meant efforts of fellow brethren; more quiet, dignified, and powerful church officials, less ecclesiastical bosses and mealy-mouthed politicians; more tolerance, less ungraciousness; more of Christ and less of men. This, among other things, is what we need.

## Signs of the Times

by  
Alva J. McClain

### AND the Devil that deceived them"

Norman Angell, international journalist and personal friend of Premier Ramsay MacDonald, writes his opinion as to the cause of wars. He says,

"Wars are not made by mad men intending evil, but by good men defending what they believe their nation's rights. And the other fellow is equally convinced he is defending his rights. Each usually fails to see he is claiming for himself what he is denying others."

Some will find it difficult to believe that "good men" make a practice of killing each other in defence of hypothetical rights. Nevertheless, there is a great deal of truth in what Mr. Angell says. Most wars, at least in modern times, have been kept going by lies and deceit. We are just now finding out how many lies our own government told us during the late war to keep us aroused to the proper pitch of hate. Even government officials are now frankly admitting that they lied to us. But all this will be forgotten when the next war comes, and people will believe the same old lies. The memory of man is short, and he learns very little from history.

It is also historically true that more than one war began because well-meaning men misunderstood each other. Bismarck once deliberately lied to start a war of misunderstanding. But there is a greater than Bismarck who makes it his business to deceive rulers and statesmen. Read Revelation 20:7-8 for a glimpse of his activity in the last battle of man:

"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; and the number of whom is as the sand of the sea." The Devil is loose today. Don't forget that.

### AN old "new religion"

Headlines in the newspapers inform us that a "New Religion" has been launched by Dr. Charles Francis Potter of New York City. In this "new religion" there is no God, no sin, no salvation, no atonement, no supernatural, no prayer, no heaven and no hell. The founder calls his religion "Humanism" because man, not God, is the center of it.

All this is interesting, but not new. Auguste Comte, French philosopher of Positivism, in 1854 proposed the same thing—a religion in which Humanity would take the place of God. It failed, of course.

Most of the religious errors of today can be found in the human philosophies and religions of the past. The Devil is a very wise spirit, but his program is strictly limited. He has very little that is really new. Most of his propaganda is old stuff revamped under new names. You can find most of the errors of Russellism, Eddysism, Theosophy, etc., in history. One would suppose, therefore, that a careful study of history would put men on their guard. But it takes something more than this to protect men against the wiles of the Devil. Only the

power of the Holy Spirit working through the Word of God can keep us back from the pit of religious error.

Arthur Brisbane, noted editorial writer, is right when he says concerning this so-called new religion, "Whoever leaves the supernatural out of religion leaves out the only thing that makes religion interesting."

### MANY that are last shall be first

An editorial in the leading daily newspaper of Long Beach, now a city of 165,000, says that Long Beach is "now the permanent convention headquarters for three of the major denominations." The editor then names these three major denominations as the Christian Church, the Methodist Episcopal Church, and the Brethren Church!

Due allowance, of course, should be made for editorial "license" in evaluating the above classification. The newspapers like to please their constituents. Nevertheless, there is something here to which other Districts of our denomination can afford to give some attention.

This Long Beach editor doubtless does not know that the Southern California District has only seven congregations. But he does know that for the past several years the Brethren churches have been holding highly successful and well attended Bible Conferences in the city of Long Beach. He knows that this Conference has become an established institution, offering to the public each year speakers, not only of the Brethren church, but also outside speakers of national and international reputation. He knows that this Conference has gradually built up a constituency even among Christians outside the Brethren church. And he has estimated the importance of the Brethren denomination on the basis of their successful Conference.

More numerical size need not be the measure of the Brethren church, anywhere. What has been done so easily out here can be done a great deal more easily by any of our larger eastern districts. All that is needed is the adoption of a definite policy, the sinking of all petty self-seeking and self-importance, and then prayer, patience and work. There is no better way to give our church and our message the publicity it deserves than through the Bible Conference method. The transaction of business is necessary, but the general public will not flock to hear the reading of financial reports.

## Alcohol and Human Life

(Review of "Alcohol and Human Life" by Courtenay C. Weeks, M.R.C.S., L.R.C.P.; H. K. Lewis & Co., Ltd., price three shillings, sixpence.)

By Ernest H. Cherrington, LL.D., Litt. D. Director of Department of Education, Anti-Saloon League of America

An indictment of beverage alcohol in the cold terms of exact science is drawn by Dr. Courtenay C. Weeks, M.R.C.S., L.R.C.P., in "Alcohol and Human Life," newly off the press of H. K. Lewis & Co., Ltd., London. Dr. Weeks thus describes the characteristic effects of beverage alcohol:

"Alcohol numbs the cortex, dethrones, be it ever so slightly, the crown of evolutionary progress, dulls the pain, stills the conflict—but the cause remains. While the alcohol is at work the unfortunate sufferer is possessed by the euphoria which he calls

'stimulation.' The 'stimulation' is but the temporary and dearly bought relief from the consciousness of disharmony, it is but the other side of the paralysis of the higher. It is, in a sentence, simply the result of a deadening of the power of appreciation; it has secured a flight from reality into the illusion of narcosis. Alcohol does nothing, absolutely nothing, to remove the cause, although it deadens the power of appreciating the result. If its action be sought continuously or frequently, then deeper draughts are constantly called for, until at last, and indeed only too often, the euphoria ends in an anaesthesia to all that is highest and best."

Pointing out that judges have often drawn attention to the close connection between certain kinds of crime and alcoholic indulgence, Dr. Weeks reminds us: "Then too, alcohol, far short of the production of drunkenness or disease, is only too often the enemy of morality. It must be borne in mind that alcohol is an aphrodisiac, and because of its effect on sexual desire, and its power to blunt conscience, it is one of the chief buttresses and supports of prostitution in every part of the world. Alcohol probably does not cause prostitution, although it may lead to the first fall, but once prostitution is established 'drink' is its most powerful ally." And also, "One of the most difficult features of the effect of alcohol to present statistically is its influence upon degeneration and disease of the nervous system. How far alcoholism is a cause or result of mental degeneracy is a constant source of argument. One thing is clear, and it is that mental degeneracy of all kinds and alcoholism are found in the closest association."

The rise and fall of alcoholic psychoses with the figures for consumption of alcoholic beverages for Great Britain and Ireland is discussed by Dr. Weeks who also points out the increase in alcoholic psychoses in Germany where the consumption of more strongly alcoholic beer has increased since the war. He finds that "there seems no doubt that alcohol can, either through nature or nurture, either through hereditary conditions or environmental, produce perpetuate, or precipitate a condition of feeble-mindedness." That alcohol is a racial poison is asserted by Dr. Weeks who says: "Alcohol may poison the race through the germ-plasm in two ways, and these two ways must always be kept distinct. First it may do through what Forel, Bertholet, and Mjoen have termed its BLASTOPHTHORIC ACTION. By this they mean, that alcohol taken in excess, or freely and continuously, has the power of breaking

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# THE BRETHREN EVANGELIST

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## A Singular Example of Christian Giving

There is no time in the year when Christian giving is not a timely topic, because the gifts of God's people are an ever present need and the spirit of giving is inextricably woven into every phase of Gospel truth. But at this season of the year it is more than ordinarily fitting that we should consider this subject. A majority of our churches have just entered upon a new fiscal year and the problem of finances is still being wrestled with by vast numbers of our church leaders. The fact that church finance is such a perplexing problem is evidence that the light of Gospel truth needs to be turned with fuller force upon it. And there is no more remarkable example of Biblical treatment of this great theme than that found in the eighth and ninth chapters of Second Corinthians. Practically every principle and motive of consecrated giving are here set forth and singularly illustrated by these Macedonians. It should stir our hearts to consider them somewhat in detail.

In the first place, it should be a source of encouragement and inspiration to know that these Macedonians gave not out of the abundance of their wealth but of their poverty. Paul tells us that "their deep poverty abounded unto the riches of their liberality." They were poor people, but they gave generously. And the church needs to keep in mind today the fact that the obligation of Christian giving rests not merely, nor primarily, upon the rich, but upon the poor as well. And happy and wise is that church that does not depend on those who have wealth to finance its portion of the kingdom's interests, but depends on the sacrificial giving of even the poorest of its number. Thank God for those who have wealth and have the consecration to use it for the glory of God, but may the church be saved from a feeling of dependence on and an undue deference to those who have wealth. It has been the enthusiastic giving of the devoted rank and file of God's people that has set the church forward with aggressiveness and power through the centuries rather than the indifferent giving of the wealthy few.

Second, we are told concerning these Macedonians that their willingness to give exceeded their ability. They were wanting to give more than they were able. We occasionally find people like that in the church today, but they are not many. As a rule people are able to give more than they are willing to give. "Beyond their power," says Paul, they gave unto the Lord. They gave not stintedly, but freely; they gave "hilariously." In this they set us an example, and it is the Christian ideal.

Third, they begged to be allowed to give and were urgent in their pleading, while those who received the gifts did so reluctantly because they knew how deep was their poverty. It is a strange sight—men pleading to be allowed to give and those receiving, protesting against it. That is not the way it is usually done, rather the situation is generally turned about. When the time comes for making gifts to the church or taking pledges, the customary thing is for the solicitors to do the begging and pleading while those who should be giving protest that they are not able, or are unable to give as much as they ought. But here, says Paul, they were "praying us with much entreaty that we should receive the gift." What a different story would be told about church finances, if that spirit were prevalent today! How much we need to be reminded that we should give, "not grudgingly, or of necessity, for the Lord loveth a cheerful giver!"

Fourth, they gave themselves first and then gave their money. That is the right order and the right method. The most important thing with regard to giving is that men shall consecrate themselves to God, for once that is done, the gift of every other thing of value will come as a natural course. Paul understood the importance of it, and in his Roman epistle he besought the brethren to "present their bodies a living sacrifice, holy, acceptable unto

God." That is the biggest gift that one can make, and the hardest to make. Many people are willing to give of their money but not of "their own selves," but that is cheap giving and is not acceptable to the Lord Jesus. The man who will give his life, will give his money also, and will do so continuously, while he who withholds himself will withhold his substance also except when he seems forced to give.

Fifth, the value of the gifts of these people was reckoned by the degree of willingness back of the gift rather than by the amount given. "Every man according as he purposeth in his heart, so let him give." That voluntary, purposeful attitude of mind is far more important than what a man gives. One may be very poor and able to give but a very small sum, but he can give that small sum willingly, and if it represents an earnest desire and honest purpose to give his very best, it will be accounted as a very precious gift. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that a man hath not."

Sixth, paradoxical as it may seem, we are taught here that when we give generously we have the more and when we withhold we have the less. It is not so hard to understand in the physical realm, in seed-sowing, for example. In fact, it is perfectly reasonable that "he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." The man who skimps the sowing will get a thin harvest. It is just as true in the spiritual realm. To give the life to Christ is to save it unto eternal life, and to spend it in service is to receive it back multiplied many fold. And the giving of money, if it represents an act of the heart, if it is truly a spiritual service, will mean the enrichment of life and the enlargement of the fruits of righteousness. If God's people could but more generally realize that truth, what a difference it would make in their giving! The trouble is that we give of our money as if we were parting with a dear friend, never to meet again. And usually when we give in that spirit, we are parting in very truth with much that we ought to be saving—our self-respect, our generous impulses, our nobler selves, and we have left a smaller, selfish character of which we are not proud. But when we really give—give generously and heartily—we find coming back into our lives riches that are infinitely more valuable and a sense of satisfaction with which nothing can compare.

And finally, the crowning joy of these people was that they might give. It was a privilege rather than a privation. It was something to be desired and courted and not to be dreaded and shunned. Though they were people of poverty—these Macedonians—and might conceivably have excused themselves because of that, yet rather than allowing their poverty to produce stinted gifts it redounded to their more abundant liberality. Giving was an opportunity and they rejoiced in it, and in this they gave us a remarkable example. And why should they not, and why should not we, count it a privilege to give to the support of the church of which Christ is the Head, when we consider what sacrificial giving he has shown in our behalf! Possessing the eternal glory of heaven, he laid it aside, concealed it, took upon himself our humanity and poverty, and despised the suffering and death that awaited him that he might bring us into eternal life with the Father. We should be base ingrates, if, realizing all this, we should not thrill with gratitude and count giving to his cause a glorious privilege.

Keep your heart right with God and you will have little trouble with your neighbor.

There is far more power and possibility in the intimacy of the fireside than in all the good fellowship of the club.

## EDITORIAL REVIEW

A note reached the editor's desk giving us word that the Bethel church of Osceola, Indiana, has decided upon plans for their new church building and building operations will start soon. Rev. Walter Gibson of Milford, Indiana, has been elected pastor for the coming year.

From Dayton, Ohio, comes a word concerning the reception of Rev. R. D. Barnard into the work of that pastorate. A special reception program was arranged and it proved to be quite an elaborate and enjoyable affair. His leadership has been accepted with much confidence and his interest in Christian Endeavor is especially appreciated.

President E. E. Jacobs gives us another installment of college news this week. From various items it is evident that the various faculty members provide a fine type of leadership along numerous lines, for the local church and community, as well as for the student body. Such a splendid body of men and women are worthy of our confidence and support.

A note is at hand from Brother O. C. Starn, who informs us that he is now doing school work in Yale Divinity school, further equipping himself for service in the church. Brother Starn served a successful pastorate at Gratis, Ohio, since his graduation from Ashland College and also was for several years secretary of General Conference. His home address is Monroe, Connecticut.

Ohio churches that have not paid their state mission apportionment should send it in immediately to Brother R. A. Hazen, Ashland, Ohio, the secretary-treasurer. Of course you will not want your church to be shown up "unpaid" at the conference, so please settle promptly in order that you may be credited on the printed report that will be distributed.

We should perhaps call the attention of Ohioans to the fact that the Ashland church will furnish the delegates to the coming district conference with lodging and breakfast free, which is the customary thing. Last week at the conclusion of the conference program, it was stated, "lodging and entertainment free," which is a little more than is promised. Dinner and supper will be served by the ladies of the W. M. S. in the basement of the church at the customary prices. Don't forget the dates—October 22 to 25, and the ministers' sessions begin the day before.

A note from Brother Albert Lantz, pastor of the church at Berlin, Pennsylvania, says, "We are moving forward. The services are well attended. A splendid spirit of love and fellowship is being manifested, for which we give God all the glory. ... We have also had the joy of adding three new members to the church this year, and there are considering casting their lot with us." He also informs us that they are planning on observing Laymen's Day on October 13th by giving the morning service over to the men, while the women will take charge of the evening service.

Our good correspondent from the Pittsburgh church gives us an installment of interesting items concerning the work of that church. Brother Claud Studebaker has gotten his work as pastor of that church well started and is being well received. His Bible studies on Wednesday evenings seem to be especially well appreciated. The Sunday school is reorganized under good leadership and the Christian Endeavor, recently organized, is receiving faithful support. Mention is made of the death of Brother and Sister Studebaker's little granddaughter. We extend to them sympathy in behalf of our Evangelist family.

A note from the Office Secretary of the Foreign Missionary Society informs us that some of our people are not as careful as they should be in wrapping and mailing packages destined for Africa to our missionaries. Please read the instructions which she passes on from Montgomery Ward and Company, Chicago, who take care of the actual shipping for us. All who wish to send packages should see to it that those packages are properly wrapped, properly addressed with sender's name and address plainly written on wrapper, the contents should be carefully itemized and the weight and value should be given. If you don't see the value of all this, just take the word of those who know and who have to meet the complaints when it is not done properly. Besides being annoying, carelessness in these matters is expensive. So do it right.

Brother I. D. Bowman reports his work in Delaware, where, in spite of hindrances, he hopes to be able to build a new church building during the year. Though the members are widely scattered, the building will likely be erected in or near Millsboro. He has also been continuing his preaching in Philadelphia, near the site of the old Second Brethren church. He and his good wife recently celebrated their fiftieth wedding anniversary, having home for that occasion eight of their nine living children, and twenty grandchildren. It was a happy occasion, greatly enjoyed by Brother and Sister Bowman, and we extend the greetings and good wishes of the Evangelist family to them on this completion of a half century of happy married life, most of which time Brother Bowman has given in service to the church.

We are always glad to get words of appreciation of the work being done by those faithful individuals who are conducting departments in our various publications, and we wish to say that all those who are maintaining departments in THE ANGELUS and THE EVANGELIST are doing it without pay. All they get for it is the joy that comes from faithful service, willingly and freely done. They therefore deserve the encouragement of an expression of appreciation now and then. And we are glad to have received a good word from a Philadelphia Endeavorer on behalf of the Christian Endeavor notes being written by Brother C. D. Whitmer. She says, addressing Brother Whitmer, "I gain a lot of pointers from your writings on C. E. Page" and says his notes "mean much to her personally and to her society." Any time a reader wishes to say a good word to some writer of our columns, he will find the Editor ready and willing to pass it on.

Dr. Charles A. Bame tells of the closing of his pastorate at Ashland, Ohio, where he has accomplished a splendid work during his six years of service. Under his leadership a new and beautiful church building has been erected and financed by the local people. Though there is a considerable debt yet on their hands, yet during these few years they have done remarkably well in cutting down the indebtedness. The church has been built up in numbers and in spirituality during Brother Bame's stay, and the city of Ashland has also benefited by his leadership in moral and spiritual affairs. Brother Bame will continue his home in Ashland and will go out from there in evangelistic work, for which he is so well fitted. We believe the brotherhood ought to keep him busy, as well as others who have signified their intention to engage in evangelism. This is a type of work that we need to stress more, for this is one of the most important keys to the larger future of our church. Rev. Dyoil Belote was installed as pastor of the Ashland church on October 6th, his good wife and his household goods arriving in Ashland during the week following.

It may be of interest to other towns represented in our brotherhood about to entertain or hoping to entertain conferences to know that on the occasion of the meeting of the Pennsylvania district conference at Meyersdale during the first week in October, the chamber of commerce had printed a card of welcome to be distributed among the delegates. On the reverse side of the card containing the message of welcome was printed a number of interesting facts designed to appeal to business men. As we read this, another related thought occurred to us: Why would it not be the part of wisdom for our churches located in centers of population to prepare printed matter, or encourage local organizations to prepare it, designed to interest people who are contemplating changing location in considering their city as a future home. Our people are continually moving, the same as people of other churches are moving, but there are so many places where we do not have churches. Why not encourage our people to move, when they do, into communities where we have churches? If some means were taken to acquaint them with the advantages of towns where churches are established, they might in many cases be influenced to move to a Brethren church rather than away from one.

### PRAYER REQUESTS FOR THIS WEEK—

Pray for the evangelistic meeting now in progress at Winchester, Virginia, with Brother R. Paul Miller as evangelist and Brother E. J. Rohart as pastor.

Pray for the evangelistic campaign now in progress at Cedar Rapids, Iowa, under the leadership of Dr. Charles A. Bame and Brother G. T. Ronk.

## The Problem of Evolution

By President Edwin E. Jacobs, Ph.D.

I have yielded to the persuasions of some of my former students, and others, to offer to the readers of the Evangelist, the gist of the outline of a series of lectures which I have been giving to some of my advanced students upon the above topic here at the College for the past five years or more. The outline as here given is the very briefest and covers what in the class-room would well call for a full semester's work, together with the assigned readings. I have omitted the arguments from the Bible standpoint entirely for I am dealing only with the scientific side of the subject.

**Scope.** Everyone familiar with the subject, of course, knows that the general doctrine of evolution covers three distinct fields and may be subdivided as follows; cosmic evolution, organic evolution, and social evolution.

**Cosmic evolution.** Here should follow the various theories, the chief of which are associated with the names of Lucretius, Aristotle, LaPlace, Kant, Buffon, Chamberlain Moulton, and others.

**Social evolution.** Herbert Spencer, who has been called the "father of the doctrine of evolution", (not the founder of the theory of evolution) and many others, may be consulted here. Extreme evolutionists include here the evolution of government, religion, domestic institutions, education, all forms of the family, economic institutions, ceremonial law, customs of birth, death, etc.

**Organic evolution.** This is called by various names, such as, biological evolution, the theory of descent, etc.

This outline will deal only with Organic evolution.

Theories of the Method of Organic evolution, include Natural and Sexual selection of Darwin; Use and Disuse of Lamarck; Mutation of Devries; Chemical "action, reaction, and interaction", of Henry Fairfield Osborn; Adapted Creation theories of Dawson and others; Theories of "crossing over", etc., of Chromosomes, lethal factors, etc.; Struggle and Survival power of Spencer; and many others.

**Common Arguments favoring Evolution.** I shall content myself here with a bare enumeration.

1. The argument from Paleontology, or the geological argument.

2. The argument from Geographical distribution of life forms.

3. The argument from Comparative Anatomy.

4. The argument from Embryology, i. e., "ontogeny recapitulates phylogeny."

5. The argument from the so-called blood tests.

6. The argument from the origin of new species within the memory and under the hand of man. Lamarck's Wild Evening Primrose is a case in point. (Much disputed)

**Arguments against Evolution.** Here I shall elaborate briefly.

1. The theory of evolution, as ordinarily put forth and elaborated, lacks teleology, telic control, aim, end, and purpose. It would seem to stagger all human ingenuity to conceive that this whole cosmos could constantly come forward without some controlling and guiding force. And let it be remembered that there can be no effect in nature without a related and SUFFICIENT cause. This force may be called the **vital elan**, creative evolution of Henri Bergson, or the principle of integration of Spencer, yet all these are only empty words. It must be clearly borne in mind that an expression in rhetoric does not serve to explain a fact in science.

2. We speak of natural law. How there could be law without personality, seems hard to understand.

3. How does the inorganic become the organic, or to put it in other words, how did matter come to possess potentialities? Evolution at its best does not offer a satisfying answer.

4. Superior position in point of place and time, does not NECESSARILY imply causal relationships. The fact that one event happened before another, does not prove, or even imply with any certainty, that the former event was causal to the latter. Here is where the word "hypothetical" may well be applied to the Geological argument. The fact that one horizon of fossils occurs beneath a certain other horizon, is far from PROVING that the former was related and sufficient cause of the latter.

We speak of the evolution of the type-writer, but is anyone so stupid as to believe that the old calligraph invented, brought

together, and assembled, the more advanced machines? Certainly no one would be so foolish as that when speaking of the evolution of the type-writer. So also with all other inventions, as the radio, etc. That there was an evolution of these inventions, no one can deny, but the evolution was in the mind of the makers and these conceptions only showed in the creations which from time to time appeared. So reasoning from purely human progress, it would seem that the theory that fossils hold a causal relationship to those above, is far from proven.

5. The biogenetic law, that ontogeny recapitulates phylogeny, needs restating. It would seem as if, at best, it should be said that ontogeny is a very imperfect and abbreviated recapitulation of phylogeny. There are many gaps in this argument.

6. There is no force or set of forces known to man, which are capable of bringing about all the intricate changes necessary to produce all the millions of species of plants and animals now living, to say nothing about those extinct forms of a remote past. Here we rely upon environment, chance variations, hybridization, survival power, etc., as the most likely and yet they do not seem of themselves to supply the means necessary for the above noted changes.

7. All the organic changes within the memory or

### MY FATHER'S WORLD

*This is my Father's world;  
I rest me in the thought  
Of rocks, and trees, of skies and seas—  
His hand the wonders wrought.*

*This is my Father's world.  
From the shining courts above  
The beloved One, his Only Son  
Came—a pledge of deathless love.*

*This is my Father's world.  
Now closer to heaven bound,  
For dear to God is the earth Christ trod,  
No place but is holy ground.*

*This is my Fathers' world.  
Should my heart be ever sad?  
The Lord is King—let the heavens ring,  
God reigns—let the earth be glad.*

under the hand of man, have been within exceedingly narrow biological limits. They do not of themselves seem sufficient upon which to base a valid argument.

8. Similarity of structure does not NECESSARILY PROVE identity of origin. This is to be set opposite the so-called comparative anatomy and bloodtest argument.

9. The problem of the beginning of life. It is urged that this is not a point which organic evolution must face, as it only begins with life after it is once here, but this does not seem to satisfy. One's mind is left uneasy, and the whole question is left hanging in the air, if one treats this problem thus. I do not see how one can answer a question by the method of avoiding it, as avoiding is not answering. The various theories of the origin of life leave one with a feeling of uncertainty and disquietude, as the following will show; the theory of Crystals, by Oswald; Foams by Quincke; Life from interstellar space, by Richter, Lord Kelvin, and others; the KCY molecule, by Pfluger; Spontaneous generation, by Haeckel and others; Biogens, by Verworn; Plasomes, by Weisner; and so on. None of these satisfactorily explains how life originated on this planet. They have some value as mechanics of thinking, but they do not explain.

It is sometimes said that a bit of intimate matter began to show signs of life, viz., slime. But let it be remembered that there is a greater gap between the amoeba, which is generally taken as the simplest living animal cell, and the speck of mud by its side, than there is between the amoeba and man, for one is alive and the other is not alive. I am confident that no one knows just what he means when he says that something is alive, but still with our profundity of ignorance, and it is colossal, we may safely affirm that there is an unbridgable gap between the bit of mud and the living amoeba.

10. In the case of man, at least, there is nothing in his supposed ancestry which would sufficiently account for his rather (a) sudden appearance or for (b) his mind. I am wholly aware of the more than 160 finds of human remains, so-called, and yet with them all, there does not seem to be sufficient evidence to warrant the conclusion that he definitely had animal ancestry. From the standpoint of science alone, his origin is not clear and is much disputed. He seems like "a bolt from the blue."

11. There are, therefore, from the standpoint of science, four great gaps, viz., the origin of matter, the origin of life, the origin of man, and the origin of the soul.

Conclusion. Leaving the Biblical argument out of the question, (I recognize its validity, but I am not dealing with it here) it would seem as if the whole evolutionary scheme is only a theory, and that at present, there is not sufficient evidence to make it conclusive, while on the other hand, there are many problems which it leaves totally unsolved. This, then, throws us back upon a theistic interpretation of the world and of life, all of which must be dominated and controlled by forces other than what we commonly call natural and impersonal.

Ashland, Ohio.

The joy of friendship is much more in being a friend to another than in having a true friend. It is in the spiritual realm that giving becomes more blessed than receiving in its richest measure. Friendship is usually one-sided. Jonathan seems to give much more love than David does, but Jonathan is the happier and gets more out of the friendship than David can. Jesus wants us to be friends to him that we may also have this more heavenly joy. He is that kind of a Friend and how sadly one-sided his friendship love has been in most cases!--Selected.

## Things By the Way. XXII

By A. D. Gnagey

### The Worst Thing and the Best Things

Some one said to a wicked man: "You do not look as if you had prospered by your wickedness," to which he replied, "I have not. I have met with all manner of misfortunes. I have twice been in State prisons; but I tell you, my worst punishment is in being what I am." That is a very profound truth stated in a very simple way. The worst thing about the sinful life is that the sinner must live with himself. Sin is its own punishment. Judas hung himself and "went to his own place,"—the place he had prepared for himself. On the other hand, the greatest reward of goodness is not an angel's harp or a crown, or to walk the golden streets, but to be like an angel, to have the heavenly character. Just as truly as a Judas slips into his own place, so surely does a heavenly, angelic character find its own place. Hence the worst thing about wickedness is a wicked character, while the best thing about blessedness is a heavenly character. The one makes hell what it is, the other makes heaven what it is. The attraction of heaven is a blessed life.

### Fishers of Men

There are four essential qualifications for becoming a successful fisher of men: The first qualification is faith in Christ and a conviction of the necessity of saving the erring. The second qualification is a strong desire to fish—an eagerness to save men. The writer knows men who are experts as fishermen, they can catch fish, literally. But they are far from experts as fishers of men. The third qualification is a willingness to learn from Jesus how to fish for them. A fourth qualification is common sense and tact. The place to fish is where the fish are plentiful. Jesus told them where that place was and obedience to his word on the part of the disciples brought a large draught of fishes. Obedience to the Master always spells success.

### A Cigarette or a Song

A writer in the Homiletic Review says: I overheard the following conversation between a printer and a customer. The man was overlooking a proof and while thus busily engaged was humming, "When I survey the wondrous cross." The printer lighted a cigarette and said, "Does it make you happy to find our mistakes?" "No," the man said, "what makes you think so?" "Well," said the printer, "I see nothing to sing about on a gloomy day like this. I have already started my second box of cigarettes." "That's just the difference," said the man, "Your habit is smoking and mine is singing. On days like this I cheer my way with a song while you cheer yours with a cigarette. It's the difference between a tonic and a stimulant. You take a sedative while I take a song." Next to the liquor business, the cigarette is the greatest menace to the human race. Both serve as a narcotic to the will. The persistent smoker of the cigarette has lessened his efficiency in every activity of life to a far greater degree than he is willing to acknowledge. The bootlegger is responsible for a goodly number of automobile accidents; so is the persistent cigarette smoker; the public believes the former but not the latter. Both statements are true.

### Living a Skimped Religion

Dr. Louis Albert Banks tells us of a Christian he once knew who seemed to have a very meager religious life while strictly moral. Meeting him several years later Dr. Banks says: "I was amazed and delighted at the change in my former acquaintance. He was not only a much



older man, but evidently much happier, and his greatest happiness was in the very things which had not seemed to interest him when I had first known him. I remarked to him on the change. I have never forgotten his reply": "Oh, I did not know what religion was then. I lived a sort of skimped and half-starved religion, but I have found the better way. My religion is no longer a side-show to my life. It is the main thing. I fairly swim in it, day and night, and I am infinitely happier." That is the experience of all who have made a fair test of the religion of Jesus. Most of it is "a sort of skimped and half-starved religion." What is yours? A little religion makes one miserable; an abundance of it fills life with an unspeakable happiness. When this man took his religion seriously, he found the life more abundant.

### Food and Faith

Church suppers often are ridiculed and condemned, and some of them justly so; they deserve to be condemned. Yet a common meal may be of great value. Very meager would be the home life and spirit of the family where each one ate by himself. Eating together had an important place in the early Christian church,—even though it was abused by the Corinthians,—and in many churches today should be more prominent. It is significant that the most distinctive and conspicuous Christian sacrament takes the form of eating and drinking together. Food often is the guide that leads from faith to fellowship. This thought furnishes the one and only basis for the Brethren so-called full meal preceding the sacrament of bread and wine. And even in this we are losing out, for we no longer follow the apostolic example, that of making it a fellowship supper. The meal has been reduced to the minimum, and as for the fellowship,—is there any? We sit quietly, eating our bit as if we were the only one at the Lord's table. What becomes of the Christian fellowship for which the meal stands or symbolizes? Why should there not be carried on, softly, of course, conversation during the meal period, between neighbor and neighbor, telling of the delights of Christian experience, and the blessedness of the life everlasting which is ours, not only in anticipation but in reality, here and now? Let us think on these things.

## The Upper Room

By Albert Lantz

*Text: And he shall show you a large upper room furnished: there make ready. Luke 22:12.*

*Scripture Lesson: Luke 22:1-27*

This is a timely subject. It is worthy of our consideration. The time you and I spend in the UPPER ROOM with our Lord and Savior is time well spent.

In the city of Jerusalem, there was furnished an upper room for the greatest banquet ever held in the history of the world. At this banquet Jesus was present and instituted the Christian Sacrament at the Passover table. This three fold service should be given its rightful place in the church, and we, God's children, should DEEM it more than a privilege to gather around the table of our Lord and in so doing, signify that we have become part-takers of his divine nature.

To me there is no service in the church fragrant with more holy memories than that in which we gather around the table of our Lord to fulfill the upper room teachings of Jesus.

It has been said "There is a beautiful home in which there is a room that has not been occupied for years. It was the room of an only child, the joy of her parents.

One day she was taken from them, and, as there was no one else to occupy that room they have left it just as it was when she was there. Her chair is before the grate, and her books are in the shelves. Her pictures are on the walls, and her treasures are scattered here and there as they were twenty years ago when she went out to return no more. In many of our homes there are hallowed spots endeared to us by memories too deep for tears.

Time will not permit us to enlarge upon the important events that occurred in the upper room in the city of Jerusalem, but I wish to present them for your consideration and meditation.

1. It was in the UPPER ROOM Jesus instituted the three fold service, "The Christian Sacrament" at the Passover table, namely, the washing of the Saints' feet, the supper, or Love-feast, and the Holy Communion.

2. It was there Jesus washed the disciples' feet.

3. It was there that he said to Peter, "If I wash thee not, thou hast no part with me."

4. It was there that he said to the disciples "Know ye what I have done to you?"

5. It was there that he said unto them, "Ye call me Master and Lord and ye say well: for so am I. If I then your Lord and master have washed your feet, ye ought also to wash one another's feet."

6. It was there that he said unto them, "I have given you an EXAMPLE, that YE should do as I have done to you."

7. It was there that he said unto them, "If ye know these things, HAPPY are YE if YE do them."

We dare not deny these New Testament truths. THEY ARE THE UPPER ROOM TEACHINGS OF JESUS, and we must accept them as VALID, or else cast aside the fundamental principles and teachings of the Bible and of the Brethren church, Which will it be?

8. It was in the upper room that he offered his last intercessory prayer in behalf of the disciples. (John 17).

9. It is well for us to observe that in his intercessory prayer he shut the world out, and prayed especially for his disciples (John 17:9).

10. It is well for us to notice too that Jesus testified in behalf of the disciples as well as prayed for them.

"They have kept thy word" (vs. 6). "They are thine" (vs. 9). "I am glorified in them" (Vs. 10). "They are not of the world, even as I am not of the world" (Vs. 16). Can Jesus bear henceforth such a testimony in our behalf?

11. It was there also that the apostles gathered after the crucifixion, and there the Holy Spirit came on the day of Pentecost.

**The Upper Room is a Room of Gospel Story as well as a Room of Important Events**

It happened that on their way to the upper room the disciples had been quarreling as to which was the greatest. Undoubtedly when they reached the upper room they were resentful with one another, and perhaps took their places at the Passover table like a lot of sullen school boys. **Then came the embarrassing moment.** The washing of the feet without which the feast could not proceed. Why? At an eastern feast the washing of the feet of the guests was an important part of the ceremony. In the homes of the wealthy this menial service was performed by a slave. Among the poorer classes it was performed by the men themselves. Taking each his turn. On this occasion there was not one of them who would offer to do it. No doubt Jesus waited a moment—just like he has to wait on us. Then, QUIETLY, he laid aside his garments, took a towel and girded himself. After that he poureth water into a basin, and, going from one

to another, he undoubtedly unbound their sandals, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded (John 13:2-5), while the disciples looked on in shame and wonder (vs. 6-10). This designates to us the OMNISCIENCE of the Savior; and also the unwillingness on our part to do what he asks us to do.

John says that Jesus (verse 3), knowing that the Father had given all things into his hands, and that he was come from God and went to God, he took a towel and girded himself, designating that Jesus knew that he had all power (HE WAS CONSCIOUS OF THAT POWER). He therefore scorned to notice the petty distinctions the disciples made so much of, but he does not overlook the SINS INDULGED IN; HE REVEALS THEM—AND WE ARE CONSCIOUS OF THEM. Judas was there, for we read that after he (Judas) had received the sop, he immediately went out, and it was night (John 13:30).

After Judas had departed Jesus proceeded with the supper, saying as he gave to them the bread, "THIS IS MY BODY WHICH IS BROKEN FOR YOU. Likewise also the cup after supper saying, THIS CUP IS THE NEW TESTAMENT (or covenant) IN MY BLOOD, WHICH IS SHED FOR YOU; this do in remembrance of me" (Luke 22:19-20). We do no violence when we say that a covenant is a promise. This covenant is a double promise. The bread they had broken with him was his promise, and theirs, (and is ours) that they would be faithful till they met again. The fruit of the vine he gave them was HIS PLEDGE that THEIR sins should be forgiven and blotted out as though they had never been.

In closing may I say: We look out into the world and we see great cathedrals erected to his memory. They interest us, but they leave us cold. Then we come and see the bread he broke and the cup he drank, and the heart grows tender, and we know why he said, "DO THIS IN REMEMBRANCE OF ME." But what of them who are not doing this in remembrance of him? It requires a public confession and profession to come to the Lord's tables, AND MANY ARE NOT COMING. They say, "I can be as good a CHRISTIAN without it." CAN THEY?

If your father were to die leaving you one last request, could you disregard that request and look him in the face when you should meet him again, and say that you were just as good a son or daughter as if you had kept his request?

The call has gone forth. Have we met him in the upper room so that we can grant to him his last request?

Our hearts should be prepared and filled with JOY overflowing, knowing that in a few hours we will be permitted to sit at HIS TABLE and fulfil his last request, "This do in remembrance of me."

Berlin, Pennsylvania.

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## SIGNIFICANT NEWS AND VIEWS

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### NEGRO MAYORS

Sixty-nine towns in the United States are reported as having Negro mayors with all elective municipal offices filled by Negroes. The distributions of these municipalities is interesting: Alabama has six; Arkansas, three; California, four; Florida, two; Georgia, six; Illinois, two; Iowa, one; Kansas, one; Kentucky, one; Maryland, two; Michigan, two; Mississippi, three; New Jersey, three; New Mexico, one; North Carolina, one; Tennessee, two; Texas, six; Virginia, five; and West Virginia, one.—The Baptist.

### THEN IT MUST PROCEED TO IMPROVE THE MECHANISM

Bishop Fiske complains in Harpers that in the present order of civilization Christianity not only is not Christian or trying to be Christian, but that it is so constituted as to have no mechanism for the practise of Christianity. The idea is that under the present order of society it would be impossible to carry on a Christian business or Christian politics. Such an indictment is no new discovery, but there is an advantage in repeating it occasionally in terms as bald as the reality. Remember, however, that Christianity was planted in an un-Christian world and designed to work in such a world. It is a creative force operating in a chaos, a message of truth in a world of falsehood, the voice of God in a godless society. Witnessing is the primary function of the gospel and the church is a sufficient mechanism for that. The vital question is whether the church is telling people the truth about social ethics. If so, its duty is done. If not, regenerate the church itself or start a new one.—The Baptist.

### THE MAN WHO MADE THE YOUTH'S COMPANION

The world is not entirely "gone to the dogs" as long as newspaper writers can still be sentimental over the passing of the old "Youth's Companion," or rather its absorption by or merging with the "American Boy." We were much interested in what was said in the press last summer about that century-old magazine so beloved by us when we were growing up and later.

Originally it was a Sunday school periodical, but in 1857 it was sold to Daniel Sharp Ford and branched out into a more popular field. Ford was a poor man when he bought it, and he bought it for a song, and not only a poor man, but a business failure as we recall his story. But he was a devoted Christian man, and when he started his new enterprise, he dedicated it to God and pledged an ascending scale of all his profits to his service. He kept his word, and he found God faithful. When he died in 1889, he left the magazine to the Baptist church with a provision that a group of its departmental heads be given the right to buy it for \$1,000,000.

Ford's name might well have been added to those mentioned in the sermon in our September issue, entitled, "A Plea for Church Benevolences," for in Boston where he lived he was an outstanding witness to the truth of the divine promise, "He that soweth bountifully (with blessings) shall reap also bountifully (with blessings)" (2 Cor. 9:6).

We often preached in the Ruggles Street Baptist church of which Mr. Ford was a member and which he chiefly sustained by his munificence. We can testify to his fidelity to the gospel and the emphasis he laid upon evangelism while also seeking in other ways to relieve the social and physical ills of his fellowmen. He was a good man, who out of the good treasure of his heart brought forth good things (Matt. 12:35), and we are glad of this opportunity and occasion to lay a flower of grateful recollection on the grave where his body lies awaiting a happy resurrection.—Editor of Moody Monthly.

### REFORMED CHURCH RECORDS STEADY GAIN

The statistics of the Reformed Church in America (often called Dutch Reformed), which have lately been issued, show that there has been a continuous advance throughout the last quarter of a century. In 1900, the communicant membership of the denomination stood at 109,899. In 1929, the figure was 159,662. During the same period, the Sunday school membership has gained

17,000, so that the present enrollment is 141,629. The total contributions to denominational benevolences are now \$1,300,000, in round numbers, and the local congregational expenses are somewhat in excess of four million dollars.

### KAGAWA HONORED BY JAPANESE GOVERNMENT

Toyohiko Kagawa, the outstanding Christian of Japan, if not of the whole continent of Asia, has lately been appointed Honorary Advisor to the Social Bureau of the Government of Tokio. A few years ago, Kagawa was being viewed with grave suspicion by the Japanese Government because of his views on social questions, but now he is considered one of the bulwarks of the Empire against communism.

Often described as the modern St. Francis, Kagawa is known in Christian circles throughout the world for his sacrificial labors in behalf of the poorest classes of Japan. He has been the leader in the development both of the labor movement in Japan and also of the peasants' unions, as well as in the organizing of social settlements.

Combined with this great interest in social welfare is an intense passion for evangelism. At the present time, Kagawa is leading the "One Million Souls" movement, a remarkable effort to build up the Church of Christ in Japan.

### SCOTCH PRESBYTERIANS GET TOGETHER

October 3, 1929, will stand as an historic date in the history of the Presbyterian Church of Scotland. That day marks the consummation of the reunion of the Church of Scotland and the United Free Church. The main division in Scotch Presbyterianism took place in 1843 and was precipitated by a conflict over the relation of Church and State. The changes which have since been made in the constitution of the Church of Scotland make it free from state interference, so that the occasion for the disruption no longer exists. It is understood that a very small group in the United Free Church still declines to get into the union.

The representation of the United Presbyterian Church of America at the impressive reunion service was Dr. John McNaughton, the Moderator of the General Assembly of that body. The representatives of the Presbyterian Church in the U. S. A. were Dr. Henry Sloane Coffin, of the Union Theological Seminary, and Dr. John H. Finley, Associate Editor of the New York Times.

### SOUTHERN BAPTIST SURVEY

There has been given out recently a survey of the religious situation in the South from the viewpoint of the Southern Baptist Convention. It is reported that there are 6,635,811 Baptists in the South. All other denominations in the same area number 10,546,581, which gives the Baptists an overwhelming majority. The survey further reveals that in the area covered there are 22,667-726 persons who are members of no church. This means that the churchmen of the South are vastly outnumbered by those having no church affiliation. It is a vast task for the church, and the Baptists are desiring that their people shall feel a proportionate responsibility for it. A similar situation, no doubt, exists in other parts of the country, and is presenting a problem about which we should concern ourselves more. The ministry might do more than it is doing, but it can never cope with the situation. It is finally a task for every layman and should challenge each one of us to our best efforts.—The Herald of Gospel Liberty.

## Our Worship Program

Daily Readings and Suggestions

(Keep with your Bible)

### MONDAY

John 6:22-27. Seeking Jesus.—These people wanted to see Jesus, and were willing to sacrifice their time and physical comfort in order to do so. Yet when they found him, our Lord—who seeth all—told them they had sought him from unworthy motives: "for what they could get out of it." It is so easy, even today, to lose sight of the real reason for seeking Jesus, that we do well to pause occasionally for real heart searching. "Search me, O God, and know my heart: try me, and know my thoughts; And see if there be any wicked way in me, and lead me in the way everlasting." Psalm 139:23, 24.

### TUESDAY

John 6:28, 29; James 2:14-26. Work—Believe.—"This is the work of God, that ye believe on him whom he hath sent." Jesus knew that a man cannot believe without doing. The practical world insistently claims that the Christian is impractical because he places the primary emphasis upon belief; but Christians know, with James, that faith without works is dead. Father, increase our faith in thee, and may we show our faith by our works, doing each day the work of God.

### WEDNESDAY

John 6:30-35. Starving.—These people were expecting bread from heaven, and earnestly desired it; they were spiritually hungry. Yet here when they were offered the bread of life they refused to eat! In this we see one of the greatest tragedies of life: so many good people in the world today are hungering and thirsting for the things that he alone can give; yet when he offers to satisfy their hunger and thirst, they refuse to accept. O God, we pray that eyes may be opened everywhere, that men may find in thee the Bread of Life for which they have been starving!

### THURSDAY

John 6:36-40. The Father's Will.—To the believer this must ever be one of the most precious and comforting passages, and we cannot help but reverence a God who makes such loving promises to his people. There are those who see in verse 39 a promise of the restitution of all things, that nothing of all God's vast creation shall ever be lost. Whether this be true or not, we may KNOW that we are his, and that we cannot be lost, but that he will raise us up again at the last day.

### FRIDAY

John 6:41-51. Live Forever!—When Daniel went before the king, he cried: "Live forever, O King!" Scientists and doctors have done much in our day to prolong the average span of human life, and some have dreams of being able, eventually, to prolong human life indefinitely. We know that all such foolish dreams must perish, but we also know that "If any man eat of this bread, he shall live forever." Praise his name!

### SATURDAY

John 6:52-58. How?—Jesus had just promised the people everlasting life through his atonement in offering his flesh for the life of the world. "How?" asked the Jews, and refused to accept until they knew how. There are still many who refuse to accept and believe because they do not see HOW Christ can offer his flesh for the life of the world. Thank God that even though we do not know HOW, we still know that his promise is TRUE!

### SUNDAY

John 6:59-71. To Whom?—Discouraged at the difficulties of following Jesus, many turned away. But Peter, by his answer to Jesus, implied that there was nowhere else to go. God's Spirit must have spoken to Peter then, for there IS no one else to whom we may turn, that has the words of eternal life. The solemn responsibility of knowing that! Dare we fail to proclaim it to those who know it not? May we ever be faithful stewards of the gospel, and may many be turned unto thee this day. Amen!—T. C. L.

W. I. DUKER  
President  
Goshen, Indiana

E. L. MILLER,  
Vice-President  
Maurertown, Virginia

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## The Junior Department

By Hazel A. Lewis

Ages 9, 10, 11 (12 optional)

**ORGANIZATION**—The Junior Department is properly organized when the pupils are in their right places, when the officers and teachers understand their duties, and when all are working together in a true spirit of cooperation to accomplish worthy aims. Stated briefly these aims are: an interest in the Bible and knowledge of it, an appreciation of the fact that it is God's Word, resulting in right attitudes and conduct, in the intelligent worship of God, and the acceptance of Christ as a personal Savior. Organization built around any other ideals would be unworthy of a place in a school conducted by a Christian church.

The Junior Department may consist of any number of persons, from one class of pupils and their teacher in a small school, to a large number of classes and a complete corps of workers, superintendent, assistants, secretary, pianist, teachers, and special officers. Whenever there are more than two Junior classes there should be a department superintendent and such other officers as are necessary.

It must be remembered that the teachers and officers are to work with the pupils and not for them. Methods in the class or department that do not include the active cooperation of the boys and girls will accomplish little.

Let us think of the organization of a Junior Department in three ways: First, the organization of the workers; second, of the pupils; and, third, of the department in operation.

The Junior superintendent should direct the session on Sunday, conduct frequent conferences of teachers and officers for discussion and study, weld the work of the different grades into a constructive whole, confer with individual teachers about their work, be on the lookout for potential teachers, and be responsible to the general superintendent of the school, making at least a monthly report. When the school is large enough, the teachers should specialize in one grade, sending their pupils on each year. In small schools teachers may be obliged to teach two years' lessons.

The pupils should be grouped in classes numbering eight or less and because of the shortness of the class period and their natural division of interest, the boys and girls should be in separate classes. As the desire for class organization becomes evident, it should be directed along lines of simplicity and effectiveness. The pupils should never get the idea that officers and committees are ends in themselves. Class names, verses or psalms, songs, etc., may be chosen by the pupils. An excellent plan is that of allowing the pupil having the highest grade each quarter to become the president of his class for the following quarter. If two or more have the same grade, the neatness of handwriting or the quality of extra honor work may decide the matter. On a similar basis of merit or

by appointment, a department president may be chosen from among the pupils.

In the Sunday session of the Junior Department there should be a twenty minute program of worship and fellowship, planned with the interests, needs and vocabulary of the pupils in mind. Hymns, Scripture, special missionary and temperance instruction, Bible drills, recognition of birthdays and new pupils may be included in a carefully prepared program. The department president, or class presidents, may assist in conducting the program, making reports, announcements, taking the offering, etc.

There should be a thirty-five minute lesson period and five minutes for a closing period or for changing to the church service.

The credits and grades of the pupils may be marked in the class under the direction of the teacher or by the department secretary, as the pupils come in. A credit card should be used for this, and sent home at the end of the quarter, a copy of the totals being kept by the department superintendent.

The activities of the department may extend into week-day meetings conducted under the same supervision as the Sunday session, the teachers and mothers assisting. The additional meetings offer an opportunity for missionary and community work. They should consist of directed expressional work rather than instruction. Stories would be a delightful feature of such week-day meetings.

Promotion from grade to grade should take place within the department the first Sunday in October, promotion cards being given the pupils who have reached a certain average or attained some other established standard. The pupils graduating from the department should take part in a public promotion service with the other departments of the school. Certificates should be given these graduates. Honor seals should be placed upon both cards and certificates according to the grade or standard reached by the pupil.

Above all, the spiritual climax that comes at the close of this department should be used. In many cases the pupil's decision for Christ will come at the time of promotion from the Junior Department, if it has not been reached before.

Read 2 Timothy 3:14-17 and you will be deeply impressed by the importance of this department. These words are the last memory verses of the Junior course.

### EQUIPMENT

The program of worship and fellowship, to which at least twenty minutes should be devoted, each Sunday morning, affords the opportunity for teaching Junior boys and girls to worship. The hymns which we ask the Juniors to memorize should be the best, as thus a taste for good music is cultivated.

JUNIOR HYMNS AND SONGS—Edited

and compiled by Elizabeth McE. Shields is in every way an adequate hymnal for the Junior Department. The great hymns of the church and other music needed in building the department program of worship and instruction, are provided in this book. There are nineteen programs in the back of the book, general themes suited to the understanding and appreciation of Juniors. This hymnal in the Bethany Edition may be secured from the publishers of this Manual for 65 cents, postpaid, per single copy, \$50 a hundred, not prepaid.

Junior Church School Hymnal by Florence E. Norton and a committee is another excellent book for use in the Junior Department. It offers a wide range of suitable hymns and songs, together with instrumental music and orders of service. The Teacher's Edition is \$1.25; Pupil's Edition 90 cents.

Junior Hymns and Carols by Leyda, is a collection of very fine worship selections, including prayer songs, prayer responses, praise songs, offering songs and selected psalms, most of which may be easily learned by the use of the blackboard. Price, 50 cents.

This Junior Pupil's Credit Card is arranged specifically for the Junior pupil. Junior workers everywhere agree that the pupils in this department should be graded on these seven points. The scale of credits should be arranged by the superintendent and teachers and may be changed from time to time for the purpose of emphasizing such points as need to be stressed. A suggestive scale is as follows: Present 25%, on time 15%, Bible 10%, offering 10%, church attendance 10%, home work 25%, and memory text 5%. By the use of a pin, the pupil may punch his own card at the direction of the teacher. The Sundays in the quarter are numbered and there are no extra squares. At the end of the quarter the totals should be copied in the Superintendent's Permanent Record and the card should be sent to the parents as a report card.

The Junior Superintendent's Permanent Record is an individual record for the pupil's quarterly credits for the entire time he is in the Junior Department. The information at the top of the card is copied from the enrollment card and is such as the superintendent should have at his or her disposal. This blank is punched to fit the loose-leaf cover No. 33 so commonly used in schools of methods.

The ideal arrangement of space for a Junior Department is an assembly room with adjoining classrooms. If this is not possible, an assembly room which can be divided into classrooms is a good arrangement. If neither of these plans can be followed, an assembly room at least should be provided. In buildings where no separate assembly can be arranged a section of the general assembly room should be set aside for the Junior Department and so designated. If it can be separated from the rest of the room by curtains or screens, it will be possible to conduct a department program with all of the features except separate music.

The department should have identity in order to emphasize the idea of progression from grade to grade and from one department to another.

The equipment of this room or rooms will be considered under two heads: first, that for the department; and, second, for the classes.

(To be continued)

## Editor's Select Notes on the Sunday School Lesson

(Lesson for October 20)

### Useful Work a Christian Duty

Scripture Lesson—Gen. 2:15; Ex. 20:9; Neh. 6:3; John 5:17; 9:4; Acts 20:33-35; 2 Thess. 3:6-12; Eph. 4:28.

Devotional Reading—Psalm 81:9.

Golden Text—If any man will not work, neither let him eat. 2 Thess. 3:10.

#### Introductory Note

Happy are those who find congenial work, for the very act of work gives a satisfaction at once profound and pure,—safe from remorse or regret. But vast numbers of people, perhaps the majority, never find congenial work. They regard all work as a necessary evil, as an immediate nuisance, and as merely a means to an end. And generally the end is modest enough, for they are not always successful in their work.—Bennett. Few persons look with reverence on their work. Many do not even look on it with respect. Not a few despise the calling or profession upon which they have entered. Others consider the work they are doing merely as a means of support. But work is sacred, not only because God has ordained it as a means of supporting life, but also because he is in the work and is bringing out of it grand results. God is a worker. He is now working together with every toiler. "We are workers together with God." 2 Co. 6:1.—Sel. However, any kind of work done without prayer is work done without God. Spiritual work that is not steeped in prayer has no business to be done. Indeed, it is falsehood to call it spiritual; the power of God does not beat at the heart of it, only the impotence of man. It is as we pray that power from on high is poured into our lives wherewith to do the work of God upon the lives of men.—Mursell.

#### God a Worker

"My Father worketh hitherto, and I work," John 5:17.

The thing that should impress us most is, that God is at work, and that the laborer must be larger than his task and the job worthy of the man. The world's notion of work has been revolutionized. The old Greek idea was that work was ignoble, to be done by everyday folks who didn't amount to much anyhow. Their notion of the gods was that of a group sitting at leisure with somebody fanning them.

I call you to witness that if work is noble, Christ made it so. He is the great God of working men. Not Caesar, nor Homer, nor Plato, nor Socrates put in the festal days of honest labor, but Christ.—Bishop W. A. Quayle.

#### The Blessing of Work

Activity, well-directed and constant activity, is one of the unending springs of health, and happiness, and peace.

Hard work at any honorable task is a glorious remedy for worry. The mind in pursuit of a worth-while result ceases to pursue the will-o-the-wisps or to run panic-stricken from hobgoblins. The back that is carrying any worth-while burden has no room for an old man of the sea. If at the end of the day you can survey any sound achievement, whether it be a cornfield ploughed, or a dress made, or a fence built, or some loaves of bread baked, or a beau-

tiful poem written, or a beautiful picture painted, you cannot look upon that sight with clouded eyes and a heavy heart.

If you would not let your heart be troubled, do not let your hands be idle. The mischief that Satan finds for idle hands is very often the setting up of men of straw to worry over.—Caleb Cobweb.

#### Work or Starve

"If any will not work, neither let him eat."—2 Thess. 3:10.

"Work or starve" is nature's motto,—and it is written not only in the Bible but on the stars and the sod alike,—starve mentally, starve morally, starve physically. It is an inexorable law of nature that whatever is not used, dies. "Nothing for nothing," is her maxim. If we are idle and shiftless by choice, we shall be nerveless and powerless by necessity. The German proverb, "If I rest, I rust," applies to people as well as to the key. If water stands still it stagnates. If the tree ceases to grow, it dies. If the lungs cease to breathe, the breath of life goes out. If the heart ceases to throb, we die. Another has said, "What is true living but loving? And what is loving but growth into the likeness of God. Work is the mission of mankind on this earth."


#### Laborer Worthy of His Hire

Paul was a learned Jewish rabbi, but he had learned the trade of a tentmaker and plied his trade in the cities where he went to do missionary work, and tent-making, was, they say, very poorly paid. A Jewish saying was that "he who taught not his son

a trade, taught him to be a thief." Many are feeling this to be true today; that they who simply inherit riches, or receive the profit from investments, without laboring themselves to earn their bread, are merely stealing from the real workers. The danger is, however, that the necessary work of the head is forgotten or ignored in the advocacy of the rights of the hand.

Paul himself claims the right to receive reward for his work of preaching. It was merely a question of how he could obtain the greatest influence for good. If these people, just come out of heathenism, where each of the priests was so far as he could be so a grasper after wealth, thought the preacher of Christ was another such, the cause of Christ would suffer. The missionary of today is not supported by his heathen neighbors, or even by his converts.

Whatever our attitude in this connection, we must be sure not to judge for others. If we are willing and able to give our time to Christian work, without remuneration, let us be sure not to misjudge the paid Christian worker. The Christian minister is most "worthy of his hire" in larger measure than now in many cases. On the other hand, no Christian worker ought to demand more than a comfortable living, a living which will provide not only the necessities of existence, but also food for the mind,—Books, lectures, concerts,—and the removal of fear for a needy old age. Clergymen should be enabled to educate their children without, as often now, depriving themselves and the rest of the family of necessities in order to do so.—Illustrated Quarterly.

<b>E. M. RIDDLE,</b> President Warsaw, Indiana	<b>CHRISTIAN ENDEAVOR AT WORK</b> 	<b>GLADYS M. SPICE,</b> General Secretary and Treasurer
<b>F. C. VANATOR,</b> Associate Peru, Indiana	Young People's and Junior Topics in <b>THE ANGELUS</b>	2301 13th St., N. E., Canton, Ohio

## Plans for Junior Committees

#### Read the Gospels

(For Quiet Hour Committees)

One of the aims of the Quiet Hour committee is to get the Juniors to read the Gospel story. The various Bible societies sell at a low price single copies of the Gospel of John, the Gospel of Matthew, and so on, and a good plan for the committee to follow is to give one of these Gospels to each member of the society. Then have the whole society read one chapter of the Gospel each week, and have the superintendent conduct each Sunday a five-minute quiz on the contents of the chapter read the week before.

#### A Trip around the City

(For Lookout Committees)

The society should be divided into two sides, or into more than two if it is a large society. Give to each side or group the name of a bus—for example, Royal Blue Line, Royal Red Line, Yellow-Peril Line, and so on. The idea is to have the various sides try to secure as many points as possible in a contest, one group with another. Give points for being present, for being on time, for bringing a non-member, for winning a new member, and so on. Give twenty points to the side or group that has every member present on any Sunday.

The prize may be a taffy-pull, given to the winning group.

The points count miles. Outline a route around the city, naming well-known places, before you start. Keep a chart, and pin on it pictures of buses, showing the position each week of each bus or group.

#### A Stormy Sea

(For Prayer Meeting Committees)

This is a contest plan. Points may be given to two sides for being present, for being on time, for bringing a non-member, for reading the Bible every day (this involves a weekly roll-call), for offering sentence prayers, for giving a short talk, for giving a recitation, and so on. The side that has the most points each week keeps its boat afloat on a stormy sea. The side that has fewer points each week has its boat capsized for that week. To help the interest a colored chart may be used, showing the sea with waves on it, and boats cut from pasteboard may be pinned on this chart. The contest may last for four or six weeks, and a supper may be given by the losers to the winners.

#### Gathering Missionary Items

(For Missionary Committees)

To each member of the missionary com-

mitee a definite missionary country may be assigned, and the members of the committee should be asked to collect information and pictures dealing with the countries assigned to them.

This information and these pictures should be pasted into scrap-books, one scrap-book for each country. All the members of the committee, of course, will help all the other members. If one member finds an item of information about China, let him give it to the person who is collecting facts about China. Do the same with pictures.

Index the books. These may be used for missionary meetings dealing with the countries about which the books contain information. If this plan is kept up, in the course of a year or two a great deal of valuable information may be gathered.

#### A Shelf of Books

(For Good Literature Committees)

Establish a shelf of good books for the use of members of the society. This is easily said, and it is not so hard to do after all. The members of the society may be asked to secure books from members of the church. There are many homes that have books suitable for such a Junior bookshelf.

Then the Juniors themselves may take collections in the society for funds with which to buy books. Second, they may hold a book social, and the money that comes in may be used to buy books. One feature of the book social might be to write the names of different books on slips of paper, and pin these slips to the backs of the Juniors. The duty of each Junior will be to guess the name of the book pinned on his back. He will be able to do this because of remarks made to him by other Juniors.

Another thing the good literature committee might do would be to subscribe for a good magazine for children.

#### Birthday Social (For Social Committees)

No matter what kind of social you decide to hold in the society, it is possible to work in the birthday idea. If you have a social each month, and most societies have, then sometime in the course of the evening the members whose birthdays occur in that month should be honored in some way. The society birthday hymn may be sung. The members who have birthdays that month may be called to the front, and the superintendent may speak a few words in connection with their birthdays.—R. P. Anderson in Junior C. E. World.

tage of special types, like mass evangelism, religious retreats, and other more modern fruitful methods. God has given Cheng and Kagawa the vision, and the missionaries are getting behind them in these plans.

7. We should help in an unhurried and thorough evaluation of the mass movements. In India ninety percent of the present Protestant church membership are products of the mass movement. This mass movement has become so widespread that it is now influencing the castes. More than 10,000 of the upper castes have become Christians, and over 9,000 are in process of preparation. Some of the outstanding Christians and preachers of India today are converted outcasts.

8. Another important thing which we must do is to advance the solution of the Christian literature problem. The amount of available literature for the clergy and educated youth is inadequate and untimely in virtually every field. We should discover the ablest writers and secure their release for this kind of work. There is also the problem of getting literature distributed and used. We have allowed the initiative to be taken over from the Christians into the hands of the non-Christians in this matter of literature in India, China and Japan. This is alarming. I trace the cause to our divisions. There is enough brain and enough money among us to make a plan and enlist the cooperation of scholarship to meet this tremendous need. I am speaking of the great body of Christian literature that is needed. The bookstores in Japan are well stocked with non-Christian literature, and scarcely any Christian literature is in evidence. We have the leaders, but we must release them, and the work must be done interdenominationally, with co-ordinate thinking and planning.

9. The next concrete thing is to augment the leadership of the Christian forces. There is a desire and need for more missionaries, expressed by nationals as well as missionaries, in every country. I do not know of a national who in a large group or small one said that he did not want more missionaries. They said, "We must have missionaries of the highest possible preparation and qualification." It is of the greatest importance that they be those who have experienced the divine call. We must enormously augment the number of national youth who will give themselves unto death. We ought to let no second or third-class men through the lines as missionaries, even if we have to send much smaller numbers. The matter of their preparation should be studied from top to bottom. We ought to re-think this whole matter of preparation in the light of Jerusalem. I suppose it means a review of the curriculum of almost every theological seminary we have.

10. Again, we must liberate a vastly greater lay force. I sensed this on the Mount of Olives. Again in Asia. We must mobilize the strongest laymen in this country, making them aware of their unique responsibility. We have to be supplemented in our world mission by laymen to whom Congressmen will listen in the matter of treaties, etc. The missionaries alone are not enough.

11. We must have some way of illustrating the conception of Jerusalem that was summed up in the word "sharing"—sharing between the East and the West, between the older and younger churches, between different nationals, individuals of various schools of thought and of various

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### Dr. Mott's Twelve Points for the Mission Fields

Dr. John R. Mott is one of the foremost Christian statesmen of the world and as an expert in missionary experience, his counsel is sought and valued by missionary leaders of every denomination and read with interest by all who are intelligently concerned about the evangelization of the world.

Within a week after Dr. Mott's arrival in the United States, he met with a score or more of American missionary leaders and suggested the following twelve projects which to his mind should be of concern to every statesman:

1. That we continue the process of co-ordinating our thinking on the World Mission of Christianity as envisioned at Jerusalem with the thinking of the leading minds throughout Asia. There could be no more serious loss than for us to lose step with each other—we of the West and the leaders of the Christian forces in the East in this world mission. Coordination will not come about as a mere matter of magic, but only as discerning church leaders familiarize themselves with what trusted missionaries and nationals are yearning over as a result of Jerusalem. If they are right and we wrong in some cases it is important that we know it.

2. That we press the advantage that has come to us with the sounding out of the Christian message at Jerusalem. This message was a work of God, a divine deliverance. It explains our unanimity, despite our differences. This message seems to have given a new sense of direction to Christian leaders in every land. We ought to multiply the number of apologetic lecturers and authors who will take this message with its tremendous implications and prepare lectures and volumes and articles

that will guide thinking and further investigation in every form of world-wide missions.

3. We must carry into the churches the Jerusalem ideas and ideals in religious education. Our first line emphasis should be on religious education that is highly Christian.

4. Let us render the assistance to the Christian educational program on missions in India and Japan that we have so well rendered recently in China and the Near East, not to mention other fields.

5. In the realm of relations between the younger and older churches we must press on to realize and further the ideals of Jerusalem days.

6. Everywhere I went I heard a summons to a larger evangelism. All the troubles missions and churches have been passing through in almost every great mission area may be regarded as the precursor of the greatest religious advance we have ever known. We have a great opportunity if we not only see it but seize it. In China the churches have united in an effort to double their membership in five years, this on the initiative of Dr. Chang Yi, chief executive of the National Christian Council, and also moderator of the Christian church in China, which includes about one-third of the Protestant Christians in China.

In Japan, Kagawa has announced the Million Souls Movement. Missionaries want him to be released and to move freely throughout Japan where today he is a flame of fire. In this summons to a larger evangelism there must be continuous, vital effort, and qualitative and intensive plans. We must have a larger adaptation of means to ends, especially in regard to literature prepared for special classes taking advan-



ecclesiastical backgrounds. We must share our money, our personalities, insight, experience, burdens, the deepest things of life, as well as all those things that come from revelation from the divine source.

12. It is necessary that we strengthen the hands of the National Christian Councils, near and far. There are now fourteen

of these Councils in what we call the sending countries. There are fourteen in the so-called receiving countries. After Edinburgh 1910 there were only two in the world. There was no international body. Now we have our International Missionary Council which rests officially on these twenty-eight national bodies.



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### NEWS OF THE COLLEGE

The Saturday enrollment taken last Saturday was satisfactory and indicates that the enrollment will be as large as we desire. The figures will be given later.

Saturday, October 5 the writer attended the Huron County Teachers' Institute at Norwalk, speaking in the forenoon, while Dean Charles Anspach attended in the afternoon. This way we were enabled to take the Saturday enrollment and at the same time speak at this important institute. Dean Anspach spoke along the line of the Parent-Teachers' work.

I also addressed the School Masters' club of Mansfield last Wednesday evening.

Homecoming will occur this year on October 12, on which date we will play Slippery Rock (Pa.) State Normal College. A beef barbecue will be given to friends and visitors.

The local Sunday school has been reorganized for the coming year. Several of the college teachers have been chosen as teachers. I have the College Girls' Class, which has an enrollment of some 30 or more. Professor DeLozier teaches the young married people's class, and Dr. Miller the women's class. Professor Monroe last year taught the college men's class.

Professors Haun and Black were ordained as deacons last Sunday. Dean Anspach is a deacon, thus we are able to supply help to the local church.

Dr. Ullman, professor of Psychology, addressed the Lions' Club at their last weekly luncheon, on the topic "The Difference Between Popular and Scientific Thinking."

It was with sadness that the College learned of the sudden death of Charles Senenbaugh recently. In speaking to one of the men here who knew him, he said, "Well, he was a real man." And that is about all that needs to be said, for he had a place in our hearts. The loss to the Purple and Gold is after all a gain as an example of honor, right Christian character and living. The Men's Gospel Team held memorial services for him last Monday evening.

The weekly Wednesday meetings of the Seminary men and women are inspiring and enthusiastic. I do not know when we had a finer group in that department.

The Y. M. C. A. and the Y. W. C. A. both started off well this year. At one of the first meetings, Mrs. Miller addressed the Y. W. and Dean Anspach the Y. M.

The Faculty Club will meet the middle of the month when Professor Stuckey will read a paper.

Dr. Charles Bame preached his farewell sermons a week ago last Sunday to a well-filled house. In the morning he used the general topic of "Present your Bodies a

Living Sacrifice," and in the evening "The Kind of Religion Ashland Needs."

In the first football game of the season, Ashland defeated Defiance College, 31 to 7.

It was a great pleasure to have Mrs. Marie Lichty Shaver call on the College one day last week.

EDWIN E. JACOBS.

### FROM AN ITINERATING EVANGELIST Dear Evangelist:

It has been quite a while since I have written for our beloved paper. I have been very busy, having my work scattered so that I have been unable to concentrate my heart and mind upon the Delaware work as intensely as I would like.

We have some as noble brethren there as I have ever met, but the membership is scattered, and we have been hindered by having to preach wholly in private houses, and also by their leader having left the Brethren church about eighteen months before I entered the field. He still contends very earnestly for the first principles of the Doctrine of Christ and out of possibly three hundred that he baptized, there are still a few, about twenty-five or thirty, who stand with him; but he has forsaken the spirit of the Gospel and sticks to the letter only, and unchristianizes the Brethren church and all other churches. Having once been a Brethren, it is natural for the community to associate the Brethren church with him and his work. But most of his relatives and friends and many in the neighborhood are beginning to understand the situation and are friends of ours.

Second. After having cleared the whole matter up with the District Superintendent of the M. E. Conference, and after the M. E. Conference had granted the privilege for the said District Superintendent to dispose of the St. Thomas's church near Millsboro, and after they had agreed that we could buy or rent it, the M. E. Conference changed District Superintendents before the promise was consummated, and he decided to try again to build up a Methodist congregation.

This unexpected turn knocked us out of the use of this church, so we have been unable to organize a Sunday school or to have a building to preach in. But we are thinking that it was a blessing in disguise, as all seem enthusiastic to buy a lot and to build a church within the next conference year. We have appointed a committee and they have decided definitely to purchase a lot and build as soon as possible.

While somewhat handicapped financially I feel very sure that we will be able within the next twelve months to build near Millsboro. We have some just as noble members at Ocean View and Bethany

Beach, over twenty miles from Millsboro, but they are unable financially to build at the present time, but hope in a year or two later to be able to do so. But all have agreed to build but the one house near, or at Millsboro now. The failure to get St. Thomas's church has delayed our work a little, but we believe in the end it will prove the best, as we will have a new church, and possible at a better site than the one we had the promise of.

We have some excellent meetings near Millsboro. Every member, old and young, testifies at every public service. We always have testimony meetings at the close of the services. It makes one's heart glad to hear their bright testimonies.

If possible this coming year I want to give these good people more of my time but I have been cramped financially, but in a most unexpected way the Lord has answered prayer, by giving me over \$200 for preaching every other Sunday in Philadelphia this summer and fall within one block of the Whole Gospel Mission Brethren church. I am still preaching there.

This has enabled me to carry on my business the better, and has resulted in a God-send financially. Therefore we expect to be able to give more time to the Lords' work this fall and winter.

If we can be sufficiently supported so as to enable me to push the Delaware work for two or three years until we get two church buildings there, I hope they may be able to get a good pastor on the field and that I may then be able to retire, as I have longed to do.

This field has cost me money, time, much prayer, and anxiety; but the dawn of a better day is coming. A great field has been wrecked by radical fanaticism on the part of leadership but praise the Lord the wreck will be repaired. We have some real Brethren here earnestly contending for a whole Gospel. Pray for this field.

We had our fiftieth wedding anniversary on the 28th of August. Eight of my nine living children were present. They came from widely scattered homes. Including grandchildren there were thirty-three present. They brought many gifts, precious tributes of love and sacrifice. Besides the nine living children, we have twenty grandchildren and one great-grandchild.

No one can express how our hearts burned within us as they expressed their love for their parents, and especially for their mother, to whom they owe double honor as she had to be both father and mother more than half of these fifty years while I have been away from home preaching the Gospel.

ISAAC D. BOWMAN,  
Leesburg, New Jersey.

### THE FIRST BRETHREN CHURCH OF PITTSBURGH

Greetings from the Pittsburgh church! Our last report was one forwarded by Brother Claud Studebaker in July, about one month after Brother Studebaker and his family had arrived from Leon, Iowa, to take charge of the work at this place.

Things are organizing in good shape for the work of the coming fall and winter. The new Sunday school year began October first, and a new corps of officers has been elected by that body. The Sunday school is now in charge of Brother Cronice K. Koontz as General Superintendent. Brother Koontz was General Superintendent of our school several years ago and was

very successful in his administration. He is an aggressive young business man, and of fine Christian character, a combination of ideal qualifications for the head of any Sunday school.

A Christian Endeavor was recently organized here. The attendance at these meetings has been acceptable; the young people seem very much interested, and are supporting the society in a creditable manner. We feel that it will grow.

The attendance at the morning church services has been quite good, while that at the evening services has only been mediocre. We are hopeful of improvement with the coming of fall weather.

Our prayer meetings and Bible study on Wednesday evenings are well supported. Brother Studebaker is devoting the Wednesday evening services to Bible study and Bible teaching. He, being an excellent Bible student, makes a remarkably good Bible teacher, for he knows the Bible thoroughly and is capable of reading large portions of it from memory.

Brother Studebaker has acquainted himself with our members, having visited all of them since coming here in June, and we look for a successful future. The work is being planned in an aggressive manner and, to say the least, we are very optimistic.

Five members of the Pittsburgh church, including, our pastor, received the benefits from attendance at the late National Conference. The Pittsburgh Brethren journeyed one afternoon and evening from Winona Lake to Flora, where we visited the Brethren Home at that place. One of our members from Pittsburgh, Brother B. F. Cloyd, is a guest at the Home, and would have been very much disappointed had the Pittsburgh people not gone down to the Home. It was a joy and a pleasure and a blessing for us to make the trip. Brother Studebaker cheered them with songs and prayer. We were made to feel right at home by those in charge, and they insisted upon us staying for supper. I sometimes feel that a member of the Brethren church cannot be a real Brethren until he has paid at least one visit to three places; viz., Winona Lake and our National Conference; our own church college at Ashland; and our Home at Flora.

Rally Day and Promotion Day was observed under the auspices of our church school last Sunday, September 29th. The day was successful both from the standpoint of attendance and interest. The committee had arranged a promotion program entitled: "The Gateway to Tomorrow." This was carried out very beautifully, and not only gave consideration to the promotions from department to department, but the whole theme throughout the program was to get those to Sunday school who do not now come.

Our hearts were saddened in learning last Sunday that Brother and Sister Studebaker's little granddaughter had fallen asleep in Jesus. They left immediately to return to Leon, Iowa. Our hearts go out in deepest sympathy to them in this sad hour.

We expect a goodly number of our people to attend the Pennsylvania District conference at Meyersdale next week.

We are eagerly looking forward to our coming Love Feast and Holy Communion the last Sunday this month.

G. M. GARLAND,  
Recording Secretary.

## DAYTON, OHIO

It has been some time since we last made a report concerning our work at Dayton. We are still very much alive and making progress under the able leadership of our faithful new pastor, Rev. R. D. Barnard, who, with his family, came here about the first of August. Soon after their arrival, we held a reception for them in the social rooms of the church. It was a very delightful affair and was attended by about 300 people. A very fine program was prepared for the occasion, which was enjoyed by all present. The speakers of the evening were Hon. A. C. McDonald, mayor of our city, Dr. Brownlee, president of the Council of churches, our own Attorney, Byron Murr, president of the Board of Trustees and our pastor, Rev. Barnard, all of whom gave very interesting and instructive talks. After the program a light lunch was served by the good ladies of our church.

Brother Barnard has come up to our expectations as pastor, and, being a leader in Christian Endeavor work, he has taken quite an active part with the live-wire young people of our church.

Our Sunday school has recuperated from the summer slump, and has taken on new life, the attendance last Sunday being 606.

Here's hoping and praying the rest of our churches are doing as well.

RALPH KLINE, Secretary.

## TRAVEL FLASHES Leaving Ashland

The time to say goodbye has come to this preacher once more, as he leaves his fourth charge. In a ministry covering more than a quarter of a century, it has been mine to have but four charges, counting Dayton but one, which it really was, having served the same people there in two different periods briefly separated. Some of my partings have been quick and easy; this one was not so. So many times I have been commiserated and consoled for my leaving that it became a painful process. These have been years of growth and trials, alike. I have not in all the six years, given a full-time service. For the sake of easing the burden, I have been holding three revivals a year thus relieving the congregation of paying a preacher but three-fourths of the time, making possible the fine record they have made in the general offerings of the denomination as well as in the reduction of the church debt, both of which are most encouraging.

Never having had a full-time pastor nor a church home other than the College Chapel, they heretofore labored under handicaps which are now things of the past. The first two years we worshipped on Sunday evenings in a down-town theater which gave us a wide acquaintance which has accrued to the value of our leadership all these years. In last night's paper, the editor said, "It could hardly be expected that Rev. Bame would omit in his farewell message, some reference to the Sunday Movie fight that has been waged in Ashland for the past two years. . . . Dr. Bame led the fight against the proposed change at the primary election a year ago." In my final message to this church I said: "I have not been given to figures in my ministry. I do not know how much I have received for salary for these years, nor how many I have baptized, nor married nor dismissed. The completion of this beautiful church building, the solidifying of the various groups into a more compact whole, the in-

fluence for good I have had in my city-wide ministry, the receiving into the church fellowship of splendid people and the fellowship of many members of other churches in our services, are all in the inerascible records of heaven and fresh in the memory of all who desire to recall them. . . . To their long home have been called some of the most loyal and faithful whose places can never be filled in memory nor active service." . . . It is my conviction that the last year has been our best. The gain by letter and baptism was twenty-five; the church debt was reduced \$4,000, and altogether this struggling group with heavy burdens at college and otherwheres raised more than \$10,400, an achievement under God for which we need to be thankful and which is altogether praiseworthy. Our offerings to the outside work of the denomination has been 100% in effort if not in amount but we are glad to note that we stand among the 15 givers of largest amounts in the brotherhood.

We now pass on the tasks to Brother Dyoll Belote who has been called to full-time service and under whose leadership we pray the work may go forward to greater triumphs and deeper Christian experiences.

And let it once more be said that I am entering the field of evangelism for the year and I hope to be kept busy in our brotherhood at this needed task. Before this is in your hands, I shall have begun my first meeting at Cedar Rapids, Iowa with Brother G. T. Ronk and a group of our people together and a group of the Church of the Brethren. We ask the prayers of God's people, continually.

CHARLES A. BAME.

## THE "TRAGEDY OF QUITTING THE CHURCH"

The church seems sometimes to be the easiest of all things to quit. A social ripple, a fancied inattention, a difference of opinion, or a decrease in interest becomes an occasion for the surrender of membership. Disagreement with the pastor or a dislike of his style brings up the question of non-attendance upon the services. When political campaign years come around, many churches nearly always lose some members. Defense of a national party becomes to a few people a thing more to be observed and cherished than continuance in a church. Sometimes there is a man who will stay in his bank or company or firm or association whatever the heat of discussion among its members, but let his church brethren oppose his views and he is in a rage. He shows he holds his religious contacts cheaper than others. The life of his spirit, which he should regard above all other things, falls into neglect, and he becomes embittered, prayerless, and sometimes profane. He has fallen out with his church, and the moorings of his soul are loosened. He may be aware that his case is tragic, but he blames not himself. The traditions of family religion are violated, the sweet ties of neighborliness are severed, memories of holy hours at the altar are hushed, and the agitated man takes his way into strange associations. The only certain thing in his mind is that he is quitting his church and leaving the shelter which has blessed him through the years. Where he can ever find more harmony, more affection, more sympathy, more charity, and more responsive helpfulness than he has had in his church he does not know. He deserves the pity and the prayers of his longtime friends as

they behold him button his coat against the storm that strikes him as soon as the church doors and the warm lights of the altar are no longer his protection and blessing.—Sel.

### CIGARET SMOKING

"Nowadays no gentleman thinks of helping himself to a cigaret without offering a cigaret to every lady present," is the delightful statement of Rupert Hughes, whose wife recently went abroad and committed suicide, and whose doctrine of nudity and freedom from restraint in sex matters caused him to be jeered and hissed by the delegates of the Women's Clubs of America, not long since assembled in Los Angeles. Rupert Hughes is the most popular movie writer living. His novels are as widely read by the youth of America as the novels of any living writer. His baneful influence is without limit. And yet, the above statement made by Hughes on a feature page of the Los Angeles Examiner should not be charged up too fiercely to him, since the actual facts declared are possibly true, that is if you are to refer to the males and females described as gentlemen and ladies. It may be sad, but it is sure that the cigaret habit is now on at high tide among the flappers and society dames of America, call them what you will. There may be a question as to the "ladies." There can be no question as to the cigarets. Hughes is an Atheist, an evolutionist and a modernist in all lines of his thinking. His philosophy may damn the world but it is certainly up to date.—Shuler's Magazine.

It is time that instead of criticizing we really did something for the undergraduate in the American College. He is rapidly becoming the stepchild of our higher educational system. It is not for either of us to rock the academic boat now that the college weather is so squally, but I do think it is time that we tried to see the problem of the American college in its historical perspective. That it has persisted at all is a testimony to some inner principle of vitality.—Dean Christian Gauss, of Princeton.

"Did the Minister Joke with You?"—One of the brainiest young ministers in our days of serious business was thus inquired about when one member remarked to the other that her minister had recently called upon her. No one doubted his intellectual gifts, no one questioned his deep sincerity of life, and no one discredited the truths of the gospel as he proclaimed them. This splendid young ambassador of Christ had come to mistake lightness for brightness. He knew that life around him hid many heartaches and that his community had been visited with sweeping sorrows. It was his hope to spread sunshine in these saddened places and bring relief from this oppression of grief. He forgot that comfort is more essential than cheer and is itself the parent of cheer and that much of the mere frolic of life is not one millimeter below the surface. Thus he went from home to home, carrying the latest jokes from the funny pages to act as a tonic to jaded nerves and to revive faith and hope and love in hearts surfeited with life's oppressive cares. It was all so human that it was at first welcomed, but the assumption that these men and women had no deep foundations of desire within them that he must help them realize in holy experience galled these very

ones who first laughed with him and then came to laugh at him. He had forgotten the motto: "Rejoice with those who do rejoice and weep with those who weep."—The Presbyterian.

### ALCOHOL AND HUMAN LIFE

(Continued from page 2)

through all the defensive barriers and producing the most profound effect upon the sex glands and consequent interference with the sperm or germ cells. In such cases the alcohol causes degeneration of the protoplasm of the germ-plasm, interferes with what is called spermatogenesis (that is to say, the formation of mature sperm cells), and if the germ-plasm is not actually destroyed, its architecture may be so interfered with as to cause imperfect offspring in the next, immediate generation, although the conditions induced does not necessarily become hereditary and thus transmissible to successive generations. This blastophoric effect of alcohol must clearly distinct from the second, the hereditary effect, because the former is absolutely clear and definite—the second is held by some to be debatable."

Those who attempt to persuade the American people that drunkenness is rare in Great Britain or on the Continent, should read these figures from Dr. Weeks: "Under Section 40 of the Criminal Justice Act, 1925, there were during 1927 1,438 convictions of persons for drunkenness whilst in charge of mechanically propelled vehicles. These were disqualified from holding a license for 12 months. In 1926 there were 804 such convictions. In the light of these convictions, we may note that since 1918 there have been 1,000,000 street accidents in Great Britain, and of these 40,000 proved fatal. Approximately 250,000 of the casualties were to children. The causes of accidents were stated to be: state of roads, 6 percent; mechanical failures, 7 percent; weather, 4 percent; and the remaining 83 percent to errors of judgment on the part of pedestrians, cyclists and motorists. Naturally a pair of legs or a pedal machine needs as much control in their way as the Rolls-Royce."

The economic phase of the alcoholic problem is not ignored by the author although naturally his discussion is from the standpoint of the physician rather than from the industrialist. This is worth quoting: "It is difficult to present the full picture of the effect of alcohol on industry, because of the changes in industrial life since the War, and the laceration of money and other values. There are, however, certain points worthy of record. Mr. F. G. Creed, to whom we are indebted for his figures up to date, managing director of Creed & Co., electrical engineers, Croydon, decided some years ago to run the works on total abstinence principles. He says: "In these days in the ordinary engineering trades the amount of lost time averaged about 10 percent, whereas in our case the amount of lost time averaged half of 1 percent—one hour out of two hundred instead of twenty out of two hundred." During the War the total abstinence rule could not be altogether maintained, but even then "we had remarkably good results—our lost time amounted to 5 percent, but other firms doing similar work rose to 15 percent."

"If total abstinence makes a difference of only 3½ percent, along this one line alone, we can easily see what a charge upon industry drinking habits might involve; be-

cause, there is not only loss of time through actual sickness or accident, but there is the coincident dislocation of services and most probably a consequent lack of efficiency."

The educational campaign against the use of alcohol in Great Britain seems to have had an astonishing success with the mass of the people according to Dr. Weeks who says: "The great industrial classes have, to an enormous extent, emancipated themselves from the thrall of drink. They are the classes who have come under the influence of systematic teaching in school and societies; on the other hand, in those upper classes where definite education in this matter has been so neglected, the toll of drink in disease and death tells its own sad tale. It calls for an educational campaign throughout our public schools and the ranks of upper class society, even if the chief stress is thrown on the price of alcohol as deterrent rather than on education."

"Alcohol allies itself only too easily with all the things which undermine the moral and physical integrity of national life. It is still responsible for a vast amount of broken life, which can never be stated in any statistical form. Modern science is constantly revealing the danger of even small doses of alcohol—the so-called physiological dose. Is there really such a thing? Is not its action always in a pathological rather than a physiological direction? For many of us the evidence accumulates, until we hesitate to say that it is ever physiologically harmless."

The danger of the use of beverage alcohol in our highly complex modern life is remarked by Dr. Weeks who quotes on this point one of the leading experimental physiologists, Sir Maurice Craig, the mental and brain specialist, to this effect: "The pressure of business life under modern conditions is very great; no time for mid-day meal, no time for rest, and, unfortunately, there is nothing which in certain persons is so rapid in removing a sense of fatigue, or feeling of depression as alcohol. It acts by desensitizing the nervous system and in consequence removes the disagreeable sensations; and herein lies the danger, as most men estimate the value of a thing by its immediate and manifest benefits, and seldom stop to weigh any ultimate and may be permanent disadvantage. I am always seeing splendid fellows who have either crippled themselves or their future prospects by thoughtlessly indulging in alcohol in early life, or have turned to it to flog a fatigued nervous system into further action, with the sequel that they ought to have foreseen. Watch your sleep, as this is the only thing that repairs fatigued tissue, but never rely upon alcohol to get sleep. It is the worst form of sedative, for the dose requires to be constantly increased."

Dr. Weeks has charged his book of less than 200 pages with some of the most important thought provoking data which has been presented by any scientist in recent years. Sir Thomas Barlow, Bt., M.D., F.R.S., in a foreword of the book, commends it to his medical brethren and vouches for it as being accurate, comprehensive, candid, moderate in statement and lucid. Those who open the volume will find that Sir Thomas has not exaggerated.

There is nothing like life's drudgery to make men and women of us. You chafe under it. You sigh for leisure, to be freed from bondage to hours, to duties, to tasks, to appointments, to rules, to the treadmill

round. Yet this is God's school for you. It may be a cross. Yes; but all true blessings come to us hidden under the ruggedness and heaviness of a cross. We do not grow most in the easiest life. Accept your treadmill round, your plodding, and your dull task—work, and do all well, do always your best—and you will grow into strong, noble characters.—J. R. Miller.

### THE SOUL-WINNER'S SECRET

Every soul-winner is in the secret of the most high God, and has a definite knowledge of the new birth and the baptism of the Spirit, which brings him into peculiar friendship with the Redeemer of man. If God has hid his face from our sins, and blotted out all of our iniquities, and given to us the joy of his salvation, then we are in a position to teach sinners the way of salvation. We must see that before we can be a soul-winner and teach guilty men the way of salvation, that our own sins are blotted out, we must be clean throughout and within, then we can testify the gospel of the grace of God to a dying world.

He must pray in secret; he must cry mightily into his heavenly Father's ear with intercessions, if he would be a real soul-winner. We must be wide-awake, and waiting upon God for the outpouring of the Holy Ghost. Then he will give us wisdom, hope and faith and a burning message to deliver unto men.

Our prayer must be to the point. The great multitudes are like Bartimeus, who sat by the wayside, and when he heard Jesus was passing by, he began to say: "Jesus thou Son of David, have mercy on me," but that praying was not definite, it was too general. Jesus knew what he wanted, but Jesus wanted him to state exactly what he desired. Then the blind man prayed a definite prayer. "Lord, that I might receive my sight." Then the Lord answered his humble cry. A definite prayer, always receives a definite answer.

We have all the resources of Heaven at our command, in this warfare against the devil, in our hands to save the lost and to enrich heaven.—Robt. Carl Meyer in Gospel Banner.

## OUR LITTLE READERS

### MARY AND THE BABY SWIFT

"Run and get a match, dear, and I will light the fire."

It was the first really chilly day of autumn. And it was a Saturday. So Mary was helping her mother dust the sitting-room.

"Oh, Mummy, let's. It will be so jolly," Mary said, as she ran to the kitchen for a match.

"Please let me light it, Mummy," Mary coaxed when she came back.

"Very well, dear. It is ready set."

Then Mummy looked at Mary, and Mary looked at Mummy. They had both heard a queer scratchy sound that seemed right in the fireplace.

"What can it be?" whispered Mary.

"Perhaps a field mouse," Mummy said. "It may have come in when the wood was brought."

"Or perhaps a squirrel," said Mary, as her mother moved the wood to one side, and found nothing there.

"Scratch, scratch," came the sound again. "In the chimney," both said together. Then Mary whispered: "Mummy, we can't light a fire. It would smoke the little thing to death."

"No, dear, no fire until we get it out. But how are we to do that?"

"Scratch, scratch," came the sound. It was much higher now.

"I know," said Mummy, "We'll get the ladder and see what we can do from up above."

So with the tall ladder Mary and her mother went outdoors, climbed up to the flat roof, and walked over to the chimney to listen. The noise was still there. Perhaps they could do something. Mary's mother was so small, however, that her head just reached the chimney top.

"If only I were taller," she said, quite disappointed.

"Hold me up and I can see," said little Mary, jumping up and down in glee. So Mary stood on Mummy's shoulders and peeked inside the chimney, while Mummy held her two feet tight between her hands.

"Can't see a thing. It's dark," whispered Mary, disappointed.

"Close your eyes a minute till you are accustomed to the dark," advised her mother. So Mary closed her eyes quite tightly.

Immediately she felt something brush her cheek, and felt her mother give a start. Of course her eyes were opened then.

"It was a chimney swift," her mother said. "It's wing just touched your cheek. See, here it is again," and the fluttering bird flew down the chimney once again not a foot away from Mary and her mother.

"Look down now, Mary," said her mother in a minute.

Mary hid her eyes from the light for a while, and then looked again. This time she saw the bird quite well. She even saw what the bird was doing.

"Mummy, she's a tugging at a nest as hard as she can. The nest is turned side up."

"Is it near the top?"

"I could reach it, Mummy, if I tried."

"Perhaps you can help Mother Swift then. Pull gently so she will not be afraid. That may make her think she is doing it herself." So as the swift tugged madly at the nest, Mary gently put her finger in behind, and pushed it toward the struggling bird.

With wings always moving Mother Swift raised her nest of twigs up to the end of the chimney, never knowing that Mary helped her do it.

"Oh, Mummy," whispered Mary, still peeking in one corner. Hanging down from the nest, attached to it by a thick hair, was a struggling young bird.

"Baby Swift has his foot caught," Mary whispered once again. Then she gently drew the long hair up with baby struggling on the end.

Then Mother Swift flew about her heads with joyful thanks, and gave her little son his first flying lesson before their very eyes. For he was not a very tiny baby after all.

"Do you know what it all means, dear?" asked Mummy as they watched.

"Do tell me, Mummy."

"All the other swifts went south a month ago. They never stay so late as this. This baby, somehow, had his leg caught at that time, and his mother would not leave without him. Now she's teaching him to fly. For they will have to fly thousands of miles to meet their friends again."

And true enough, Mother Swift and her son, whom Mary had made happy, flew off one night while Mary was asleep.—Alice Wetherell, in The New Outlook.

## ANNOUNCEMENTS

### WAYNESBORO, PENNSYLVANIA

Holy Communion will be observed by the First Brethren church of Waynesboro, Pennsylvania, Sunday evening, October 20. All members of the church are urged to attend this service and brethren of like faith are invited to enjoy this Christian fellowship with us.

W. C. BENSHOFF, Pastor.

### MUNCIE, INDIANA

The Muncie Brethren church will hold a Rally Day and Homecoming service Sunday, October 13. This will be an all day meeting with basket dinner at the church. There will be special speakers at all three services. All former pastors are extended a special invitation to attend. All former and present members are urged to come home for the day.

M. L. SANDS, Pastor.

### ARDMORE CHURCH, INDIANA

The Brethren at Ardmore, due to the death or their pastor, desire to correspond with a young, unmarried minister who is in a position to take up the work immediately. Address A. Glenn Carpenter, R. 3, South Bend, Indiana.

### BANDAGES FOR AFRICA

We did think that it had all been said in a recent issue, but here comes a letter from Montgomery Ward & Co., Chicago, which says:

"Relative to the merchandise we received from various sections of the country to be included in the shipments going to your missionaries in French Equatorial Africa, if we are to accept these shipments further, we must insist that the senders comply with the customs regulations, also when they mail the merchandise, to send it to the proper department (Missionary Bureau, Export Dept.), and send us a complete itemized list of the contents and value. In French West Africa, we are compelled to show an itemized list of the contents and value of each article; we are also compelled to show the material—wool, cotton, silk and wool, or nickel plated steel, whatever the material may be of which the article is based. We are also compelled to show the weights in kilos and grams. We will convert the pounds into kilos, but we must have the weight in pounds and ounces.

"Furthermore, we are in receipt of a parcel from ... and another marked for Florence N. Gribble, bearing no sender's address. We assume that it will be satisfactory to send you our statement covering this merchandise along with the other shipment, but we have no way of determining the contents unless we open the packages and have our man list them in detail. Such a practice is too expensive for you and for Montgomery Ward & Co., and it decreases any saving you might hope to accomplish."

So, please, all Sisterhoods and women's societies who are making and sending bandages for Africa, send a memorandum in voice to Montgomery Ward & Co. at the time you send the package to them, giving detailed statements of contents, value, weight, etc. ALICE B. LONGAKER, Office Secretary Foreign Missionary Society.

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# THE BRETHREN EVANGELIST

## *Heart Throbs of Our Church Leaders*

XXV—"COME YE OUT FROM AMONG THEM."

By Frank G. Coleman

Cruelly subtle has been the alienation of the Church's affection. No period of the church is comparable to the first two hundred years of her history, during which time Christianity swept the world like wildfire. This wonderful conquest, for her risen, ascended Lord, was only halted when she became the recipient of the benefactions of Constantine. Here her decline set in. True, intermittent fires of evangelism have burned within the Church, but during the first two hundred years it burned continuously. "Each one ran to tell his neighbor."

We are facing some gigantic problems in church life. It is becoming increasingly difficult to finance the Church. On the other hand we seem to have more money for the things we want, and that our selfish desires demand. Stewardship is almost unrecognized by the professed followers of the Lord Jesus Christ.

Again the voice is heard in Ramah, lamentation, and bitter weeping; the cry goes up from a thousand pulpits, "Where are our young people?" I am not so much concerned about our young folks as with the parents. Our young people will be what our standards of living make them. Church members have been sucked into the vortex of worldly pleasure. Parents with their children pour out of our churches at the close of Sunday school, off for the rest of the



Lord's Day pleasure seeking. The morning sermon is rapidly becoming a sort of appendage (not at all necessary) to the Sunday school.

The Church has interested herself with worldly affairs. Knowingly to do so makes her an enemy to her Lord. She has stooped (we use the term advisedly) to fostering moral reforms. She is guilty of lobbying to promote moral legislation. Using the time that otherwise could have been used in preaching the "Gospel of his grace." That men might come "to know him and the power of his resurrection." Do not misun-

stand; "We believe in a 'done' salvation and in a doing religion. The first produces the last, and the last is not genuine without the first."

The pole star of the Early Church was the belief in the imminent return of her Lord. Do we longer expect him? Do we really want him to come? The world cries, "On with the dance," and the Church yields herself to the world's wooing embrace and stills her accusing heart as she gives ear to the tantalizing strains of the jazz.

*"Can I take part with those who nailed him to the tree?  
And where his name is never heard is there the place  
for me?"*

*Nay, world, I turn away, though thou seemest fair  
and good.*

*That friendly outstretched hand of thine is stained with  
Jesus' blood."*

*Flora, Indiana*



## Signs of the Times

by  
Alva J. McClain

### WHEN GOD turns out the Light

This month the world will celebrate the fiftieth anniversary of the invention of the electric light by Thomas A. Edison, and men are casting about for some fitting way to remind the world of the great debt owed to his remarkable genius. The world forgets easily, and takes much for granted. Emil Ludwig offers a suggestion. Let all the electric lights in the world be turned out, he suggests, for one minute. Give the world one minute IN THE DARKNESS to think about how much we owe to the great inventor. Ludwig's suggestion is startling, but not new.

Some day God himself will turn out the lights of the world, and leave the world in darkness for a season, in order that the world learn to appreciate "light" and give glory to God as the Source of all light.

All the spiritual light of the world came from God through his Son Jesus Christ. "I am the Light of the world," he said. And that glorious Light, since the ascension of Christ, has been perpetuated in the church through his Spirit. But the world has never acknowledged this; and today the "wise" are telling us that the spiritual and moral light of the world is the product of man, not of God. Solemn-visaged professors will tell you that civilization produces its own light. They will learn better some of these days when God removes his church from the world, and leaves the civilization of man in the midst of its spiritual darkness.

But this is not all that man needs to be taught, and shall be taught. Read Revelation 16:10: "And the fifth angel poured out his vial upon the throne of the beast, and his kingdom was darkened, and they gnawed their tongues for pain." When the light of sun, moon and stars is turned out, and the world sits in Stygian darkness, it will learn there is a God in heaven who gives to men "every good and perfect gift."

### THE Troubles of Mrs. McPherson

At a convention of the "Four Square Gospel" ministers, John Goblen, assistant pastor to Mrs. Aimee McPherson and superintendent of her various organizations, demanded a "show down" on the financial affairs of these organizations. The woman pastor responded by firing Mr. Goblen. Declaring that he is fighting for "Christian principle" and not for "his job," Mr. Goblen calls for a conference of the ministers. But Mrs. McPherson has the last word, wiring the various ministers not to attend the conference, and most of them will obey.

Mrs. McPherson is an able dictator. Some of her workers chafe under her rule, but none of them thus far have been able to successfully dispute it. They flare out in a few newspaper reports, then disappear like shooting stars, and are forgotten. The head of Angelus Temple knows how to handle the kind of men who work under her direction. But dictatorships never last forever. Don't forget that.

The Apostle Paul, who wrote a large part of the Bible used at Angelus Temple, had his way of dealing with such situations.

"I suffer not a woman . . . to usurp authority over the man" (1 Tim. 2:12).

### THE Cult of "The Great Eleven"

Southern California is the home of many strange cults, and every little while one of them oversteps the bounds of civil law and gets more publicity than it wants. The latest is known officially as "The Divine Order of the Royal Arms of the Great Eleven."

This cult has a weird and rather ridiculous ritual, keeps a room fitted up waiting for a coming "Messiah," sacrifices mules, holds dances in the nude about the grave of the mules, and buries seven puppies with a dead priestess. The leader, as usual, is feminine. All went well until the police discovered that the young woman-priestess, whose body has been preserved in salt and ice for thirteen months awaiting the resurrection promised by the cult's leader, had died without medical attention and was buried clandestinely without a death certificate.

The Apostle Paul predicted the coming of a time when men would refuse to "endure sound doctrine," when "they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:3-4).

### THE Wisdom of Mexico

Recently a new penal code became effective in Mexico. The imposition of fines, under this code, will be graduated according to the income of the convicted person. And why not? Some of the laws in our own country are ridiculously unjust. Instead of fining men so many dollars for infractions of the law, Mexico will fine them each so many days' income. Rich men will not like that.

## Questions & Answers

Conducted by  
J. Allen Miller

Readers are invited to send in suitable questions, which will receive consideration as space permits.

50. Is it commendable or objectionable for Brethren to commune with other denominations in their public communion services? M. A. S.

The answer to this question will depend upon the circumstances of the individual. If to do so were to deny the Brethren belief and practice in this matter one could certainly not do it. For two years the writer was a student in a denominational college, and a regular attendant upon the services of the denomination held in the college town. This was the only church in the place. For almost the entire length of that time he taught a large Sunday school class of college men and women. He was often called upon, in conversation and contacts with fellow students to defend his theological and doctrinal beliefs and practices. This he felt able to do at least to his own satisfaction. At the communion services of this church he did not participate, as did nearly all the students. To have done so would have made his position untenable and his defense of his own beliefs impossible. There may be entirely justifiable circumstances, as in isolation or lack of opportunity to attend your own church, where par-

ticipation in such service may be not only proper but even a duty. However Brethren should see to it that as frequently as possible they attend a Communion service of their own church.

51. One of our young men, who is married and well started in life, feels the call to the ministry, he says. But his early education was neglected, he speaks English badly; he has no money saved to pay for his schooling and his local church greatly needs his service and work. What would you advise? X.

It is hard to advise another where the whole life of self and others is involved. A married man has obligations to others,—his wife and, if there are children, to them as well. In God's will for a man's life and his life work there certainly can be no conflict of duties. And if a man finds himself in a position, as in the marriage relation, where obligations are normal and of divine imposition he can not escape these obligations by pleading others as having prior rights. Such a position would cause endless moral confusion and would make possible the escape of an unpleasant duty by assuming another perhaps less onerous. What I am here saying means that a married man's first obligations are to his wife and children. I doubt seriously the right of any man, or woman, taking time and money for his own education when he ought to be saving it to help his own children who are just across the threshold of College or High School. A man ought not to be a father unless he is willing to pay the cost of a genuine fatherhood by personal self-denial and even deprivation. Such a father should forego personal ambition for the sake of his child; for unless he gives the child of this day an education at least half way decent he cripples him for his whole life.

On the other hand, if a man has good health; if his wife is in thorough sympathy with her husband's convictions; and if he is not past thirty, let us say,—then he might seriously consider entering upon a period of preparation for the ministry. All this to be sure if he also finds himself capable as a learner. I am only saying this to encourage those who have real ability and a fine Christian experience. Such would

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## Is the Martyr Spirit Gone?

Has the spirit of the martyrs disappeared from among the disciples of our Lord Jesus Christ? Has the church left none of that old time devotion to Christ that caused men to be ready to make any sacrifice necessary, even that of life itself, for his sake? We are prone to grow discouraged about the situation. It seems sometimes that our age has grown soft and pampered and timid, and greatly concerned about self-ease and personal safety and is lacking in those strong, heroic qualities that inspired such lines as, "Faith of our fathers, living still; In spite of dungeon, fire and sword." And truly that intrepid spirit and fearlessness of venture that made men ready martyrs of the faith in the early centuries is not as prevalent as one might wish.

But the quality of heroism has not altogether died out. Ever and anon we read of an inspiring example in some line of endeavor. We just recently read that science has added another name to its long list of martyrs. Dr. Auguste Marie of the Pasteur Institute in France, at the age of thirty-eight, has died a martyr to the cause of medical science. He was investigating the bacillus botulinus, to which is due the most deadly form of food poisoning. He was hunting a serum that would counteract this bacillus and accidentally a drop of the liquid touched his left eye. Within three days symptoms of fatal poisoning appeared. He kept the situation a secret from his friends and devoted himself constantly and with meticulous accuracy to an account of the disease in his own system. Two weeks later the account ceased.

Such an occurrence is at once reproving and challenging—reproving to the ease, softness and indifference that characterizes our average Christian discipleship and challenging to the noblest and most courageous endeavor possible. And shall we not expect such devotion and fortitude on the part of those who are engaged in the cause of Christ? Shall we not expect to find in them such readiness to sacrifice, such willingness to devote soul and body to the advancement of the kingdom of God, and to give even life itself, if necessary, out of loyalty to him? Such expectation is in accordance with the principles enunciated by our Lord Jesus, for he said, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:33). Again he stresses the necessity of self-denial and of sacrifice when he said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). That truth was considered of such importance that it was recorded, as Jesus spoke it, by all three of the synoptic Gospels. And essentially the same principle is again repeated in Luke (14:26) and also in John's Gospel (12:25): "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto eternal life." The great Apostle Paul not only got hold of the truth, but gave it his most hearty approval and had made it the motivating center of his life. He said: "But whatsoever things were gain to me, those I counted loss for Christ, yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ" (Phil. 13:7, 8).

That is the martyr spirit,—the spirit that is expressed by the cross of Christ, and Paul possessed it in a most wonderful degree, as did many of the early disciples. That is the spirit that is at the foundation of all true chivalry and all true greatness. Exemplifying it we think of Antigone dying rather than desert the body of her dead brother. We think of John Brown, his flesh pierced with bullets, stopping to kiss the colored child on his way to the gallows. We think of Livingstone on his knees in prayer and dead, in the heart of Africa, and with the open scroll before him on which was written in letters of blood and blotted with tears, "Oh, God, when will the open sore of the world be healed?" We think of George Atley, a young Englishman in the Central African Mission, with the instincts and heart of a hero. The story that

has come to us tells of his being attacked by a party of natives; he had with him a Winchester repeating rifle with ten chambers loaded; he had the party completely at his mercy; calmly and coolly he summed up the situation. Finally he concluded that if he were to kill them, he would do more harm to the mission, than if he were to let them take his own life. So as a lamb to the slaughter he was led, and when his body was found in the stream the rifle was also found in his pocket, its chambers untouched. And we think of James S. Gribble who possessed the martyr spirit and who, once he found his way into the will of God, would not be moved from that way but pressed perseveringly on, in spite of African fevers, jungles, opposition, discouragements and the death of members of his party, until he succeeded in planting the Gospel at the very heart of the darkest portion of the Dark Continent.

The cross of Christ is inevitable to the sincere Christian. Jesus left no option as to cross bearing to those who would be in very truth his disciples. Whether there be many or few in your congregation who accept their obligation, they still must bear the responsibility. They may accept their cross willingly and take it up readily, or they may seek to push it off. They may look upon it as an imposition and a hardship, or they may consider it as a privilege and find satisfaction in the fact that they are to enter into fellowship with the sufferings of Christ, and are being made conformable to his will. Marcus Dodds once said, "To share in the benefits of Christ's sacrifice is most truly to sacrifice ourselves. Whatever his sacrifice expresses we desire to take and use as the only satisfactory expression of our own aims and desires. Did Christ perfectly submit to and fulfil the will of God? So would we. Was there on his part a meek resignation of every desire which would run counter to God's will; was he led as a lamb to the slaughter, guileless, as little thinking of evading God's will as if he knew not what was before him? So would we obey, yielding ourselves without reserve to God." That is the spirit of which martyrs are made, and though we pray that we may not need to pay the price of loyalty and fidelity with our lives, yet we would have the spirit that would cause us to make any sacrifice willingly that might come in the line of duty.

"Must Jesus bear the cross alone,  
And all the world go free?  
No, there's a cross for ev'ryone,  
And there's a cross for me."

## Have You Any "Church Tramps"?

Have you any church tramps? Or don't you know what church tramps are? Of course you very likely do, though it is possible you have not called them by that name. Church tramps, of course, do not refer to ragged folks who go about begging for food, clothing and a night's lodging. On the contrary, they are often quite well-to-do and are well-fed and well-clothed. Moreover, they are often very splendid people, cultured and sociable. They have one peculiarity, however, that attaches to the ordinary tramp, and that is, they are a detached, wandering class of people, ecclesiastically speaking. They have no church home, and they do not seem to want any. They are to be found in all kinds of churches—rich and poor, big and little, aristocratic and the very common sort. But just read this, from a prominent publication:

There is a habit among church members which is rapidly becoming a scandal. There are thousands of church members who have been living, let us say, in New York, Borton or Philadelphia, for a quarter of a century whose membership is still in Ohio, Maine or Virginia. These people float from church to church, they enjoy a sermon here and there, but they have no church home. They

have become "church tramps," having no sense of obligation to attend any church in particular. Often they stay away from church altogether. They claim that the little "home church" from which they come needs what money they can afford to give. Often we have wondered if "the little church at home" really gets much from the members who have lived away from it, and who have neglected their Christian obligation for many years. If that little church "at home" gets much money from such people we are greatly mistaken. In many instances these absent members have ceased to communicate with the home church, their names have been erased, and they have been lost to the denomination. Pastors who hold on to the names of their absent members are in part to blame for this state of affairs, but whoever is to blame, it is a shameful state of affairs. If this paragraph comes under the eye of those who have a loved one living far away from home we trust that it will be the occasion of a letter in which this paragraph will be enclosed.

## Catholic Rural Life Conference

It is worthy of note that the Roman Catholic church is taking a very active interest in the problems of the rural community, as they are related to the church. This week their Seventh Annual Rural Life Conference is in session at Des Moines, Iowa. "America," a leading Roman Catholic weekly, describing the efforts that are being made in behalf of the rural Catholic church, says:

"A comprehensive plan for the Catholic rural parish has been steadily built up. Step by step, concrete objectives have been sought and attained. The vacation school, spreading through most of the more scattered dioceses of the United States, has led to the plan of the seminarian catechist. The parish credit union will be a particular subject of this year's discussions. The role of the Catholic farm woman in reaching the core of the rural life problem, by inspiring the farm family with hope and by raising the standard of living to a normal American plans has become increasingly evident. Friendly relations with the non-Catholic environment have been a matter of careful study."

This serves to remind us that the Brethren church, which is a distinctly rural church, ought to be giving more serious attention to the rural church problems. We have lost already in many ways by our failure to give any really serious attention to this matter, and the end of our loss is not yet, unless we promptly bestir ourselves. It is encouraging to note that the Ohio conference is planning to study the problem, and other districts ought to follow suit. It will be better to act intelligently and according to some worked-out plan than to drift along and work haphazardly.

## EDITORIAL REVIEW

"Beware of substitutes" needs to be taken off of patented medicines and inventions and placed on proven moral standards.

"Personal liberty" is just another name for individual selfishness, and no prohibitionist should be deceived by it.

We have known people to become impatient with prayer that was too long drawn out, but we never knew of any one to become annoyed by some one's faithful continuance in well-doing.

Christian Endeavorers will find a message this week from their National Quiet Hour superintendent, Brother Klingensmith. You will want to read it and then think more seriously about the privilege of prayer.

Ohio Conference at Ashland, October 22 to 25. Churches should send full delegation. Every church is required to pay twenty-five cents for each delegate allowed whether delegates are in attendance or not.

Brother C. D. Whitmer writes us that he is still serving half time as pastor of the church at Brighton, Indiana, and would consider a call to another conveniently located church for the other half time, as he would like to devote all his time to church work. His address is 217 East Dubail Avenue, South Bend, Indiana.

Brother R. I. Humbert tells us of a recent evangelistic campaign conducted at Brush Valley. Seventeen made the great confession. The work in general is in a favorable condition. Brother Humbert mentions again the distribution of tracts and Scripture portions, which is such a favorite method of spreading the Gospel story.

The Washington, D. C., church has begun the publication of a weekly bulletin, edited by the pastor, Brother Homer A. Kent and we learn from the announcement on the bulletin that one of the faithful members who is a printer has undertaken to print the folder free. This helpful brother seems to be just one of the many of like spirit with which the pastor has surrounded himself. We congratulate Brother Kent on this evidence of progress.

From Elkhart, Indiana, we have another report of progress under the leadership of Brother W. I. Duker. Several special days in the church calendar are reported to have been observed, Rally Day and the special offering day. On the latter day, their quarterly offering to apply on the building debt was lifted and a total of \$994 was raised. By this means they are cutting down their indebtedness in a splendid way.

Dr. W. H. Beachler writes a much appreciated letter from his new pastorate at Gratis, Ohio, where he is located among long-standing friends, his old home being only a short distance away. Brother Beachler compliments his predecessor, Brother O. C. Starn, for the constructive work he did there. The Gratis congregation have a splendid membership and a beautiful church plant, and with its splendid leadership, we may expect the church to do a fine piece of work in the coming days.

A most interesting letter we have this week from Dr. Florence N. Gribble, of Africa, and it is encouraging to learn of the progress that is being made in the preaching of the Gospel in or near the various stations, and also in the erection of new buildings. Dr. Gribble is being kept very busy with her medical work, but she does not allow this to obscure the great work of giving the Message of Life to the famishing souls. So do all the missionaries keep clear in mind the supreme thing, in the midst of the many other accompanying duties.

We do not know when the death of a young minister has had such a profound effect on the other ministers of our group as has the recent passing of Brother Charles Sensenbaugh, late pastor of the church at Ardmore. He had made his way through school against odds and was always willing to do his share and more of whatever he was connected with. The same industrious, sincere spirit that characterized him in college was taken into his first pastorate and the one brief year of his ministry was marked with success and the building up of a strong attachment between pastor and people and between pastor and fellow-pastor. We shall miss him, all who knew him and the good influence of his life will continue on. Again we bespeak the sympathy of the Evangelist for his sorrowing home folks.

Brother S. M. Whetstone writes of his closing of his pastorate at Nappanee, Indiana, where he served faithfully for five years and accomplished a splendid work, and where Brother B. F. Owen is now located as pastor. Brother Whetstone has been well received in his new charge and the work is starting off nicely. We were pleased to look over a copy of the congregational program that he mentions in his letter. The program is good and comprehensive challenge to the people and much good ought to result from conscientious effort to attain. It would possibly be well if more of our congregations would lay out definite programs so as to have something definite to work to and to measure achievement by. And better still would it be if the various districts and the national brotherhood would adopt a program and work unitedly towards it. We have not made such progress in many years as we did during our old Four Year Program.

### PRAYER REQUESTS FOR THIS WEEK—

Brother J. S. Cook writes that he is on his way to Limestone, Tennessee to conduct an evangelistic campaign and wishes the prayers of the brotherhood on behalf of the meeting.

Brother S. M. Whetstone asks for prayer in his behalf as he labors in his new field at Waterloo, Iowa.

Pray for our mission work in Africa.

## Distinctive Denominational Doctrine

(Editorial in "The Gospel Messenger")

(This excellent editorial, whose publication was requested by Dean. J. Allen Miller, has also very favorably impressed the Editor and he gladly gives it space in these pages.)

You have not forgotten the question that the speaker at the ministerial meeting was supposed to answer. It was whether our church message is different enough from that of others and important enough to justify separate existence. Whatever the speaker may have said about it we have our own notion of one thing that he ought to have said. And that is, that our message is exactly as different and as important as we make it. And it depends on that, whether we are worth the extra space we occupy.

We mean that if our difference is a difference on paper mostly it doesn't amount to much, but if it is a difference in the character of our religious life, it is very much worth while. That is to say, if the difference is in our statements of doctrine, our profession of principles and our practice of rites it may be of little value. If it is in the superior quality of the character and life built up in a people, who hold these doctrines and practice these rites, our right to a separate existence is vindicated. Still more concretely, the answer depends on whether we actually do love more than others, or whether the other differences actually result in this difference.

What do ye more than others?" was the Master's challenge to his own disciples and by doing more he meant the practice of more love, as the context plainly shows. Unless they did that, they had no right to claim to be his disciples. Unless they did that, they would forfeit all such claim on the day of judgment, as his picture of the judgment plainly shows (Matt. 25). Unless they did that, they would be unfit to serve in his church, as his final charge to his rock-apostle plainly shows (John 21:15).

The church rites which are distinctive of our practice have this for their aim and justification. They call attention to the need of more love in service to our brethren, in service to the world of humanity at large. They urge us to greater diligence in the practice of it. They are a constant sermon to us on this one great theme. It is well to have the sermon but it will avail us nothing unless we heed it. To call the worlds' attention to the fact that we observe certain institutions which others do not or in a different way because we hold our method to be more scriptural will not be convincing and ought not to be, unless we also produce a more scriptural practice of the great love principle which in some form is symbolized in all these ceremonial observances.

Here is an opportunity for denominational distinctiveness that will really count for something of eternal value. It is the sort of doctrinal emphasis that the heart of the whole world is waiting to see. We frequently hear it said that the religious groups who have some outstanding doctrinal characteristics and come out strong for them are the ones who succeed best in winning converts. There is a lot of truth in that. Conviction and courage are qualities which command the admiration of all. And it is an interesting fact that no matter how contrary to all reason and well established knowledge a man's position may be, if he preaches it with sufficient vigor and persistence he can get a following. There are mental types ready to respond to all the fads and fashions that may come along, and there is considerable percentage always ready for the newest one if backed by earnestness and a winsome personality. But the appeal of all such is limited. Deep down in the universal heart of mankind is the yearn-

ing for love and the recognition of it as the supreme factor in a satisfying religion. The religious opportunity of our time and of all times awaits the church that senses this need and sets its system of faith and practice to functioning vitally around that center.

The Church of the Brethren has an excellent chance to be that church. Its smallness would not cut much figure. That "handicap" would not be serious in the face of a great determination to take Jesus in earnest and put his religion to practice. It would not be a small church long. The question of separate identity or merging with others could be trusted to take care of itself in due time. That is the way to challenge the Methodists and Baptists and all the other big ones and little ones, not to a finish fight but to a friendly race in which there would be plenty of glory for all with no bitterness to live down or heal over. Our rich heritage of principles and doctrinal symbols with their emphasis on simplicity and brotherliness would make a fine vantage ground from which to launch out in this contest. But this advantage would be lost if we should depend on these differences of creed and ritual to justify our right to exist and would point to these as the principal basis of our claim to be a New Testament church. We must make these differences contribute to the most important difference, a difference in love. Apostolic Christianity, New Testament Christianity, the Christianity of Christ is the Christianity that loves more. That distinction must be our justification and the basis of our claims.

"Is our message sufficiently different and important to justify separate identity?" It is, if we make it so. If we don't, it is not. It is, if we love more. If we don't, it is not.

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### "It Is I"

By Dr. J. H. Crofford

The subject of this article is the language of Jesus as recorded in the 20th verse of the 6th chapter of St. John. The occasion was this: The disciples of Christ have been with Jesus enjoying his associations and sharing his blessings, when they assembled on a mountain with five thousand anxious persons to see and learn of Jesus. The time had come when they hungered for food to sustain physical life, but the disciples lacked the "wherewithal" to purchase the quantity necessary for the multitude. Jesus knew what he would do, and, after they were seated on the grass, he fed them to their satisfaction from five barley loaves and two fishes.

After this great miracle, the disciples leaving Jesus, went to the sea and embarked on its waters. The winds began to blow after they had rowed out for some distance, and the water became turbulent, and fear filled their hearts, when, looking out over the water, they saw a man walking on the water who said: "It is I; be not afraid." Their fears subsided and their hearts were comforted because Jesus was with them.

In childhood and youth, when in our innocent and unaccountable state, we are associating with Jesus, who supplies our needs, cares for us, and protects us, unconscious of danger. After feeding on his love till we arrive at the age of accountability, we leave him to row our boat over the sea of life with our associates. Everything moves along smoothly until we encounter the winds of opposition, and the sinfulness of this world rises in

billows on life's sea, and fear fills our hearts. We yield to temptation; we sob, conscious smitten, on our pillows, as we lie down on our beds of rest, feeling and knowing we have done something dreadfully wrong; destruction looms up before us and we see no hope of escape. Then we look out over the turbulent waters and we see, by faith, the approaching form of him who said: "It is I; be not afraid." Receiving him in our little bark, our fears subside and we make our voyage, "Leaning on the everlasting arms."

"What have I to dread, what have I to fear?

Leaning on the everlasting arms.

I have blessed peace with my Lord so near;

Leaning on the everlasting arms."

Martinsburg, Pennsylvania.

## Prohibition and the Home

By Homer W. Tope, D.D., State Superintendent of the Pennsylvania Anti-Saloon League

From the days when skin-clad men and women gathered with their children about the fire in a low-hung, smoky cave, the hearth and the home have been the centers of our racial life. Here are given the first impulses to budding childhood. Here youth has the opportunity to profit by the experience of age. Here those ripe in years make their provision for the continuity of life, passing on the torch to generations which succeed them. All human society rests upon the permanent foundation of the home. There is no other institution with which humanity has yet experimented which has even a minor fraction of the influence, value or significance of the home.

Here religion has its largest opportunity. The time is past perhaps, when great religious leaders can write like Paul to Philemon, "Greeting to the Church in thy house," but unless the Church has entered the house, then the Church outside the house is cribbed, cabin'd and confined in narrow limits of influence.

As Henry Ford recently reminded us, "Prohibition began at home with women who wanted better home conditions. They got it and the better home conditions with it." This was not accidental. It is merely what has happened in social and moral movements without end. Society begins its renewal in the smallest and yet the most significant of its units—the individual home. As the new spirit passes from family to family, like a torch passed to light the flames on hearth after hearth, the progressive social movements of the world take their form, eventually to express themselves through larger organization, to eventuate in necessary legislation and, ultimately, to become a part of the accepted social practice of the age.

It was in homes, first, long before prohibition dawned upon the United States, that hostility toward beverage alcohol first was felt. Even in those far distant days when mothers made Nazarites of their sons, pledging them to total abstinence for a period or for a lifetime or with those sons of Jonadab who early became apostles and examples of total abstinence, on down through the ages it has been in the home that antagonism to the destructive forces of alcohol has had its birth and from the home there have gone forth those who have sought the salvation of their fellows from this curse.

Probably there have been few more cynical suggestions ever made than those which are frequently set forth today by the foes of the Eighteenth Amendment who, recalling the bitter population opposition to any return of the old-time licensed saloon, now suggest the sale of bev-

erages, not to be consumed in some inn or tavern, but to be drunk at home. The pollution of this shrine, the desecration of the primary unit on which civilization is based, the prostitution of the earliest temple of childhood and the cradle of the race seems to weigh less with these bitter foes of civilization's new crusade than does the satisfaction of their own appetite or their greed for the unholy profits to be gained from the traffic in alcoholic beverages. If this is the best alternative these can suggest to our "noble experiment of prohibition" then the fight is well nigh over and the enemy have confessed defeat.

The home has altered greatly since prohibition came. There are exceptions, of course. The word "home brew" has a tragic significance which we dare not and must not underestimate. The sad example set the younger generation by those who should have profited by the experience that is the fruit of years, will not be without its evil effect upon those not yet arrived at the age of citizenship. There is tragedy there. But tragedy is always the exception and not the rule of life. Nor should we ever forget such tragedies are not the result of prohibition. Nor are they so frequent as the countless tragedies that resulted from the licensed sale of intoxicating beverages. There is, however—let us not undervalue this truth—a revolution in the American home since the adoption of the Eighteenth Amendment. The old-time slum has vanished. The crowded alley tenement is gone. The vilely dirty rooms in which the whole families crowded for lack of other lodging have been cleared out. When the saloon disappeared all these vanished with it. They were a part of its shadow. They could flourish only under its wings. Now they are gone and instead of these disgraces to our great cities one finds new homes, clean homes, hopeful homes springing up by the uncounted thousands.

The tremendous boom in home building and in home owning which has characterized the decade since the adoption of the Eighteenth Amendment is without parallel in our history. The money which once went over the bar, is now buying cottages or paying rent for proper dwelling places in which children may be reared. Not even the rage to own an automobile, a radio, or a fur coat seems to have affected this passion for the proper setting for a new home life under prohibition.

There is an economic value to all this, of course. Not alone our building trades, but our furniture stores, our retail trade and the whole category of those who provide the raw material out of which a home is built, have felt this new impulse. There is a deeper significance also. A new spirit of hopefulness, a different attitude toward life, the dawn of finer ambitions and that "noble discontent" which makes each generation seek finer things than its predecessors knew or dreamed of, have been among the secondary fruits of this resurgence of the old home building impulse. Out of this has come the desire for a larger education which is driving to the doors of our colleges multitudes of youth who before prohibition would have been doomed to the factory at an early age, limited in their outlook on life, hemmed in hereafter by petty tasks, ill paid and without future. One cannot easily estimate just how far reaching is the influence of those new and higher standards of living made possible for the masses by the Eighteenth Amendment. They permeate our national life so fully and so widely that their effect is incalculable.

The reciprocal relationship between the home and organized society is so intimate that either of these institutions must respond to much that affects the other. Since the Christian home originally developed in a pagan civil-

ization, it was more or less colored by that civilization. Eventually it altered the color in which it was born so that the Mediterranean world was forced to adopt, nominally at least, a faith utterly alien to its own traditions. The sole alternative to this would have been the extinction of Christianity and its replacement by some philosophic system based upon heathenism such as that suggested by Julian, the Apostate. Inevitably the home and organized society must react upon each other while the stronger influence must dominate the weaker one. Homes where ideals are regnant, where self-control is instinctive and where self-reverence is assumed as normal, cannot help producing those leaders whose influence reaches far beyond the borders of their own communities.

But there is another side of the picture. A society whose ideals as formally expressed in its legislation are low and which assumes that evil is inevitable and panders to the baser appetites as though these were entitled to the same consideration as man's loftier impulses, will, despite all barriers one may erect, temper the quality of the larger number of homes in such a community. When by law, under the license regime, we were giving to the beverage liquor traffic a quasi-respectable standing, we were by that very act minimizing the effect of all our preachment of Christian doctrine. Our social conduct was the negation of our Christian theory. We were forgetting what Emerson so keenly phrased when he said, "What you are shouts so loudly that I cannot hear what you say." Between our practice as a social order and our preachment as a religious group, there was a gulf fixed as great as that between Lazarus and Dives.

Much of the evils which accompanied the pre-prohibition period and its overindulgence in alcoholic beverages were, questionless, due to this false stamp of respectability which we accorded the liquor traffic by our license system. We are heirs today of much of that evil influence. It is lessening. Thank heaven, it is becoming "small by degrees and beautifully less." A great deal of our present trouble is due to this "hang-over" from our past misconduct on this question.

Today the whole atmosphere is different. Liquor once legalized is now clandestine. Once challenging, it is now furtive. Once reaching out its sinister hand even toward the ermine of the bench, while it corrupted voters, office holders, administrators, it today is on the defensive, its back to the wall, its cry, no longer a defiance but a pleading call of "Kamerad." Because there is a bounty on the wolf's scalp, he is seeking to don sheep's clothing and would persuade us of his own sheeplike harmlessness. The influence of the Christian home has conquered.

How long this victory will be maintained depends upon how thoroughly we inform the younger generation of the real issues hidden behind the smoke screen of propaganda issuing steadily from the brewers, the vintners, the liquor group. Eternal vigilance is as much the price of liberty today as when Curran first uttered his immortal dictum. In Pauline phrase, we must stand and "having done all to stand, united, alert, fearless and resolved."

Philadelphia, Pennsylvania.

## Standing in the Gap

### A Challenge by the Great Commission Prayer League

"And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none." Read Ezekiel 22:23-30.

At it was in the days of Ezekiel, so it is today in the

Church. The people (church members), the prophets (pastors and teachers), the priests (intercessors), and the princes (church officials) have neglected the things of God and turned aside to the things of the world. Love of money, love of pleasure, love of praise, love of ease, and love of self have crowded out the love of God. As a result the Church on the whole is void of the presence and power of God. "A gap,—a breach" has been made and the enemy is coming in like a flood.

### Who Will Stand in the Gap?

Abraham stood in the gap when God revealed his purpose to destroy Sodom and Gomorrah because their sin was very grievous. Every prayer was answered. When Abraham stopped praying the judgment of God fell upon the city. Even then God remembered Abraham and delivered Lot. In judgment God remembers mercy because his children pray.

Moses stood in the gap at a time when God's wrath was kindled against Israel because of their idolatry, and again when they murmured against God's servants. As a result "the Lord repented of the evil which he thought to do unto the people", and again the Lord said, "I have pardoned according to thy word."

Samuel stood in the gap many years when the people lost the ark of Jehovah; and afterwards turned away from God and desired a king like the nations round about them; and again when king Saul disobeyed God and spared Agag and the best of the sheep. It was then that Samuel "cried unto the Lord all night."

Elijah stood in the gap caused by the worship of Baal on the part of king Ahab, his wife and the people. For three and a half years Elijah stood alone in the breach until God answered by fire and his enemies were destroyed. Then his people fell on their faces, crying out:—"The Lord, he is God; the Lord, he is God."

Job stood in the gap for his whole family when they spent their time feasting. He rose up early in the morning and offered burnt-offerings unto the Lord according to the number of them all; for Job said, "It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually."

Where is an Abraham, or a Moses; a Samuel, or an Elijah, or a Job who will stand in the gap today? "The eyes of the Lord run to and fro throughout the whole earth to show himself strong in the behalf of them whose heart is perfected toward him."

### Battling in the Gap

In Ezekiel's day, God said of his foolish prophets:—"Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord" (Ezek. 13:5). Shall he say the same today? The battle is on,—the battle between truth and error, between the right and the wrong, between God and Satan. Who among us will stand against the wiles of the devil and withstand in this evil day? God is taking out a people for his name (Acts 15:14), and therefore is looking for those who will firmly stand with Christ by faith in the midst of Jordan (the victory of Calvary) until all the people are passed over (Joshua 3:1-17).

The Holy Spirit helpeth our infirmity. He takes the faintest prayer of the humblest saint and amplifies it, like a radio broadcasting station, until all heaven hears nothing else. The Holy Spirit so operates in and through the true Church on earth that he is restraining the mystery of iniquity and the manifestation of the lawless one, the man of sin, until the body of Christ is made ready for his glorious coming (2 Thess. 2:5-10). This restraining power of the Holy Spirit depends upon God's armoured servants who are "praying always with all prayer and supplication in the Spirit" (Eph. 6:10-18).



### May God Depend on You?

The great majority of professing Christians in our churches today cannot be counted upon for this "fight of faith" against the powers of darkness. They are not able to "stand in the gap." Says the Watchman-Examiner of New York:—"J. Campbell White declares that Protestantism in North America, judged by fair tests, is not more than ten or fifteen percent efficient. What are fair tests? The following have been agreed on by groups of pastors and laymen: (1) Supernatural living—living a life that only Christ makes possible; (2) personal work—individual effort to make new disciples; (3) stewardship of life and property, acting as trustees of life and possessions instead of as owners; (4) prayer-power, illustrating the reality of prayer as the mightiest force outside Omnipotence itself; (5) world vision and purpose, sharing Christ's passion to save the lost everywhere."

If this statement is substantially true, and we believe it is, it shows the imperative need that every soldier of Christ Jesus should **Stand boldly in the gap**, clad in the whole armour of God, and wrestle against the powers of darkness until we all hear the shout, the voice of the archangel and the trump of God. This may mean the greatest revival the world has ever seen.

### A Doctor's Surprising Prescription

*(We reprint the following from "The Lutheran." It was written by the late Mrs. H. E. Monroe.)*

Some years ago a lady, who tells the story herself, went to consult a famous physician about her health. She was a woman of nervous temperament, whose troubles—and she had many—had worried and excited her to such a pitch, that the strain threatened her physical strength and even her reason. She gave the doctor a list of her symptoms, and answered the questions, only to be astonished at this brief prescription at the end: "Madam, what you need is to read your Bible more."

"But, doctor," began the bewildered patient.

"Go home and read your Bible an hour a day," the great man reiterated with kindly authority. "Then come back to me a month from today." And he bowed her out without a possibility of further protest.

At first, his patient was inclined to be angry. Then she reflected that at least the prescription was not an expensive one. Besides, it certainly had been a long time since she had read the Bible regularly, she reflected with a pang of conscience. Worldly cares had crowded out prayer and Bible study for years, and though she would have resented being called an irreligious woman, she had undoubtedly become a most careless Christian. She went home and set herself conscientiously to try the physician's remedy.

In one month she went back to his office. "Well," he said, smiling as he looked at her face, "I see you are an obedient patient and have taken my prescription faithfully. Do you feel as if you needed any other medicine now?"

"No, doctor, I don't," she said honestly. "I feel like a different person. But, how did you know that was just what I needed?"

For answer the famous physician turned to his desk. There, worn and marked, lay an open Bible. "Madam," he said with deep earnestness, "if I were to omit my daily reading of this book, I should lose my greatest source of strength and skill. I never go to an operation without reading my Bible. I never attend a distressing case without finding help in its pages. Your case called not for medicine, but for sources of peace and strength outside

your own mind, and I showed you my own prescription, and I knew it would cure."

"Yet, I confess, doctor," said his patient, "that I came very near not taking it."

"Very few are willing to try it, I find," said the physician, smiling again. "But there are many, many cases in my practice where it would work wonders, if they would only take it."

This is a true story. The doctor died only a little while ago, but his prescription remains. It will do no one any harm to try it.

You see it is literally true what Isaiah says: "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

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## SIGNIFICANT NEWS AND VIEWS

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### GREAT SCIENTIST ALSO A MYSTIC

Professor Arthur S. Eddington, the Professor of Astronomy at the University of Cambridge, England, and the best-known English-speaking exponent of Einstein's theory of relativity, delivered the Swarthmore Lecture to the British Quakers this year. Professor Eddington is himself a member of that body. His lecture has been printed in a little volume entitled "Science and the Unseen World." In this lecture, he develops further the point of view which he earlier outlined in his famous volume, "The Nature of the Physical World," concerning the relation of science and religion. He holds that the older physics, which emphasized materialism and mechanism, is out-of-date. He also insists that man's intuitive experience of moral and spiritual values is just as truly a part of reality as his sense impressions.

### PRIORITY OF MONOTHEISM IN EGYPT

Those interested in Egyptian research in the field of archaeology have long felt that the religion fostered by the peoples of the Nile Valley was monotheistic, although on the surface there are to be found many indications that polytheism was recognized. Nevertheless, the farther back and the deeper the scholars penetrate into that life, the more they find indications of belief in one God. Now Prof. James H. Breasted, director of archaeological research in the University of Chicago, announces that he is convinced that he is warranted in claiming that monotheism existed in Egypt eight hundred years before Hebrew history began. It is at least confirmatory of our faith that beyond polytheism lies the practice of the worship of one God. Christianity, of course, has always stood for this. Polytheism was not first; it was second in the development of the religious idea.—The Western Christian Advocate.

### RAMSAY MACDONALD'S APPRECIATION OF THE MISSIONARY

In view of the visit of J. Ramsay MacDonald, the Prime Minister of Great Britain, to this country, his glowing tribute to the work of the missionaries in Africa has a special timeliness. Speaking at the Congo Jubilee Exhibition, he said:

"As soon as the missionary appears, slavery is doomed. I do not say that it is doomed in twenty-four hours; but I do say that the presence of the missionary has this effect, explain it as you may, that from the moment he becomes a part of the atmosphere of a race, slavery dwindles and education begins. Men whose lives have been long lived in the atmosphere of ignorant superstition and mortal terror are enabled to lift up their heads



and to discover that there is something giving them power, enabling them to walk about with heads uplifted, obedient to the law, but not victims of the law, enabling them not only to look out on the world but within themselves. There begins responsible care, which at last emerges into a conception of the responsibilities of usefulness, lending them the idea of responsibility to the universe. I think the missionary requires no further justification. We, who have been called to the secular affairs of life rather than the spiritual, will never fail to be grateful, I hope, to the missionaries who have carried into effect the gospel of human justice as well as of spiritual power."

### DETROIT'S CIGARETTE VICTIMS

There are those who are disposed to discount the commonly reported danger of destruction by fire caused by cigarettes. They are wont to say that these statements are the result of the over-wrought imaginations of radicals and cranks on the subject. But here comes a report, not from an anti-cigarette worker, but from the fire-chief of a great city. The Michigan Christian Advocate recently carried the following item:

Detroit's night-world registered a terrible tragedy last week. A cabaret fire, three blocks from the Advocate office, at 1:30 A. M., cost the lives of nine men and seven women and injured 50 others. Amid the cries and grief of the homes afflicted, with the doctors and nurses working hard to save the lives still in danger, the fire marshal issued his report:

"I can find no violation of the fire laws, and I cannot see that this was a set fire. It was not caused by a bomb. I have gone over the building carefully and think that the fire was caused by some careless smoker, whose match or cigaret was thrown into the highly inflammable decorations on the walls. There are big fans in the place, designed to blow the cigaret and cigar smoke out of the room. These caught the fire and whisked it about the room like a flash."

But we haven't had quite enough disasters from smoking to cause us to give serious attention to combating it. We must let the tobacco trusts make a few more millions and pile up destruction and death through accident and through tobacco poisoning a few more years before we will do anything about it.

### EDUCATION WEEK TO BE OBSERVED

Plans have been launched jointly by the American Legion and the National Educational Association to observe American Education Week each year during the week that includes Armistice Day. It is to begin on Monday and end on Sunday, and a program centering around certain cardinal objectives has been worked out for the guidance of those who will participate. It follows:

Monday, Nov. 11—Armistice Day: Education for Faithful Citizenship.

Tuesday, Nov. 12—Home and School Day: Education for Worthy Home Membership.

Wednesday, Nov. 13—Know Your School Day: Education for Mastery of the Tools, Techniques, and Spirit of Learning.

Thursday, Nov. 14—School Opportunity Day: Education for Vocational and Economic Effectiveness.

Friday, Nov. 15—Health Day: Education for Health and Safety.

Saturday, Nov. 16—Community Day: Education for the Wise Use of Leisure.

Sunday, Nov. 17—For God and Country Day: Education for Ethical Character.

This is a good program and will give preachers a great opportunity.

This affords the minister an opportunity to set before the people what "faithful citizenship" really means. And judging by the recent action of the American Legion at Louisville, Kentucky, against efforts to promote disarmament and to encourage peace sentiment, we imagine that ministers will need to have some say as to what "faithful citizenship" really means, if the proper conception is to be given forth.

## Our Worship Program

### Daily Readings and Suggestions

(Keep with your Bible)

#### MONDAY

John 7:1. He would not walk in Jewry! We have chosen but one verse for our devotions today, because of its deep suggestiveness. For example, if we refuse to give the Holy Spirit his rightful place in our lives, we grieve him until at last he ceases to strive with us, giving us over to do things which are not fitting. Again, Jesus represents himself as standing at the door, waiting; if we invite him in and make him welcome, we receive the untold blessings of fellowship with him, but if not—then he walks "in Galilee," and troubles us no more. Let us ever make him our honored Guest, and Lord of our lives!

#### TUESDAY

John 7:2-9. Alone! How completely our Lord humbled himself in taking upon him the form of human flesh, and how lonely must have been his life, mocked even by his own brethren! If the world failed to understand him, and hated him, we need not expect to be greater than our Lord. Let us not then complain when misunderstood or derided, but let us rather, like him, find our strength in communion with our Father in heaven, knowing that we have not an high priest who cannot be touched with our sorrows and burdens.

#### WEDNESDAY

John 7:10-24. Perhaps it was after another period of communion with the Father that Jesus changed his expressed intention, and did go to the feast. There he found everyone expecting him and discussing him and his ministry—some favorably, others with murderous hatred. But ALL were concerned, and every man must sooner or later answer the question: "What think ye of Christ?"

#### THURSDAY

John 7:25-31. "When Christ cometh will he do more miracles?" Yet this was still early in Jesus' ministry. How entirely without excuse are we, in view of the many miracles which he did later, finally sealing them all with his resurrection from the dead. Then the miracles wrought in his name by the early church, and lastly the miracles wrought in the lives of men and women about us today. Truly this man is the very Christ!

#### FRIDAY

John 7:32-36. Thither ye cannot come! No truer words were spoken in the entire ministry of Jesus. While these words were spoken before all the people, they were undoubtedly directed especially to the officers that had been sent to arrest him. As enemies of Christ, they could not follow him into heaven, nor can anyone enter there without believing on his name. May all members of the Church of Christ strive daily to reconcile to God, through Jesus Christ, all those who are now at enmity with him!

#### SATURDAY

John 7:37-53. Dissension. It has often been said that Christ is the bond that makes us all one. In another sense, it is just as true that he is the cause of dissension; read Matthew 10:34-36. Hasten the day, our Father, when love for thee shall no longer cause dissension among brethren, but thou shalt be everywhere hailed as the Prince of Peace, and men shall say among themselves, "The Lord reigneth!"

#### SUNDAY

John 8:1, 2; Psalm 122. After the discussion of the previous chapter, every man went unto his own house. But we read here that Jesus went unto the Mount of Olives, and early in the morning he came again unto the temple, and taught. With these few words Jesus' long night of prayer is passed over! After such preparation, it is little wonder that Jesus taught with such force and conviction. May all those who teach in thy name today, and every Lord's Day, learn the method and secret of Jesus' preparation, that their ministry may be more fruitful, and their lives more like the Master's! Amen.—T. C. L.

<b>W. I. DUKER</b> President Goshen, Indiana  <b>E. L. MILLER,</b> Vice-President Maurertown, Virginia	<b>NATIONAL SUNDAY SCHOOL ASS'N</b> <b>MAGAZINE SECTION</b> <b>M. A. STUCKEY, Editor</b> Ashland, Ohio	<b>O. C. STARN,</b> General Secretary Gratis, Ohio  <b>M. P. PUTERBAUGH,</b> Treasurer Ashland, Ohio
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## The Junior Department

By Hazel A. Lewis

Ages 9, 10, 11 (12 optional)

(Continued from last week)

### DEPARTMENT EQUIPMENT—

A rack or place for wraps.  
 One good blackboard.  
 Table for the department superintendent.  
 A desk. Placed near the door for the transaction of all business such as records, reports, etc.)

A cupboard or cabinet in which books, curios and materials for work may be kept.

Two copies of Junior Hymns and Songs by Shields, Bethany Edition (by Leyda.) (These are for the leader and pianist.) Church hymnal.

Song rolls of white paper or muslin, upon which the words of songs may be written with a large pencil.

Credit cards.

Department Superintendent's Permanent Records.

Two packet envelope for class cards.

Class report cards.

Department report blanks.

One or more good pictures (large and well framed) such as:

"The Boy Christ," by Hoffman; "The Angelus" by Millet. These may be secured in large colored artotypes for \$2.50 from Taber-Prang, Springfield, Mass.

Junior motto, "Be Ye Doers of the Word."

Badges for the pupils. (An open Bible with the words HEAR and DO.)

An American flag.

A Christian flag.

An honor roll. (Changed monthly or quarterly and bearing the names of the pupils reaching a required standard or grade. It may be made of cardboard and

have seasonal decorations of crepe paper or other designs.)

Birthday roll. (Made as the honor roll above and bearing the names of the birthday pupils each affixed to the name of those who bring their birthday offerings.)

Stereographs and pictures. (For class use but should be the common property of the department and used by different grades. Such pictures as the Perry, Brown, Cosmos, and Tissot pictures should be mounted and filed in the cabinet according to subject.)

A bulletin board.

### CLASS EQUIPMENT—

A table. (A half hexagon or rectangular, is best adapted for this purpose.)

Substantial chairs about 16 inches in height.

Quarterly and Pupil's Book for each teacher.

Memory requirements leaflets by grades. (For the teacher.)

Handbooks for the pupils.

Class boxes. (Handwork material such as paper and pencils may be kept in these.)

Bibles. (These should be owned by the pupils and used both at home and in the Sunday session. The best plan is for the school to provide these for the pupils when they are promoted into the Junior Department.)

A map (suited to lessons being taught.)

Class blackboards.

An outline of requirements for promotion by the quarter.

A sand table (two tables are sufficient for average sized department.)—Taken from "The Workers' Manual," Revised Edition, 1929, by Ida M. Irvin, pp. 41-44, Christian Board of Publication, St. Louis, Mo.

## The Home Department

By Mrs. Phebe A. Curtiss

No school should be satisfied to minister merely to those who can be in attendance upon the school and those who can really take an active part in the work. There are those who are too young to be active members of the school.

Provision has been made for them through the Cradle Roll Department; but there are many others who can not be engaged in the active work, who should really be a part of the school. Some there are who, on account of the weakness of great age, cannot be there. Others are detained at home because they are sick, or crippled or in some way disabled; but it is not only those who are too old or too sick to come to Sunday school who should be reached.

There are many who are deprived of attendance upon the service on account of the work they do or responsibilities which they have, such as railroad men, firemen, messengers, nurses, maids, busy mothers—many classes of people should be reached in this

way. Then, too, in every community there are those who are careless. They have fallen gradually into the habit of staying away from the Bible school and often they may be interested through this department.

The Home Department makes it possible for a school to reach every life it has a right to touch and make it a part of the school.

WHAT IT IS—The Home Department is that department of the Bible school which includes all of those persons who, for any reason, cannot engage in the active work of the school, but who will agree to study the lesson for at least thirty minutes each week in the home.

THE ORGANIZATION—The Home Department is an integral part of the school and should be carefully organized. There should be a superintendent of the department and he should be appointed or elected in just the same way that all other officers of the school are appointed. This superin-

tendent should be a consecrated, earnest Christian with energy, tact, patience, courage and perseverance for he will need all of these qualities if he makes a success of the work.

There should be as many visitors to assist the superintendent as are required in order to cover the ground. Each member will be visited at least once a quarter when he will be supplied with a quarterly which will assist him in the study of the lesson, and which, when the report of the work he has done, will be taken and his offering received. The superintendent should make complete reports, regularly to the school.

TO MAKE A BEGINNING—The superintendent should first study his field, which is the whole parish of the church. Select the names of all persons in any way affiliating with the church who are not already in the Bible school and seek them as members. After that the field is without limit and all who are not attending any church or school may be invited to join.

Anyone is eligible to membership, regardless of age or conditions.

ASSIGNING THE WORK—These prospective members should be arranged in groups according to their location and each group should be placed in charge of a visitor who will be responsible for that group. It will help greatly if, just as the work is starting, the pastor will preach a fitting sermon in which he makes a thorough explanation of the work and points out its advantages.

THE SCHOOL ITSELF INTERESTED—It is very important to have every member of the school enlisted to help in building up the Home Department. Even the children in the lower grades may give great help by telling father and mother and others about it and urging them to join the Home Department. Many times their influence is the strongest one that could be brought to bear upon the home.

WHAT IT WILL ACCOMPLISH—It will interest the home in the school and it will interest the school in the home. It will increase the school, promote regularity of attendance, and improve the quality of the work done in the school through the increased interest which members of the Home Department will take in the boys and girls in their own homes, to see that they prepare their lessons more carefully.

It furnishes activity for many people who may be willing to do that particular kind of work. It makes it possible to gain entrance to homes which may be reached in no other way. It is a means of cheering up the "shut-in."

EVERYBODY MAY HAVE A PART—The boys may share in the work as messengers to carry papers, materials, messages and the like to the members. The girls may help by making visits to special ones who may be greatly blessed by their coming. They may read to them, sing for them, entertain them in different ways and use their ingenuity in planning little reminders of birthdays and in doing all sorts of things which will communicate some of the strength and sunshine from their own young lives to the others.

(To be Continued)

Ambition always pulls; an unselfish ambition pulls up while a selfish ambition pulls down.

## Editor's Select Notes on the Sunday School Lesson

(Lesson for October 27)

### The Christian View of Recreation

Scripture Lesson—Jer. 31:12, 13; Zech. 8:5; Matt. 11:16-19; Mk. 2:18-28; 6:30-32; John 2:1-11.

Printed Text—Mark 2:18-28.

Devotional Reading—Phil. 4:4-9.

Golden Text—I came that they may have life and may have it abundantly.—John 10:10.

#### LESSON LIGHTS

(From Illustrated Quarterly)

Matt. 11:16-19. Jesus here speaks of the games the children played in the streets and the open places in the city. He compares that generation of the Jews to a set of sulky children who would not join in any of the games. The others called to them "We played 'weddings' and you would not join; we played 'funerals' and you still kept away. We cannot please you." These were among the favorite games of the children. Then he goes on to say that John came and lived a very ascetic life, not like other people, and the Jews said "He hath a devil." Then Jesus himself came living among men and doing as they did in all innocent things. And they called him "a winebibber, a friend of sinners," and therefore their partner in crime.

Mark 2:18. Were fasting at the time, so that the banquet was held on a fast day, and the contrast between the feasting of Jesus and his disciples and the fasting of the hungry onlookers naturally called out the question, Why do the disciples of John ... fast, etc. Why are your disciples less religious?

The Social Christ. By his very presence Jesus showed the spirit that animated him. It was a very different spirit from that which animated John the Baptist. John was an ascetic and withdrew from human society. This was all well enough for John, but it was not the best spirit for others. To do the most good in the world we must not withdraw from it and so try to escape temptation and live holy lives. Men have tried this thousands of times. In every religion there have been (and still are) men who think that to be holy they must separate themselves from their fellowmen, and go to the desert to live. The result has been that men have lived in cells alone, or have gone to monasteries, and women to convents, so as to be truly holy. The results in many cases have been most pitiful. The abominations of ascetic life have been the scandal of the church, and so bad did these abodes of men become that in many countries they had to be suppressed by the strong hand of the law. In this connection it is well to note the celebrated St. Simon Stylites, who lived in the fourth century. He was an ascetic and at first lived in a hut, but later on had a pillar built that was 70 feet high. To this he climbed, and there he lived, never coming down for 30 years. Crowds assembled at the foot of this pillar to hear what he had to say. I much fear that this stimulated his pride. His example was followed by others who wanted to be specially "holy," and one man actually lived for seventy years on the top of this pillar, without coming down once. But all this was mere folly, and these men would have done much more good in the world if they had followed the example of Jesus, and had mingled with their fellowmen, living goodly lives among

them. It was in this way that our divine Master lived, and this is one reason why his influence has been so strong for good. Not by going out of the world, but by living godly lives in the world can we best influence it for things that are Christlike and holy. God wants us to be happy in this life, and that is the truest happiness which tries to help its fellowmen and goes among them in the spirit of him who "went about doing good."

"There is little danger with any of us that we shall be too ascetic. Our danger lies in so mingling with the world that we are contaminated by its evil spirit. Against this we must be on our guard. Ours is to try and purify that which is impure, and make unselfish that which is selfish. If in this way we try to copy the example of our blessed Lord, we shall be doing the greatest amount of good possible."

Fast Days. Christ does not condemn fasting. He sees in it the inevitable and natural expression of sorrow, and an aid to the conquest of temptation and the purification of the soul. He knew his disciples would have ample time and occasion for it, and he would strengthen them for their trials by filling their lives full of joy while joy unmarred by grief and persecution was possible for them. But he did not advocate definite fast days whatever one's feeling, merely to show others that the law was being kept.

The Play Spirit. Play the game! Do not be so ready to criticize those who are either more joyous or less joyous than yourself. Those who reject Christianity for either reason are without excuse; for it sings joyous strains and mournful strains, presents a bright side to win and a dark side to warn, calls to repentance and welcomes to faith, offers heaven and threatens hell—and they find fault still.

"You cannot take Christ's yoke upon you, or bear his burdens—and therefore you cannot prove them to be easy and light—till first of all you have entered into this rest

which he so freely gives. If you are first perfectly rested, then you can work. I have before told you how the change, which our Lord has made in the Sabbath, is indicative of the change which he has made in our life. The law says, "Work six days, and then observe the seventh as the Sabbath"; but, under the gospel, the arrangement is, "Rest on the first day before you have done a stroke of work. Just as the week begins, take your rest, and, after that, in the strength derived from it, and from the grateful motives which arise out of that one blessed day of rest, give to the Lord the six days of the week." There is a change from law to gospel indicated in that very change.—Spurgeon.

#### The Sabbath of the Soul


"Work is not all, however much we need The stress of toil, the sobering hand of care, Compulsion strong, enforcing us to bear The heavier burden with the lesser need. Shall work be all? Shall man no longer heed

The whisper of the help from elsewhere Of vibrant strength the weakest soul may share?

"Shall toil-dimmed eyes God's promise fail to read?

The soul must keep its Sabbaths and renew The inner life that makes the outer strong, By finding in the Infinite its rest. Let not the good obscure the best, its due; The hours of work if they be not too long Are good. The Sabbath of the soul is best."

Fullness of Joy.—"The Master is always giving something better. As the taste is being constantly refined, it is provided with more delicate and ravishing delights. The best of earth will be far below the simplest fare of heaven."—Rev. F. B. Meyer, D.O. If we live with Christ here, and rejoice in the recreation he appoints and approves, we shall find our joys ever increasing till they reach the perfect and unending bliss of our celestial home.

<p><b>E. M. RIDDLE,</b> President Warsaw, Indiana</p> <p><b>F. C. VANATOR,</b> Associate Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p>  <p><b>Young People's and Junior Topics in THE ANGELUS</b></p>	<p><b>GLADYS M. SPICE,</b> General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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## Why I Don't Pray More

Ray J. Klingensmith, National Quiet Hour Superintendent

I have asked this question in reference to other folks too often. Last month I decided for once to do some thinking for myself. So I am now solving my own problem and at the same time assuming that others are like me in this respect.

In the first place, I don't pray so extensively because I haven't time.

Now I'm not at all equipped to prove how busy I am by bringing forth my accomplishments for display. I fear they might not substantiate my statement. I merely state truthfully that I'm busy all the time. If I consider taking an hour for prayer each day I will have to miss a Radio program, a sermon study, or an hour's "keeping posted" with the papers. In fact, I would have to re-arrange my schedule. This of course would be absurd as I am doing too much for the Lord to pause for

an hour without being apparently active! So as I reasonably and calmly excuse myself for not praying more. I perhaps intentionally forget that there are six individual emphatic arguments against my assumption. In the first place there is that man of prayer known as Baxter. Then there is another statue to prayer known as Luther. Then there is another known as Whitefield. Then there is Wesley, Finny and John Knox. Every man of them disproves my reasoning. These were heroes of faith and men who wielded prayerful convictions. They carried burdens and problems so infinitely above mine that I am embarrassed when I say I am too busy to pray. These were so busy that they couldn't help praying; I am so busy that I can't pray! These were busy for God. I think I am! So, if I say I am too busy to pray, I merely ven-

ture some of my conceit as to my tremendous importance. Why I'm even busier than John Knox was.

Well, my second reason for not praying more than I do is that I don't have enough to pray about. I feel that since things are working out my way I shouldn't have need of an hour with God. Of course if I am in trouble that's different. But why should I spend an hour with God when seemingly I don't need it? I guess I forgot though that God's Word says that the strong ought to bear the infirmities of the weak. And likewise Jesus, when Satan greatly desired Peter, prayed for him. And St. Paul made mention daily of the churches in his prayers. According to some of these implications, if I am so strong that I don't need prayer for myself, why I'm just the one who ought to be praying for the rest. Such men as were more successful as to the mastery of little things were just the men who were concerned about the unsaved and the weak and the maimed, etc. So I am very shallow if I say I don't pray because I don't need to.

Finally, if I can't say that my barriers

to prayer are lack of time and lack of need, I must find some other solution. So I'll call it this: Too nervous.

As to what makes me nervous, I just say I'm too busy. I have too much on my mind, etc., etc. I think in the final analysis I am compelled to remember that Satan has tried to win and keep man from God since man has been on this earth. He failed to prevent the birth of Christ; he failed to prevent the life of Christ; he failed to prevent the sacrificial death of Christ. Now the best and most effective piece of work he can do with us Christians is to temporarily keep us from God. And so he sees to it that we are busy, and he sees to it that we become self satisfied, and he takes care of the restlessness too. He starts as a subtle serpent and gets as bold as a roaring lion. If he can't trick me into believing I'm too busy, or that I don't need it, he roars around with impossible worries and problems that never should trouble me. So there are a few reasons why I didn't pray more; and all of them are that I never before got down to serious thinking about it; I didn't think through Satan's trickery.

dence. Two more residences of brick will be needed at Yaloke in order to properly house an adequate station staff.

On June 6th, curtains had been hung, native-made floor mats laid, etc. We regret greatly that while we enjoy this house of brick, Mr. and Mrs. Foster are still dwelling in a mud house.

On June 9th was celebrated Mrs. Foster's birthday. It was a time of rejoicing and fellowship.

During the month of June we were also favored with a call from Mr. Ajax, former administrator, now a merchant.

Lus Bissan, our faithful medical assistant, has returned to Yaloke after a vacation. He traveled for days to procure the necessary goats, hoes, chickens, knives, etc., with which to purchase Yambourou, his future wife. On his return Yambourou ran to greet him, took his head in her hands, and blew gently first in one ear, then in the other. Is she not sufficient reward for his trouble?

On June eleventh, Mr. and Mrs. Foster left for an extensive itinerating trip along the automobile road between Yaloke and Bassai, and the brush road between Bassai and Bellevue. They report blessing in the villages and find the people interested in the gospel. They then made a visit to Bellevue, where Mrs. Foster remained until the close of the Conference, after which time they returned to Yaloke.

Yama and Voloungou and Jodiwan are now full time evangelists and visit the nearby villages to bring in the old people to the special service. Recently, because of forced labor, the old people have not been able to attend, therefore the evangelists teach them at their work.

At the daily dispensary where as many as 140 patients are treated daily Yama and Voloungou are efficient soul winners, taking the names of converts, and becoming real undershepherds to them.

Many of the evangelists are attending evening classes to learn to read. Some of them are making excellent progress. Voloungou reads the Word in French and Sango and others are close to him.

The Christian schoolboys preach at the Christian Endeavor meetings.

We are expecting Mr. and Mrs. Hathaway and Miss Bickel to arrive soon upon the field. Mr. and Mrs. Kennedy, Miss Emmert and Miss Tyson will depart soon after their arrival. We do not have exact information as to the time of the coming forth of Miss Ethel Myers and Miss Grace Byron. We shall welcome them gladly also.

Mr. Bouquet, our administrator, made two visits during the month in the interest of the industrial school. His visits to the Poste are of course opportune times for him to visit us also.

The school will soon need a teacher. We are looking to God to provide, and praying that he may bless Miss Emmert on her homeward journey.

We are on the verge of admitting a new class into our school—a class of girls! Not until girls are educated will evangelists have capable wives, and homes efficient mothers.

Our evangelists and church work at Yaloke is carried on at present under difficult circumstances. The people are working seven days a week and twelve hours a day, so that little time remains to present the gospel to them. The evangelists are able to reach them to some extent at their work, or during the weary evening hours, but naturally we pray for a day of better things.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
WILLIAM A. GEARHART  
Home Missionary Secretary  
1101 American Savings Bldg.,  
Dayton, Ohio

### A Message from Africa

Yaloke, par Boali, par Bangui,  
Afrique Equatoriale Francaise,  
July 23, 1929.

Dear Evangelist Readers:

It has been long since I last wrote, and during that time news has accumulated.

A recent trip has been made to Bassai and Bellevue and before recounting the happenings at Yaloke, Station we will endeavor to depict present conditions at the other Stations. The first brick house is now under contemplation at Bellevue, the foundation being already laid. Bricks are being made and other material prepared for its speedy erection. The store house of brick is a valuable addition to the Station's security and convenience.

The new hospital building has three rooms, with broad verandas and sanitary drain. We look forward to the time when a nurse shall be supplied and the building shall be occupied.

The church building, a temporary structure of mud, is yet capacious and well-built.

Manioc, native beans, kaffir-corn, peanuts, sesame, etc., are planted upon thecession. A young orchard is developing.

The Sunday morning attendance is about four hundred. Several evangelists are in training. A women's class has been taught weekly by Mrs. Kennedy. These women also accompany her to, and assist in, the preaching services in the village.

There is no school at Bellevue, therefore no one can read, but the boys are being taught the Bible orally.

Mr. and Mrs. Kennedy are leaving Bellevue Station September first, and after brief visits at Bassai and Yaloke will proceed to America on furlough.

Mr. and Mrs. Foster will replace them at Bellevue. They recently made a trip to Bassai and Bellevue, being absent from July 11th to July 18th, preaching en route.

At Bassai, another unit of the dormitory

has been begun. Some are sawing, others are bringing in logs. Chief Mamadou continues to be very ill.

A series of special meetings have been held at Bassai. Many were strengthened in the faith. Those backsliding were returned; some were converted. The meeting was concluded with the baptism of converts. The Lord is giving more grace. After the series of meetings closed, the evangelists who had come in from the outstations to attend the services, returned to their posts, Paul and wife to Baloa, Etienne and wife to Kora. Jean preaches at Batara chapel on Sundays.

The new bell at Bassai stands high upon a rock and is employed for church services only—a drum being used for other calls. During Mrs. Foster's visit, she and Mrs. Jobson preached at Delabais, while Miss Myers preached at Zolegues.

Mr. Kennedy, Mr. Foster and I arrived at Bassai July 6th. The Conference commenced the following day. Conference week is universally a full week, with four prayer sessions daily, but many events combined to make the hours of Conference at Bassai especially crowded.

The serious sickness of Aaron Yamapi who died at Bassai during the Conference, and with whom the doctor and nurse spent two hours daily, the illness of Roger Jobson, the observance of the love feast on Sunday, combined to make the Conference Week one of the busiest on record. The next Conference will be held October 8th at Yaloke, or as soon thereafter as possible.

On June 7th, at Yaloke, Dr. Gribble, Miss Tyson and Miss Emmert moved into the brick house. Each have a bedroom, and there is also a small dining room and a large living room. It rained heavily on moving day, and efforts to bring over the furnishing between the showers were in vain. We praise God for this brick resi-

Meanwhile the dispensary is the only means of grace (at the present time) which extends beyond the limits of our concession population.

The church and its activities, the industrial work and the school are all limited to the concession population and do not at present reach the villagers. But every day brings long weary lines of people—suffering in body and in soul to the hospital and dispensary. Even the soldiers come in large numbers for treatment, bringing the prisoners in their charge. While fractures, sprains, ulcers, venereal diseases, yaws, etc., are cared for, the evangelists are preaching to the patients not actually receiving treatments. It is one of the many instances in which God is able to make a way where there is no way in order that his Gospel may be preached.

Numbers are accepting the Lord Jesus daily at the dispensary. Our time of influence over them, especially over those who are not hospital inpatients is brief indeed, for once cured or helped they must return to their villages and their work.

May God multiply his workers, medical, industrial, and educational, and may each one remember as he heals a suffering body,

teaches an ignorant native to minister to the necessities of his own and the missionaries' physical existence, or teaches a boy or a girl to read French, in order that some day he may read in his own language a Story beyond human comprehension—that each and every department necessary as it is, is subservient to the greatest work that a human being can be privileged to do, the preaching of the gospel. Each and every missionary is an evangelist in a very real sense of the word, all missionaries, whether men or women, are pastors, bearing upon suffering hearts their anguish for souls unborn, their solicitude for those who have but recently experienced the new birth; every missionary weighs his results not by houses built, nor lessons taught, nor bodies healed, but by souls saved. And so until we are absent from the body, but present with the Lord, we labor on, not despising to do and to teach the necessary labors and pursuits of this life, but remembering that if, "in this life only, our converts have hope in Christ, they are of all men most miserable."

Let us labor on, and let laborers be thrust forth increasingly in answer to prayer.

F. N. GRIBBLE.

## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent

### FROM INDIANA TO IOWA

On September first we closed our work as pastor of the Nappanee church and took our departure to "The State where the Tall Corn Grows." We cannot say too much in praise for the Nappanee Brethren. For nearly five years it was our real pleasure to labor with these splendid people. A finer lot of folk cannot be found anywhere in the brotherhood and we never expect to be treated better by any congregation than we were at Nappanee. It was not an easy thing to just pick up and move away from this field, especially when we were urged on every hand to remain. We are happy to leave this people in the care of Brother B. F. Owen and will expect to hear some splendid reports within the near future. May the Lord bless both people and pastor.

Following the close of our National Conference we said fare-thee-well to our native state and started for Waterloo, Iowa. Our goods had preceded us by a few days and when we arrived everything was in place and we just needed to walk in and be at home. We have found here another splendid class of people who are ready and anxious to get down to work and we have reason to expect some results before long. We have offered a very definite program which includes the Bible School, Church Attendance, Prayer Meeting, Young People, Finances, Evangelism, Missions, and Personal Visitation; which was very enthusiastically accepted by the church at our business meeting. We are planning to hold our evangelistic meetings sometime in February, the pastor doing the preaching and Mr. and Mrs. H. E. Richer in charge of the music. We are looking forward to this meeting with a lot of prayer and planning and willing to leave the results with the Lord. We ask the faithful of the Lord to remember us in this field in your devotions. May our Lord graciously bless the Breth-

ren church with many souls during this year.

S. M. WHETSTONE.

1128 Berth Ave., Waterloo, Iowa.

### ELKHART, INDIANA

There are days in our church history which mark periods of growth and the accomplishment of certain achievements. Sunday, October 6 was one of these days.

This was Rally Day—the Sunday school rooms and auditorium were filled to overflowing. The spirit of earnestness was manifest and the determination to make this year's work best of all years.

This day was great. It was our quarterly cash offering day and this offering turned into our building fund \$994—a good summer's work. This offering surely shows that no vacation has been taken in the Lord's work.

At our business meeting the various organizations reported steady progress and the keeping up of their obligations.

The church extended our newly elected pastor and wife, W. I. Duker, its heartfelt appreciation for their seven years' service and accorded them a hearty welcome as they enter upon their eighth years' work.

The hearty handshake between the pastor and his people after seven years of work meant more than any previous year. May God so direct the church through their leadership that his work may be done in his own way.

MRS. EDNA NICHOLAS.

### BRUSH VALLEY, PENNSYLVANIA

September 9 we began a meeting with my Bible charts at the Brethren church of Brush Valley, Pennsylvania. The meetings lasted three weeks. During most of the time the Lord blessed us with perfect weather. The audiences were large, many walking as far as three miles to church.

In response to the invitation, that whom-

soever will may come, seventeen came forward. On the last Sunday afternoon a baptismal service was held along the Allegheny River.

Brother Samuel Adams faithfully feeds this flock of God over which the Holy Ghost has made him an overseer (Acts 20: 28). Brother Adams and his good wife are both excellent singers and cared for the music of the meeting in a very acceptable manner. Brother Adams is young in the ministry, this being his first pastorate, and we feel that he has a bright future before him. God went to all of the bother of inspiring the Bible so his ministers could be thoroughly furnished unto all good works (II Tim. 3:16). Many today think they must be "fed up" on the speculations of men of past ages, thus I count it a privilege to be able to spend a few weeks with a man who takes the Bible as his rule of life and practice.

Brother Adams is also pastor of the Brethren church at Kittanning, and members from that place paid us many visits and rendered special music, for which we were very thankful. On Sunday afternoons Brother Adams preaches at a couple of school houses where his people conduct Sunday schools.

I made my home with Brother and Sister J. M. Johns and Parks Crismons and everything was done to make my stay as happy as possible. Surely the Lord, who takes note of the cup of cold water given in his name will not overlook these kindnesses to me.

The Brush Valley Brethren have a nice church building and have it equipped with an electric lighting system of their own. In response to the call to be ever abounding in the work of the Lord, some ten thousand tracts and several hundred Gospels of John were purchased for distribution, knowing that if they go forth bearing precious seed they will come again with rejoicing, bringing their sheaves with them.

Surely the Holy Spirit well knew the terrible enmity against the Word of God when he said that evil men and seducers would wax worse and worse. In recent months it seems to me that this hatred to the Bible is becoming more open. People have been killed in Italy for giving out the Scriptures and it may not be long until such a thing will be known in this country. While riding on trains I pass out Gospels. I know so much depends on the manner and expression of the face that I prayed earnestly that the Lord would give me a "good face." He answered my petition for I found little opposition among the passengers. But at one time just as I had finished a train and was returning to my seat a conductor caught up with me and gave me a piece of his mind. "What business do you have doing this? Where did you get your authority? Let me see your authority? etc. etc."

"Yes, sir," I said. "I have authority for doing this."

"Who from?" he demanded.

"From the owner," I answered.

"Owner? Owner of what?"

"From the owner of everything," I said, bringing out my New Testament.

He did not have so much more to say as I showed him that the Lord who owns everything told us in Matt. 28:19 to go everywhere with the Gospel. May the Lord have this man's soul before he takes a leap into a Christless eternity.

To God only wise, be glory through Jesus Christ for ever.

R. I. HUMBERD.



## GRATIS NOTES

After a very busy summer, full of variety, and good, because of a genuine sense of freedom, we are now comfortably and happily located at Gratis, Ohio as pastor. Gratis is in the county west of my home county, and just a nice, little run from Dayton, Eaton, Richmond, Indiana, and Middletown, and not far from Hamilton and Cincinnati.

Other larger and inviting fields were open to us, but we chose Gratis. We were governed in the main in our choice by the fact that there is work to do here for the Kingdom as there is in every field. Moreover, Gratis is in Miami Valley where we have some interests from which we do not want to be far removed. And yet again, we have known most of the Gratis people almost as long as we have known the people of any of our congregations; and comprising of the most splendid and substantial people of the town and vicinity, the Gratis congregation has an enviable record for its splendid, decent treatment of its pastors through the years of its history. Besides, Gratis can boast of a very attractive, commodious church property and parsonage free of debt. What a hallowed and blissful state! No debt stalking among us like a ghost to haunt us and disturb us. This was one of the many achievements of Brother Starn during his pastorate here. As his first successor I feel disposed to call him "blessed." Then too, Gratis has displayed fine foresight and statesmanship through the years in choosing only people for places of prominence and leadership of sound, unquestionable life and motives, and she has successfully kept her doors closed against a certain modern organization which is at once a flat contradiction of the sublime and loving spirit of Jesus Christ, and which has brought most serious and almost irreparable harm to the church through recent years. And finally, Gratis being somewhat old fashioned, has kept alive in her midst the fires of democracy—something of which the Brethren church in her earlier history used to make considerable boast. The majority still receives recognition at Gratis and has a voice. She is most happily free of that pernicious thing known as minority rule. May she, under God, ever remain so!

And so, we are settled at Gratis and we are happy and ready for a big, full winter's work. Our friends will always be welcome. The latchstring always hangs out on the Gratis parsonage.

As for my successor, Brother Starn, he has done a sound, constructive work here, and he and his good wife have left a host of friends behind, both in the church and in the community. I am sure I shall enjoy to follow him. Because he is fearless, straightforward, and fairminded I expect to inherit nothing undesirable that he has left me—no "bucks" passed to me; no dirt swept in some dark corner; no skeletons behind the door. The things that belonged to him to face, he has faced, is my happy conviction. Should any pastor do less?

Gratis is at peace. There is unity and a willingness to go forward. We have a good church school under the careful leadership of Albert Flory and Lurt Zimmerman. We also have many fine young people who shall receive the very best care the pastor is able to give to them. Our plans are rapidly taking shape for the winter. We hope, by God blessing and help, to accomplish much here for the promotion of the Kingdom and the glory of God.

WM. H. BEACHLER.

## In Memory of Charles R. Sensenbaugh

## C. R. Sensenbaugh—Obituary

Charles Russel Sensenbaugh was born May 19, 1902, died September 28, 1929, at South Bend, Indiana, after undergoing an operation for appendicitis.

He is survived by his father and mother, one sister—Ruth and one brother—John, all of near Hagerstown. He united with the Brethren church at St. James, Maryland, at the age of 16, under the pastorate of Rev. W. R. Ronk.

In 1924 he entered Ashland Seminary to prepare for the Christian ministry, graduating from that institution in June, 1928.

In December, 1927 he was ordained to the ministry by Drs. J. M. Tombaugh and G. C. Carpenter.

On October 1, 1928, Brother Sensenbaugh entered upon the pastorate of the Ardmore Brethren church near South Bend, Indiana, where he labored faithfully until the Master called, "Come home."

At the close of National Conference at Winona Lake, he came to his home to spend a few weeks, visiting his parents and other relatives and friends. On Sunday morning, September 15, two weeks before his death, he preached to a very large and appreciative audience in the home church at St. James.

Funeral services were conducted on Thursday, October 3, from St. James church. Besides the pastor, Revs. G. C. Carpenter of Hagerstown, W. C. Benshoff of Waynesboro, Pennsylvania, and Homer Kent of Washington, D. C., were present and assisted in the service.

In the passing of Brother Sensenbaugh the church has sustained a very great loss. And may the influence of his short ministry bear much fruit.

W. S. BAKER.

## The Passing of Brother Sensenbaugh

The readers of the Brethren Evangelist can be no more grieved and surprised by reading of the passing of our good brother, Rev. Charles R. Sensenbaugh, pastor of our church at Ardmore, South Bend, Indiana, than were those of us who were near his side at the time. His death came very suddenly. He became ill on Tuesday evening, September 24, with the doctors pronouncement of appendicitis and received the necessary operation the following day at noon. Apparently he was getting along nicely. Friday evening he seemed restless. Saturday morning the physician gave the information that he was not so well and his folks should be sent for. Early Sunday morning he passed away as a result of the havoc wrought by peritonitis. Friends in the church and relatives living near South Bend tried to aid his stricken parents and brother who had driven over six hundred miles only to find their loved one gone.

We are in a position to know that Brother Sensenbaugh was meeting his calling faithfully, acceptably and successfully as pastor of the Ardmore Brethren church. His life was held in high esteem by those with whom he lived. He was loved by all our pastors who knew him. He was loved as well by the pastors of the city of South Bend as is evidenced by the fact that he was elected to the office of secretary of the Saint Joseph County Ministerial Association, in which office he was privileged to function at only one meeting, and evidenced

as well by the expression of tribute in the resolutions from that body, appended hereto. A preparatory service was held in the Hay Funeral Home, South Bend, before his journey homeward to his last resting place in the silent halls of death. At this service Rev. E. A. Duker, preceding pastor of the Ardmore church, spoke briefly in appreciation of his life; Dr. J. W. Lake, president of the County Ministerial Association, also spoke words of appreciation. The writer sought to direct the thought of the bereaved by asking them to remember him as one who had set his face towards Jesus Christ; his heart centered on doing his will; and a personality made graceful by the Spirit of God.

N. V. LEATHERMAN.

## Resolutions Adopted by the St. Joseph County Ministerial Association in Session, September 30, 1929

Whereas God in his wise providence has called from his earthly service, our friend and brother, Rev. C. R. Sensenbaugh, pastor of the Ardmore Brethren church and secretary of this Association, Be it resolved: That we express our appreciation of his fellowship, his kindly Christian spirit and his deep interest in the work of the Association.

That we express to the members of the family, and to the church, our heartfelt sympathy, commending them to the God of all comfort, who comforteth us in all our tribulations that we may be able to comfort those who are in any sorrow, with the comfort wherewith we ourselves are comforted of God.

That Dr. J. W. Lake represent the Association at the funeral service.

That these resolutions be recorded on the minutes of the Association, and copies transmitted to the family and to the church of which he was pastor.

Signed by the Committee,

J. CLYDE FORNEY,  
J. A. BURNETT,  
G. S. LOZIER.

## A Tribute to a Fellow Workman and Brother

It is not without difficulty that we try to pen these words given as a tribute to our brother and friend, Rev. C. R. Sensenbaugh. It was at National Conference in 1928 that we first learned to know him. The writer was then planning to leave the pastorate of Ardmore (South Bend), Indiana. This acquaintance soon ripened into a rich friendship which although death has broken the association, we believe will be enjoyed through the ages to come.

Having remained close to the field in which Brother Sensenbaugh spent his one year of pastoral and ministerial work, we met him often, both in a social way and in conference pertaining to his new work. It was through this contact that we learned to know him. Often it was our family pleasure to have him with us in the home, and his absence will be noted with personal regret.

In all our knowing him, we found him to be truly a Christian man, and I can pay no higher tribute to any man than to call



him Christian. As a minister he was indeed devoted and serious in his work. This I know, that when a young man of his ability will spend the days he did in training and is then willing to go into the field of the ministry with the small material remuneration that it gives as compared to other fields of a same amount of training, it is the "Well done" of his Lord that satisfies rather than material pay.

We shall go on through life just a little stronger and with more devotion to our Lord, because we have been touched by his life.

E. A. DUKER.

#### An Appreciation

When I think of the life of Brother Charles R. Sensenbaugh I think how like it is unto that of our Lord's—many years of preparation, but only a short public ministry. And like the ministry of our Lord, Brother Sensenbaugh served well. Faithful was he and true to his high calling. During the twelve months, which mark the extent of his pastoral work, he endeared himself to the Ardmore Brethren and to the people of the whole community. He not only preached the Word, but he lived it daily; and it was this consistent Christian example that won the love of his people for whom he served. It was hard to have his face taken from us, but God will take his few months of earthly ministry, fraught as they were with kindly deeds and pastoral ministrations, and will make them a perpetual message to us, inspiring us all to serve the Christ whom he served so well. So while our hearts are sad, yet we rejoice that Brother Sensenbaugh did not live in vain. May God bless his sorrowing parents and friends, and may we all trust and serve and fear God more, for so often "He works in a mysterious way his wonders to perform."

A. GLENN CARPENTER,  
Ardmore, South Bend, Indiana.

#### Rev. C. R. Sensenbaugh—An Appreciation

We were greatly shocked, recently, when word came of the sudden death of Brother Charles Sensenbaugh. It is no our purpose to indulge in empty eulogies, but it was our privilege to serve as pastor at his home church (St. James, Maryland), for several years; there we came to know him rather intimately, and we feel constrained to express something of our appreciation for his life of service.

Brother Sensenbaugh was attending the Seminary at Ashland while we were at St. James, and before we ever met him we had learned to know his parents, and found them as loyal and faithful servants of Christ as it has ever been our privilege to know; we bespeak your prayers for them in this time of sorrow. When Brother Sensenbaugh came home for his first vacation, we found him all that we might have wished—a worthy son of consecrated parents.

In many ways it was no easy matter for him to complete his work at Ashland, but he persevered under conditions that would have caused many to give up in discouragement, graduating only in June of last year.

For just about a year he was pastor of the church at Ardmore, Indiana, and the record of his work there, as reported from time to time through the columns of the "Evangelist," tells its own story of hard work and consecrated work for the Master.

Truly, God's ways are not our ways, and we cannot understand why God should have called him so soon; even so, we are con-

strained to remark that during this short period of full time service he accomplished more for the Kingdom than many do in the course of a whole life time.

His influence on his home church is one that will not soon be forgotten; and it is the prayer of the writer that more of our ministry and laymen might be willing to lay down their lives daily in the same spirit of humble and unassuming service—not for gain, or personal honor and glory in a prominent place, but for the glory of Christ and the advancement of his Kingdom.

T. C. LYON.

#### MORAL DISTINCTIONS

In the Authorized Version of the New Testament, Philipians 1:10 reads, "That ye may approve things that are excellent." Dr. J. Newton Davies of Drew University, in his recently published volume of "Rightly Dividing the Word," tells us that a valid translation of the Greek may be, "That ye may appreciate moral distinctions." Fundamentally there is little difference between these two translations, but the latter presents a different aspect of the great truth than the former translation so impressively set forth.

Moral distinctions are not always easily made. We become so used to things. Much that is degrading and evil and unclean passes by without detection. In our modern cities the billboards scream at us, and the headlines of the sensational portion of the daily press flaunt the immodest and the lewd and the indecent so constantly that we almost get used to it. Vice at first was "a monster of hideous mien," but finally we become so "familiar with its face," until we pity and then endure, even if we do not go so far as to embrace it. We let it pass by unrebuked, and at last we come to the place where there is little aversion.

This is the peril of the kind of frankness of which we have written above. It drags everything out into the light until finally it gets used to everything and there is no clean and no unclean, no moral and no immoral. Paul writes of this loss of the power to make moral distinctions in the last portion of the first chapter of Romans. The pagan world got so used to evil that it "changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things," and hence, "God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves."

It is the failure to make moral distinctions that makes puritan movements necessary. Evil has become so blindly tolerant that there must be a counter intolerance to restore the balance. No peril besets the modern Christian as the peril that he will lose the power to make moral distinctions; and there are few prayers that we need to pray for ourselves and each other more than the prayer that Paul prays in this verse.—California Christian Advocate.

#### FINDS CHINA CHURCH IN PERIL

In an address to missionary leaders assembled in the New York offices of the Foreign Missionary Conference of North America last month, Dr. C. Y. Cheng, moderator of the United Church of China and secretary of the China National Christian Council, stated that the church in China has

been much affected by the difficulties and unrest of China during the past few years. The political changes, the activities of the communists, the intellectual changes and the anti-Christian movement especially among the younger student classes have all left their mark on the church. Some of these are of course good. There is less self-complacency and more of the attitude of an humble seeking after improvement and for guidance as to the next steps. There is a realization as to wherein the church has failed. There is also an increased emphasis on essentials. On the other hand the disturbed conditions of the country have been unfavorable to religion. Some among the younger element have even gone so far as to advocate discarding the church and organized religion, while still affirming their allegiance to Christ. There is also a general lack of spiritual growth which gives cause for concern and a sense, in many places, of futility. Many feel an uncertainty growing out of this sense of failure that is paralyzing to progress. If the church does not quickly do something to help this situation, Dr. Cheng believes its very life will be threatened. The Five-year movement is the answer to the universal need on the part of native Christian leaders and missionaries as expressed in the regional conferences recently held in nearly all parts of China. The aim of the movement is to build up the membership of the church, but at the same time to make sure that each new member really understands what it means to be a follower of Jesus Christ.—Christian Century.

#### SHADOWS HERE

Let a man get but one glimpse of the King in his beauty, and then the forms and shapes of things here are but the types of an invisible loveliness,—types which he is content should break and fade. Let but a man feel the truth that goodness is greatness, and there is no other greatness, and then the degrading reverence with which the titled of this world bow before wealth, and with the ostentation with which the rich of this world profess their familiarity with title, all the pride of life, what is it to him? The love of the inward, everlasting, real, the love that is of the Father annihilates the love of the world.—Rev. F. W. Robertson.

#### QUESTIONS AND ANSWERS

(Continued from page 2)

find the way opened to them very definitely I believe. To all others I would say that either the way will not be open or if even apparently it does seem to open, circumstances will disclose oftentimes that the whole step was a mistake and that one had better serve God and the church well as a layman. Perhaps the very fact that the man referred to in the question has a large place to fill locally should be sufficient proof that that is the very place God desires him to serve.

## ANNOUNCEMENTS

#### WELCOME TO ASHLAND

To the ministers and laity of the Ohio Brethren churches, Greeting:

The Brethren church of Ashland will be your host at the State Conference, October

22-25. We wish to extend to all a hearty welcome to be present. We will do our best to make your stay pleasant and we trust you will come. We will furnish lodging and breakfast free and the ladies of the local church will serve luncheon and dinner at a very moderate cost.

Come to Ashland when the College is in session. See us at our work. Come, too, to help make the Conference a success. Every minister should be here for the help he can render. Every church should be fully represented. Here in Ohio our churches are widely scattered and for that very reason it is difficult to have a large attendance. But Pennsylvania churches are just as widely scattered and yet in spite of that they have large gatherings at their State Conference.

Come on, Ohio! Let us awaken to our privileges and our duties. Ashland bids you welcome if you come. More we can not do. Let us hope that every church may be represented. All roads lead to Ashland next week. And the roads are good. May the Lord bless all who come and may he give us a good conference. The Ashland church through its Official Board invites you.

J. A. MILLER, Moderator.

### WATERLOO, IOWA

The Brethren church at Waterloo will observe Holy Communion on Sunday evening, October 27th, at 7 o'clock. All of like precious faith are invited to enjoy this service with us.

S. M. WHETSTONE, Pastor.

### SONG LEADER FOR EVANGELISM

When in need of a song leader for your special meetings write or wire

GLENN E. WAGONER,  
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### ASHLAND, OHIO

The semi-annual communion services of the Ashland City church will be held at the church on Sunday evening, October 20, at 7 o'clock. All members of the congregation and neighboring brethren are urged to avail themselves of this recurring opportunity to show forth anew the Lord's death "till he come."

DYOLL BELOTE,

Pastor.

### TITHING EDUCATION MADE EASY

Any church may now put on a Ten Weeks' course of tithing education, right in the midst of its other activities, and at a ridiculously small cost.

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A set of samples and full particulars will be sent free of charge upon request.

Please give your denomination, also mention the Brethren Evangelist.

THE LAYMAN COMPANY,  
730 Rush Street, Chicago.

### OHIO CONFERENCE

The Ohio State Conference is but a few days away, so plan at once to have a large delegation present. The program promises to be one of the best.

Every church should remember at this time these two sections from the Conference Rulings:

"Each congregation shall pay a fee of 25c for each delegate to which it may be entitled. This fee shall be paid to the Cre-

dential Committee when Credential is presented or if no delegations are chosen an amount equivalent to the delegate fees shall be mailed to the conference secretary. Such fees shall be used to defray the necessary conference expenses."

"All congregations shall be entitled to lay representation when properly accredited, on the basis of one delegate for each 25 members or fraction thereof above 15."

L. V. KING, Secretary.

## THE TIE THAT BINDS

KLINE-WEEKS—Mr. Robert E. Kline and Miss Gwendolyn Weeks were united in marriage at the very beautiful Victoria M. E. church at 4:00 P. M. on August 3, 1929. This event brought together two of the prominent Christians of Dayton. For some years Mr. Kline has been the organist at the First Brethren church, Dayton. At present he is both organist and director of music. He is also organist at the N. C. B. Auditorium. Miss Weeks has always been very prominent in church and social circles, being one of the outstanding leaders in the city in the Girl Reserve work, as well as a teacher in the city schools. The ceremony was performed by the writer. R. D. BARNARD.

YINGLING-DEETER—At the study of the Dayton Brethren church on the morning of August 17, 1929, Mr. John C. Yingling and Mrs. Nora Deeter took the vows which made them man and wife. Mr. Yingling is a very earnest worker in one of the large United Brethren churches here, and is a man of sterling quality. Miss Deeter has for many years been a faithful teacher, member of the choir and general worker in the Dayton Brethren church. She is a sister of Miss Minnie Deeter who spent a number of years in Africa in our mission work, who was one of those in attendance at the wedding. The ceremony was performed by the writer. R. D. BARNARD.

DANIELS-WANDEL—Miss Gladys Wandel, daughter of Mr. and Mrs. Forest Wandel of Homerville, and Mr. Daniel Daniels of Leroy, Ohio, were united in marriage at the home of their pastor, on September 20, 1929. Mrs. Daniels has had an active part in the work of the church at Homerville, having been superintendent of the Sunday school for term and now acting as pianist. The wedding was their home for the present with the groom's parents. May God richly bless this union and give them long years of useful service in his work. GEORGE PONTIUS.

## IN THE SHADOW

RUFF—Mrs. Esther Ruff, daughter of Samuel and Catherine Dier and widow of the late Geo. A. Ruff, died at her home in North Georgetown after an illness of several years.

She lacked 3 days of being 88 eight years old. She was a good mother, the children she fostered and was a charter member of the Brethren church of North Georgetown.

Funeral services were conducted by the writer in the Brethren church of North Georgetown. ALVIN BYERS.

TROGDON—Joel P. Trogdon was born in Little Rock, Arkansas, November 17, 1851, and died at his old home, 15 miles south of Fort Scott, Kansas, September 25, 1929, at the age of 77 years, 10 months and 11 days. He was a son of a Methodist minister, the Rev. Ura Trogdon and wife, with whom he came to Kansas in 1861 and settled on the same place where he died, having lived on the place for 68 years.

He was married December 17, 1878, to Miss Susan Humphreys, who survives him. He is also survived by the following children: Walter C. Trogdon, Girard, Kansas; Mrs. Elsie McWilliams, Patee Station, Kansas; Wade Trogdon, Grimsaw, Alberta, Canada; Frank Trogdon, Arcadia, Kansas; Mrs. Bertina James, Arcadia, Kansas; Mrs. Alta Dial, Coffeyville, Kansas; one daughter, G. E. Texas, to which he leaves 15 grandchildren. All of the children were present for the funeral except Wade of Canada.

He was highly esteemed in the community where he had resided nearly all of his life. He was a good neighbor, ready to help in any time of need, and was very devoted to his home and family. The funeral was conducted by the writer in the Baptist church of Cato, Kansas, September 29, 1929, assisted by the Rev. G. E. Texas, and a host of friends who were saddened by her departure. Mrs. McPherson had been a member of the Baptist church for many

L. G. WOOD.

McPHERSON—Mrs. Elizabeth McPherson was born in Newton County, Missouri, March 27th, 1872, and departed this life September 26th, 1929, at the age of 57 years, 5 months and 23 days. Miss McPherson was married to George McPherson in Fort Scott, Kansas, March 25, 1892, to which union was born one daughter, Mrs. Nina Simpson. She deceased had resided in this vicinity about 40 years and was well known and respected.

There survive her, the husband and daughter, one grandson, Donald Simpson, and three sisters, Mrs. Dollie Christal, Fort Scott, Kansas; Mrs. Marcella Allen, of Chickasha, Oklahoma; Mrs. Ruth Stuntz, of Kansas City, Missouri, also one brother, Jesse Weddler, of Texas, and a host of friends who are saddened by her departure. Mrs. McPherson had been a member of the Baptist church for many

years. She was very quiet and unassuming, and her many virtues, discovered in her life bear a character of the Christian life. Her funeral was conducted by the writer, who is so old friend of the family, at the home, 10 miles south of Fort Scott. May the beauties of her Christian character be cherished, and find expression in the lives of those who loved her. The body was laid to rest in the Pleasant View cemetery. L. G. WOOD.

BISHARD—Mrs. Wilma Bishard was born in Warren County, Ohio, April 23rd, 1876 and died at her home in Fort Scott, Kansas, September 29th, 1929, at the age of 53 years, 5 months and one day.

She was the widow of Dudley H. Bishard who preceded her in death by one year and a few days. When 2 years old she came to Bourbon County, Kansas, and the family settled in the Maple Grove neighborhood. She was married to Dudley Bishard on December 23rd, 1896, and had lived in Fort Scott for 27 years, was well father and highly respected by all who knew her. She accepted Christ as her Savior many years ago and was a member of the Baptist church.

Mrs. Bishard was a home loving mother, always interested in home and family, and made her home attractive by her beautiful needlework, and many other ways as only a true mother can do.

The funeral was held from the Bishard home in Fort Scott, Kansas, by the writer. Many beautiful floral offerings were made as an evidence of the esteem in which she was held. Burial was made in the family lot at the Evergreen Cemetery. L. G. WOOD.

KOONTZ—Paul M. Koontz was born February 13, 1894 and departed this life September 23, 1929, at the age of 35 years. The major part of his life was lived in Washington, D. C., where he was well known. Elder J. H. Koontz, was pastor of the Washington Brethren church, that he joined that church and he has always retained a lively interest in it, his presence being witnessed there a short time before he died. The deceased was married in 1917 to Helen A. Foote, and some time thereafter the two moved to Baltimore, where Mr. Koontz was employed as an engine man in the Fire Department. He became a member of the Evangelical church of Baltimore.

He leaves to mourn his loss, his wife, Helen A.; one son, Paul Monroe; a mother, Mrs. Anna; four sisters, Mrs. C. C. Dooley, Mrs. A. A. Hileman, Mrs. J. R. James, Mrs. J. H. McGuire; one brother, Wade C., and a host of relatives and friends. He was a faithful husband and father, a congenial neighbor, an upright citizen, a Christian gentleman. Funeral services were conducted by Rev. Warner, pastor of the deceased, with Rev. Teeter, pastor of the Protestant Episcopal church, and the assisting interment was made in Baltimore. HOMER A. KENT.

STOCKTON—Alex Raymond Stockton was born November 28th, 1861, in Paulding County, near Paine, Ohio. He departed this life September 19th, 1929, aged 21 years, 9 months and 21 days.

When he was one year old his parents and their daughter, Electa moved from Paulding County to Bryan, Ohio.

At the age of twelve years he made the great confession and united with the Brethren church where he retained his membership until death. He leaves to mourn his departure two grandparents, Mr. and Mrs. William Stockton of Flint, Michigan, his parents, Mr. and Mrs. Ray Stockton, a sister, Mrs. Electa Oxerider, and a brother, Victor Stockton, all living near Bryan. Besides these there are many relatives and a host of friends.

Just what was a kind and obedient son, a congenial friend and was held in the esteem of those who knew him.

Services were held in the Brethren church, with the pastor, the undersigned, officiating. Burial was in the Brown Cemetery. O. C. LEMBERT.

EBERLY—Mary Ann Lehman, daughter of Solomon and Nancy Eberly was born October 9, 1854, in Williams County, Ohio, and died October 10, 1929, at her home, September 18th, 1929, aged 74 years, 11 months and 9 days.

In the year of 1872 she was united in marriage to John A. Eberly. This union was blessed with six children, five of whom are still living. A daughter, Anna, preceded her mother in death nearly twenty years. Mr. and Mrs. Kerr spent their entire lives in Williams County. Mr. Kerr answered the inevitable call and passed on to his reward May 2, 1900.

In 1917 she was united in marriage to John A. Eberly. She leaves to mourn her departure one sister, Mrs. Hattie Hendricks, her husband, John Eberly, five children, four boys, Jesse, Melvin, John, and Harry, and one daughter, Mrs. Minnie Fisher, all living in or near Bryan. There are twenty-four grandchildren and four great-grandchildren. Besides these there are other relatives and a host of friends.

She was a devoted mother and a faithful wife about forty years ago and has remained faithful until the end.

Services were held in the Brethren church, with the undersigned officiating. Burial was made in the Brown Cemetery. O. C. LEMBERT, Pastor.

BEAL—Brother Asa R. Beal, third son of Daniel and Leah (Rhodes) Beal, was born in Richland County, Ohio, January 12, 1858, and died at his home, this life August 8, 1929, making the length of his earthly pilgrimage 72 years, 6 months and 24 days. He was united in marriage to Mary A. Leedy, daughter of David and Susan Leedy, February 18, 1883. To this union one son was born, who died in infancy.

Brother Beal united with the Brethren church at Ankenytown, Ohio, in November, 1883, and remained a faithful and valued member to the day of his death. During the writer's pastorate at Ankenytown, he was one of our most valued friends and has continued as such.

The deceased lived all of his life in Richland and Knox counties, with the exception of about one year which was spent in the state of Michigan.

The welfare and comfort of others was a greater concern to him than his own welfare and his life was one given in the service of others, this built for him a large circle of friends among whom he will be greatly missed. He was laid away in the very beautiful cemetery at Ankenytown, Ohio.

He leaves to mourn his home-going, a wife, three brothers: C. Beal of Ankenytown, H. B. Beal of Mansfield, and Dr. John Beal of Canton, one sister, Ida Weymiller of Belleville, Ohio, and many friends. R. D. BARNARD.

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# THE BRETHREN EVANGELIST

## *Heart Throbs of Our Church Leaders*

XXVI—LOVE, THE DYNAMIC IN WITNESSING

By W. A. Gearhart, Home Mission Secretary

God is love. God gave his most treasured gift in his Son. This he did because of his incomparable love for us. He continues to manifest this wonderful love by graciously and bountifully supplying the daily needs of his children.



God has a very definite plan for all creation, conceived in love. Man or Satan can not defeat it. Witnessing for Christ is an outstanding part of this divine plan, and love should be the impelling motive. Love is powerful and can never fail. Any other motive assuredly could not be ideal. The Great Commission given by our Lord before his departure for his heavenly home, was clearly a home mission task, but it also included just as clearly all races in all parts of the world, for our God is no respecter of persons. Thank him for that.

Speed, in our endeavor to witness

for our Lord, has always been entirely too slow. Greater love will speed us up. Man is continually and zealously striving to travel faster and faster until we marvel and really wonder where the end will be. Why not speed up in carrying the

most wonderful message given to mankind? Greater love will accomplish this.

The early disciples seemingly were too prone to stay in Jerusalem, when the commission was to go everywhere. Persecution speeded up the good work and kindled in their hearts, a more fervent love which was the dynamic in making their witnessing so effective. How wonderful it would be if God's children today would go or send in the power of love. An excellent opportunity is rapidly approaching—**THANKSGIVING TIME.** Will you *go or send?* Pray about it.

## Signs of the Times

by  
Alva J. McClain

### THE "Dogma" of Evolution

Science and religion are alike in some respects. For instance, both have their "dogmas," and in both you will find the "orthodox" and the "heterodox" the "true believers" and the "heretics."

One difference is that it doesn't take much courage to be a heretic in religion today. Heterodoxy here is rather the popular thing. Deny some fundamental truth of the Christian Faith, and the world will pat you on the back, call you a brave soul, and give to you a great deal of flattering publicity. But heterodoxy in the field of scientific theory is still somewhat hazardous.

Biological "evolution" is the fundamental dogma of orthodox scientific theory at the present moment, and those who question its finality are always liable to be thrust out into the outer darkness.

A former teacher of mine, Prof. J. H. Huxley, in a leading western college, a Phi Beta Kappa at Stanford University, the author of several books, and himself an evolutionist, used to say to his classes, "Evolution is not science, but rather a philosophy of science. It has never been proven, and by the very nature of the case it never can be proven. You must accept all the facts assembled by science, but you are not required to accept any particular philosophic theory which purpose to explain those facts." For his very fair attitude in this matter, this professor was criticized severely by the orthodox evolutionists.

If you want some valid arguments against the dogma of evolution, read the thoughtful article by President Jacobs in *Evangelist* of October 12th.

### AND No Man can shut it"

The Reverend William St. John Blackshear, rector of Saint Matthews Protestant Episcopal church in Brooklyn, recently announced that negroes are not welcome in his church.

On a Sunday following the announcement, a body of Ku Klux Klansmen attended this church for the purpose of keeping negroes from entering the sacred precincts. "We are going to help keep this a white man's church," one of them said.

The Apostle Paul, who knew something about the Church of Christ, once described it as the place "Where there is neither Jew nor Greek, circumcision nor uncircumcision, barbarian, Scythian, bond nor free; but Christ is all and in all" (Col. 3:11).

But the colored people need not worry. Jesus Christ, who founded the Church, said, "Behold, I have set before thee an open door, and no man can shut it" (Rev. 3:8). Not even the Knights of Ku Klux Klan. Any church whose door can be closed to a single hungry soul is not the Church of Christ.

### A UNIVERSITY of Atheism

The Soviets of Russia have opened with elaborate ceremonies the world's first University devoted to the teaching of atheism. There are three hundred students.

The Bolsheviks are very dumb about some things. They ought to know that only

atheists will attend a University of Atheism.

Unbelievers in our own country have a much more efficient system. They let the believers found the Colleges and then insinuate themselves into the faculties, boring from within.

### THE Problems of Christian Science

Devotees of Mrs. Eddy, the dead leader of a religion which says there is no death, find it hard to get around the stubborn facts of empirical experience. As President Mullins once wrote:

"You may call things by any names you wish and it will not affect experience. Christian Science says that all is mind, that a cobble-stone, for example, is simply an idea and not a real piece of matter. We will suppose that some one hurls it and it strikes your head and sends you off for relief. Then you have an experience in the realm of the ideal. You have an ideal stone, striking an ideal head, raising an ideal bump, producing ideal dizziness and pain, and requiring the application of an ideal liniment, which produces an ideal cure, and affords you an ideal satisfaction and peace of mind. But all this does not in the slightest degree alter the experience itself. And if you were going to rear a philosophic system on the principle deduced from sudden contact of cobble-stones with human craniums, you would be compelled to take this concrete experience to begin with."

Several years ago, while Mrs. McClain was working with one of the Los Angeles schools, a little girl about seven years of

(Continued on page 15)

## Questions & Answers

Conducted by  
J. Allen Miller

Readers are invited to send in suitable questions, which will receive consideration as space permits.

52. Give a working definition of what you consider to be the nature of the Christian Church. S. H. B.

This answer must of course be found in the New Testament. Jesus himself spoke of the Church only on two occasions. But both are significant. The first was upon the occasion of Peter's great confession at Caesarea Philippi. Here he said, "... Upon this rock I will build my Church; and the gates of Hades shall not prevail against it." Mt. 16:18. Here two inescapable characteristics of the Church appear. They are: 1. Jesus is the Builder of the Church; 2. The Church is an impregnable structure. To be sure this is a metaphor but it is a favorite one. Thus in 1 Tim. 3:15 we have the remarkable words, "... That thou mayest know how men ought to behave themselves in the house of God, which is the Church of the living God, the pillar and the ground of the truth." The Church is of Christ's own building and no power can prevail against it to make for its overthrow. It is well to remember this statement. The second reference which Christ made to his Church is in Mt. 18:17, where he lays down for all time the way of reconciliation between brother and brother. The Church, His Church, is the final arbiter of fellowship between Christian brothers.

The careful Bible student will note that immediately upon his great statement in each instance there follow identically the same words. Compare Mt. 16:19b and 18:1-8. But such a Church with such unlimited prerogatives bestowed by her Lord himself must be a Church Spirit-led, devoted to her Head and utterly responsive to his will. A third mark of the Church here appears, namely, that the Church is the meeting-place of saints; it is the place where Christ dwells and where he meets with those who have fellowship with him, "where Christ is." We read just a few verses farther on, Mt. 18:19-20, of the nature and spirit of this pure fellowship which may be had in Christ's Church.

When we come to the Acts and Epistles the references to the Church are numerous and we can not here enter upon anything like a full discussion of the whole teaching. Under a favorite figure the Church is described as the "body" of Christ. Christ is himself the Head of this body. Col. 1:18. The character of the Church is beautifully portrayed in Eph. 5:22-33. It is plain from all the teachings of St. Paul and others that the Church is a body of Believers in Christ with a complete and full organization. That there is a divine order in the Church in the way of appointments, that is, a body of belief and a fixed standard of rectitude, a group of ordinances to be observed and an order of worship to be followed, is all evident from a study of the Epistles and of Apostolic practice.

I wish to make a few observations in closing this most inadequate discussion in reply to the question. I believe it to be the highest prerogative of a man or woman or child to belong to the Church of Christ. I believe the Church to be the conservator and propagator of the Gospel, the TRUTH of God revealed in our Lord Jesus Christ. Accordingly I believe in the mission of the Church in the world as of divine appointment. I believe it to be my duty as well as my privilege to do all in my power to extend the influence and progress of the Church in the world. I have no right to malign or slander or traduce this "Ecclesia" which is the "Body of Christ." False professors I may attack, resist, and under certain conditions even denounce as perverse and destructive of the Gospel. But they are not and never have been of the Church. MY GREATEST INTEREST LIES IN ATTEMPTING A BIT OF CONSTRUCTIVE WORK FOR THE CHURCH IN THE LORD'S NAME.

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# THE BRETHREN EVANGELIST

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## What the Church Needs to Make It More Efficient

We are not indicting the church, nor calling in question its great worth and work. It is God's church and under his blessing it has accomplished a work of incalculable worth and has influenced human history for good as nothing else has or can. It is the greatest institution in all the world and it alone has come to men with the message and power sufficient to lift them out of the mire of sin and wretchedness on to a solid foundation of righteousness and true holiness. And the church is destined to succeed because divinity is back of it. The Lord Jesus, who established it, declared that the gates of hell should not prevail against it. His word is its assurance of final victory. His constant presence is the guarantee that it shall ultimately fully accomplish the work set before it. But God works through human agency. While the church is divine, it is also human, and the speed of its progress and the efficiency of its work depend on its human constituency. That human element being what it is, it is well for it ever and anon to be brought face to face with fundamental ideals and aims and made to consider the needs and requirements for its greater efficiency.

The following points of emphasis may not cover the whole ground of the church's fundamental responsibility, but they extend far. And we present them with the greater confidence because they are not original with us, but represent the basic elements of a new district conference program being studied this week by the churches of Ohio. The machinery by means of which the churches of this district may launch this program, if it is adopted, may not be of general interest, but the points here emphasized are of universal concern, for we believe they are among the things that the church needs to make it more efficient.

In the first place, the church needs to give itself very earnestly to the building up of a deeper, more vital, more intelligent spirituality. Its membership needs,—shall we not make it more personal and self-inclusive?—we need to grow in grace and in the knowledge of our Lord and Savior Jesus Christ. We need to cultivate a greater capacity for God; we need to know him more intimately and daily seek to grow into his likeness. This may seem too platitudinous and simple with which to begin the building of a challenging program, but, while we grant that it is not new, it is nevertheless a fundamental and timeless demand of the individual and of the church that would have power. A vigorous, vital spirituality is the one first essential to efficiency now as it was when the church was first commissioned, and now as then the first requirement is "Tarry . . . till ye be endued with power." Wait till ye get the mind of Christ, the spirit of Christ, the love of Christ. Tarry till ye come more truly to know him and his presence becomes a vital reality in your daily lives. That is the ever-present need of the church and in every age it is its greatest challenge. No ambition of the human soul is more worthy than that, and none needs stronger emphasis in the church today.

That deeper spirituality will come about most naturally if we can get our people to give more time to prayer and the devotional reading of the Word, and if the ministry will give itself more assiduously and wisely to Bible instruction. If the people are to have more of the mind of God, they must have more of the word of God and must have more fellowship with him in prayer. The church has no greater need than this. However it views its task it must approach it upon its knees. At the family altar, in the closet and in the church there must be more prayer, and more prayerful study of the word of God. Nothing will do so much as that to make the church efficient and powerful.

In the second place, the church needs greater zeal for evangelism and missionary endeavor. As the church grows more and more into the mind of Christ, it will inevitably become more evangelistic. The spirit of evangelism is one of the outstanding distinctive characteristics of Christianity. Religion before Christ

came turned the eyes of the soul either inward or upward, that is, it was either self-regarding or God-regarding, seeking either the attainment of truth, holiness and peace, or the giving of worship and obedience to God. Christ came and imparted to religion a new ideal, which was to complete and to vitalize the other two, and was to turn the eyes of the soul outward. Another has said: "Our religion, to be Christ's, must needs be other-regarding as well as self- and God-regarding, and will find in the service of others the consummate way alike of glorifying God and of saving our own souls." A Christianity that is not evangelistic is not genuine and has no right to bear the name of Christ.

We have not always been as zealously and intelligently evangelistic as we ought, and herein lies a costly weakness and source of tardiness of growth. Our preachers have been somewhat evangelistic, but the spirit has not widely gripped the hearts of our laymen. Our churches quite generally have managed to hold one revival meeting a year, but we have not incorporated definitely evangelistic aims in our plans and programs for the twelve months. In this we are inconsistent. We have been very much concerned about who Christ is and about what he taught, and well might we, but our knowledge of him and of his word will not be very real until we come better to understand the passion of his heart for the lost. We have given much attention to correctness of forms and ceremonies, and that was entirely proper, but our forms will be empty and meaningless unless they are practiced with a heart throbbing with the passion of evangelism. We have been putting large sums of money into the building of beautiful church edifices, pipe organs, enlarged Sunday school equipment and the like, and we have needed them all, but these structures will become cold monuments of selfishness unless we make their chief aim the restoration of lost souls unto God. However well-ordered our church may be in every other line, if its life is not pulsating with evangelistic fervor it is not accomplishing its supreme aim and meeting the approval of the Master.

In the third place, our church needs more intelligent and devoted denominational loyalty. Denominations have had a great place in the economy of God. Under denominational zeal the truth of revelation has been preserved, a great variety and richness of religious experience have been accumulated and the kingdom of God has been extended with remarkable speed. It is true that denominationalism has shown itself at times in unchristian ways, and there are denominations that have no excuse for their separate existence, but on the whole these separate groups of God's people have been an undoubted blessing to the world and advantage to the cause of Christ. And where denominational loyalty has burned the brightest, there the kingdom of God has gone forward most rapidly. And the day of denominations has not passed. We together thank God for the passing of the bitterness and the antagonism that once accompanied denominationalism and for the unity of service and harmony of spirit that have come instead, but we believe denominations are as necessary in religion as parties are in politics. And we yearn for a more virile, intelligent and active group loyalty in our church. It is necessary for the largest success of denominational programs and for the proper support of all the general interests of the church. Our publishing interests cannot go forward without a larger support of our own publications. Our educational institutions must have our united and enthusiastic support, as also must our benevolent organizations and our mission enterprises. And at the same time it is important that there shall be built up a stronger faith in and more unswerving loyalty to our denominational beliefs and practices. Our uncompromising stand for a whole Gospel must continue to have our support and confidence, or we shall ultimately cease to have any excuse for a denominational existence. We do not advocate, however, a narrow, selfish denominational loyalty



such as would exclude other groups of like precious faith. We have come to a happy day when the divided camp of the followers of Alexander Mack are beginning to realize the sin of division and to see that there is greater progress, strength and service in unity than in separate existence.

Fourth and last, our church needs a truer and keener sense of Christian stewardship. One of the most important evidences of growth that a Christian can experience is the consciousness that he is not his own, that he has been bought with a price and that henceforth he is not free to use his powers and talents, nor yet his substance, as he himself chooses, but must seek the will of Christ whose he is and whom he serves, and must also give an account of all things to his Lord. For it is required of a steward that a man be found faithful. That is indeed a real mark of progress, one that is all too infrequently seen. It is hard to frankly recognize and to practice the fact of stewardship. It goes against human nature. We like to think we are independent and are under obligation to no one. And even when we do acknowledge the principle of stewardship as a matter of theory, yet we find it difficult to bring ourselves to the practice of it. The tithe, which is the symbol of stewardship, is withdrawn because of our selfishness and unwillingness to acknowledge a plain obligation. We are willing to pay for practically everything else, but we want to take our religion free. We bear down heavily on the fact that salvation costs no man anything; it is free. And we are right, if we understand what that means. But it is not a screen behind which to hide to justify our selfishness and miserliness. Salvation is free, but it requires a tremendous amount to carry the message of salvation to those who know it not. Water as it flows from the spring in the hills and tumbles over the rocks is free, but it costs a lot to build filtration plants and to lay pipe lines to carry the water to our homes. The analogy is to be carried right over into the spiritual realm. And every man knows it without having it argued. He who will not pay his fair share of the cost of the propagation of the Gospel is simply trying to get something for nothing and is showing himself up cheap. Too many professed Christians are dealing tight-fistedly with God and the church is suffering from lack of aggressiveness as a consequence. In almost every community the church is close-run because many of those who ought to be giving it unstinted support are refusing to pay the tithe and less. And so we say, one of the most important things needful to make the church function efficiently is to get the professed people of God to recognize and to practice Christian stewardship.

## The First Sunday School

We have become so accustomed to the presence of the Sunday school in our midst that it seems as though it must always have been here. But it was not so long ago that there were no Sunday schools as we know them, only a century and a half ago, and now we are about to celebrate their founding. The Baptist says:

The first Protestant Sunday school was organized 150 years ago by Robert Raikes, a little known editor of Gloucester, England. The school was not part of any church; Mr. Raikes' purpose was to take the working children of the city off the streets on the sabbath, and to teach them English and the Bible. Although at first this daring step met with much disfavor, six years later 250,000 children were attending similar schools organized by other influential men. In June, 1930, three continents will be represented in Toronto, Canada, to pay tribute to the memory of Robert Raikes and to celebrate the sesquicentenary of one of the greatest institutions in the world. A bronze statue of the founder, the gift of J. L. Kraft, a layman of the North Shore Baptist church, Chicago, will be unveiled in Toronto on this occasion.

The Christian world owes much to Robert Raikes for the founding of the modern Sunday school in 1780, and it will do itself an honor to gather together to celebrate his memory. It is doubtful if any other single institution founded by man has influenced mankind so profoundly for good. And celebrating its beginning, we do honor not to Robert Raikes only, but to all the noble line of men and women who have helped to make it what it has become.

Not to detract one whit of glory from Robert Raikes, but for the sake of accuracy, we would add that he did not establish the first of the modern Sunday schools, but thirty or forty years before, in Lancaster county, Pennsylvania, in the village of Ephrata, the Brethren under the leadership of Lewis Hecker (Ludwig Hoecker)

began a Sunday school that continued for some time. It is not known exactly when this Sunday school was established, but Hecker came to Ephrata in 1739, and it is presumed that he began it soon thereafter. "The materials for the building were furnished, as is recorded in the minutes of the society, in the year 1749."\* Mr. Hecker was a public school teacher and at the discontinuance of the Sunday school was sixty years old.

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## EDITORIAL REVIEW

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The resolutions from the Mid-west district conference contains reference to a number of things worthy of mention if space permitted. Of outstanding importance is the interest expressed in the family altar. It is hoped that it will prove to be more than a mere resolution.

The Christian Endeavorers will find on their page a message from their citizenship superintendent, Brother Delbert Flora. Read it, and watch for a word from all your national officers and departmental heads. Also societies are invited to report.

Brethren W. E. Ronk and W. C. Benshoff write appreciatively of the recent Pennsylvania district conference. Some private comments that have come to us are also highly complimentary of the excellent program. The Meyersdale church was the entertaining congregation.

President Jacobs gives us another installment of College News and among other items he mentions the recent radio program given by the college entertainers, and we wish to say that we had the privilege of listening in and can bear witness to the high quality of the program. We were especially pleased with Dr. Jacobs' address.

We are calling the attention of pastors to the fact that it will soon be the time of year when we are accustomed to lift our General Home Mission offering. The Sunday preceding or following Thanksgiving is the day. The day is significant forasmuch as the cause is so vital and the situation is so critical. The time is at hand when we must begin to give in larger amounts if we are to do for the home church what is so necessary to make certain our denominational future. Building up the church in the homeland is a matter well worth our earnest prayer and sacrificial giving.

We have not heard from Brother G. W. Kinzie for a long time, but he favors us with a letter this week, commenting on the work he has been doing with the churches of the Clayton-West Alexandria circuit, which he has served as supply pastor for a year. Being otherwise employed through the week, he found it possible to serve them only on Sunday. But he did a good work during the time at his disposal and many appreciated his good messages. His successor is not yet decided upon.

Brother R. D. Barnard writes briefly of the work he closed at Mansfield last summer and of his entering upon his new pastorate at Dayton, Ohio. Brother Barnard accomplished a splendid service at Mansfield during his nearly six years stay there, remaining on the job there as long as he did at considerable personal sacrifice. But the people appreciated him and missed him when he left. He has already become well established at Dayton and the work is starting off in fine style. He is being assisted, until he gets acquainted with his field, by Brother W. A. Gearhart.

Dr. W. S. Bell, Endowment Campaign secretary, reports \$4,000 this week added to the Endowment fund. This brings the total of the Fund up to \$226,867.20. Brother Bell is now on the Pacific Coast, where he will continue the canvass of the churches in behalf of College Endowment. He stopped enroute to attend the Illiokota and Mid-west district conferences, to which programs he gave much appreciated assistance, representing the general interests of the brotherhood.

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\* H. R. Holsinger, "History of the Tunkers and the Brethren Church", pp. 141-142.



## Interesting Incidents Concerning Hymns

By H. H. Smith

The value of the Church Hymnal as devotional literature, aside from its use in the service of song, has not been appreciated. The Psalms, which most of us think of solely as devotional reading, constituted the Hymn Book of the Jews. If we study the origin and history of our great hymns we shall be led to a greater appreciation of them. The following interesting incidents connected with some of our familiar hymns are gathered principally from "The Methodist Hymnal Annotated."

Many of our hymns convey important Scriptural truths, and in the hour of distress they have often brought profound comfort, as in the following instance:

"In 1831 James Martin, of Liverpool, a Wesleyan class leader of deep piety, was a passenger on the "Rothsaw Castle" when she was wrecked between Liverpool and Neumaris, when ninety-three persons perished and only twenty-one were saved. When he was floating on a plank from which several had been washed off by the tempestuous waves, he was heard singing above the roar of the sea,

"The God that rules on high,  
That all the earth surveys,  
That rides upon the stormy sky,  
And calms the roaring seas."

"He was one among those saved, and after his rescue dedicated his life afresh to God. He became a leader of three classes and worked with untiring energy and holy zeal in the cause of God. Dying in his seventy-ninth year, after forty-five years of devoted service as a class-leader, he was heard to say in his last hours of consciousness, 'I know nothing of doubts and fears.'"

The hymn referred to above, which begins, "Come, ye that love the Lord," written by Isaac Watts, contains another verse that proved very helpful on a certain occasion, but in quite a different way:

"It is not often that a clergyman can afford to use a hymn to administer a rebuke to a contentious choir. But Dr. Samuel West, a New England clergyman, is said to have used this hymn very effectively for that purpose many years ago. A difficulty had arisen in the congregation which had extended to the choir, and it had been whispered around that the choir would refuse to sing if the pastor should announce the hymn. The pastor was quite equal to the emergency. He introduced the services by announcing this hymn. After reading it slowly and impressively, he looked up at the choir and asked them please to begin with the second stanza:

"Let those refuse to sing  
Who never knew our God,  
But servants of the heavenly King  
May speak their joys abroad."

"It is needless to add that not only the choir but the congregation generally all joined in the singing of the hymn that day; and its use did much toward healing the strife."

The hymn with the opening words, "Come, thou Fount of every blessing," was written by Robert Robinson, who, it seems, afterward became somewhat skeptical. "It is said that a lady once quoted the hymn in his presence, and spoke of the spiritual benefit she had derived from the use of it. Robinson was deeply moved, for he was a man of quick sensibilities, and with much emotion said: 'Madam, I am the poor, unhappy man who composed that hymn many years ago; and I would give a thousand

worlds, if I had them, to enjoy the feelings I had then.'"

The hymn beginning,

"Behold the Savior of mankind  
Nailed to the shameful tree!  
How vast the love that him inclined  
To bleed and die for thee!"

was written by Samuel Wesley, the father of John and Charles Wesley, and emphasizes very impressively the grace of God in Jesus Christ. How this hymn was effectively used in the case of condemned felons awaiting execution, is related as follows:

"John and Charles Wesley made frequent use of this hymn in their evangelistic services. On July 18, 1738, Charles Wesley and Mr. Bray were locked in a cell at Newgate prison with some condemned criminals who were to be executed the next day. After praying and talking with these men who sat in the very shadow of death, Charles Wesley sang this hymn. This is the entry he makes in his Journal of that service: 'It was one of the most triumphant hours I have ever known.' The penitents were brought to know him in saving faith who had himself died between two condemned criminals and were thus made ready to face death and the issues of eternity."

"The Last Wish" is the title given to the last hymn that Charles Wesley wrote. After prolonged illness, but with "unshaken confidence in Christ, which kept his mind in perfect peace," he called his wife to his bedside and dictated to her "his last but sublime poetical utterance:

"In age and feebleness extreme,  
Who shall a sinful worm redeem?  
Jesus, my only hope thou art,  
Strength of my failing flesh and heart,  
O could I catch a smile from thee,  
And drop into eternity!"

"For fifty years," says his biographer, "Christ, as the Redeemer of men, had been the subject of his effective ministry, and of his loftiest songs, and he may be said to have died with a hymn to Christ upon his lips."

A short while after the death of Charles Wesley, John Wesley preached at the Foundry church, and after reading the lesson he turned to the hymn as if to read it, but overcome with emotion he "buried his face in his hands and stood there in that solemn and impressive attitude for several minutes. Every eye was fixed upon him, and every ear listened as he then opened the hymn book and read in a most impressive manner his brother's hymn:

"Come, let us join our friends above,  
That have obtained the prize."

John Wesley died with Isaac Watts' hymn of praise upon his lips:

"I'll praise my Maker while I've breath,  
And when my voice is closed in death,  
Praise shall employ my nobler powers;  
My days of praise shall ne'er be past,  
While life, and thought, and being last  
Or immortality endures."

Ashland, Virginia.

We are commanded to become fishers of men. To catch fish we must follow them to their haunts where they may be found. If sinful men will not come to church a good fisher will seek them out where they are.—Methodist Protestant.

## Will Hell Freeze Over

By R. I. Humberd

Recently an editor of a western paper said that "Hell is vanishing." "As man becomes rich he sloughs off his belief in hell. Hell is needed by the poor as a place for the rich to fry in. Lazarus in the bosom of Abraham needed hell for dives." He then states that only 53% of 700 ministers believe in hell as an actual place and only 11% of students. He concludes by saying, "As religion becomes more and more the yearning in man's heart for self respect and a desire to live honestly and kindly, hell—the fear motive in religion—will disappear."

For many centuries men have believed in a heaven and a hell as an actual place. In so important a matter we want facts and since these things are beyond the reasoning power of man it must be a matter of revelation. Let us consider these statements in the light of the only source of information we have—The Word of God.

Forty-seven percent of the ministers and eighty-nine percent of the students say that there is no hell. Who says there is? Only one man has ever lived on this earth with authority to speak on this subject and he was a man of love and peace. Yet, because of the terrible reality of the condition of the lost he spake forth in the strongest language it is possible to use. Three times in the ninth chapter of Mark he utters the terrible words, "Cast into hell, into the fire that never shall be quenched," or the equivalent of these words and then he adds, "Where their worm dieth not and the fire is not quenched." These are the words of our Lord Jesus Christ and we know he never lied. In Revelation 20:15, we read, "Whosoever was not found written in the book of life was cast into the lake of fire." Surely if human language means anything at all, these words are enough to have us stop and consider where we will spend eternity.

Reference is also made to Abraham, Lazarus and the rich man as recorded in Luke 16. Again it is our Lord who speaks. This is not a parable—it is facts. There WAS a certain rich man and there WAS a certain beggar. The rich man died and was buried. That is the way they do with rich men—they bury them, have a funeral and some ministers come and tell what a good man he was. It also says that the beggar died, but it does not say that he was even buried. They may have cast him out to the potters field and let the dogs eat him. This is all we know of them, as far as earthly eyes can see, but Christ pulls back the curtain and lets us take a look into the great beyond.

One day the beggar took the last weary look at the dogs as they licked his sores. His eyes closed to earthly scenes and—what is that? What are those beautiful creatures? Oh! what a joy to fall asleep in Jesus—the angels carried him into Abrahams' bosom, into joy and comfort, into peace and contentment.

The rich man breathed his last and in hell he lifted up his eyes being in torments and seeth Abraham afar off. And that isn't all he saw for there in the bosom of Abraham he recognizes that old beggar who used to lay at his gate. Here we see that, although his body was buried on the earth, yet he could see, he could talk, he asks for water but is informed of an impassable gulf between them. He has memory and Abraham tells him to remember how he spent his life while on earth. As his mind goes back to earthly things he cries out in his agony, "I have five brethren." As, yes he well knew that they would soon come to the same terrible place. (What an awful thing to think of a father or mother bringing a child into this world and not bringing it up for the Lord.

No doubt many parents are in hell this moment with the painful thought that those innocent children that God gave them are coming to the same place of torment, and all because father or mother did not lead them to their Savior).

But Abraham informs the rich man that Lazarus will not go back and preach to the five brethren for they have "Moses and the prophets;" in other words, they have the Bible, let them heed its message. Let us remember that the rich man is not in hell because of being rich, neither do all the poor go to heaven. It is a matter of salvation through Jesus Christ, "In whom we have redemption through his blood even the forgiveness of sins." Col. 1:14.

The editor also speaks of religion as a yearning in man's heart for self respect, etc." But true Christianity is far from that. Man is a sinner and as such is lost, the wages of sin is death. (Rom. 3:23 and Rom. 6:23.) But Jesus Christ the Son of God died for our sins (1 Pet. 2:24) and the great question is, "What will you do with Jesus?" "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 3:18.

May the reader of these words take warning and flee for safety before it is too late. "Boast not thyself of tomorrow." "If thou shalt confess with thy mouth the Lord Jesus and believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. 10:9.

Lake Odessa, Michigan.

## The Why of a Book

By Dr. L. L. Garber

"A good book is the precious life-blood of a master spirit embalmed and treasured up to a life beyond life," once wrote John Milton, poet and statesman. But there are books and books; books, good, bad, indifferent, so that one who is responsible for a book, feels that he ought to explain, or to make an apology for it. Recently there appeared under my name in connection with two others, Professor Carmichael, of Bowling Green State Normal College, and Professor Stuckey of Ashland College, a book, "The Creative Study of Literature." Is this "Just another Ford," or something different?

Since the ideas underlying this book are of so large and so vital importance to all persons interested in the best things,—to ministers, to Sunday school workers, to teachers, to Christian laymen and parents, alike, I am stating briefly for the readers of *The Evangelist* the significance and meaning of these ideas as they motivated and inspired this book and appear in it.

First, then, and generally, this book endeavors to explain, to embody, and to carry forward the new and coming stress in education. What is this new stress? Nothing less than a larger, more persistent, more effective stress or emphasis on the discipline and development of the emotional life in all education, character-building, and religious training. Of the necessity of such stress, to motivate conduct and to counterbalance the narrow, dangerous, and devitalizing over-stress on mere intellect in education, there is a growing and outspoken recognition.

When a famed university professor summed up in a brief way in a January, 1929 magazine, the chief or outstanding contributions of psychology for the year 1923, he wrote first and chiefly this:

"Psychology has shifted emphasis today from 'intelligence' to 'emotion' as the motivating force in human conduct." Notice, "as a motivating force." What a man

does with his education, his power, his life, is a matter of "motivation." This motivation whether through religion or elsehow, determines whether he will become a clerk or crook, a bishop or bootlegger, a Parkes Cadman or a Charlie Chapman. "Further, the idea of the emotional makeup as an "inherited and fixed possession" has given way to an understanding of it as a more plastic natural status upon which beneficial impulses may be developed and harmful ones avoided." Hence the possibility for large and continuous development of noble emotions to motivate wise and righteous living.

This first general-fundamental idea of our book is echoed in significant statements made by many distinguished persons; as,—

Prof. William Mitchell: "The error of intellectualism is in substituting knowledge about good conduct and about beauty, for a subjective (emotional) experience with them."

Bertrand Russell: "Psycho-analysis is unquestionably right in the enormous stress it lays upon the emotional life. Given the right emotional development, both character and intelligence ought to develop spontaneously. It is, therefore, to the emotions above all that scientific education should direct attention."

Woodrow Wilson: "The world is governed in every generation by a great House of Commons made up of the Human Passions; and we should be careful to see that the Handsome Passions (emotions) are in the majority."

Prof. Robert Gay: "I believe with Emerson that the truth is not in the syllogism, but in the tragedy and the ode. The time may come when we shall conclude that pure intellect is a good tool, but a dubious master."

America's most effective criminal lawyer, in defense of the "poor little rich boys," intellectually educated murderers, said: "All teaching and training appeals not only to the intellect but to the emotions. I know that emotion is the most important part of life. I know that without it men cannot act with the rest. I know that they cannot feel the moral shocks that come to men who are educated and not deprived of the emotions."

That the outstanding disgrace of our civilization, its shameful record, is in large part at least, due to the failure to develop and discipline the emotions is evidenced by many facts. When one visits the English schools, when one observes the stress there put upon emotional elements, when one senses the atmosphere in which education moves, when one notices the reverence, the regard, the admiration the English and other Europeans pay to poet, sage, and artist, and to the great galaxy of those who have stressed and do stress the things of the spirit rather than the coldly intellectual and material things, one begins to understand why England has only one murder to our twenty and Switzerland one to our thirty-six, in ratio of population. In these countries, the "handsome passions are kept in the majority" both by a proper emphasis in education and by a serious social atmosphere which gives to the citizens a saner, safer and wiser emotional motivation.

The second fundamental idea of this book is that, next to the Bible, good literature, especially great poetry, is the most effective means of developing a right and wholesome emotional life,—an emotional life that motivates good conduct and creates that sense of kinship with an eternal order, that mysticism which is everywhere and always the foundation and accompaniment of the deepest religious experiences. Prof. Woodbury expresses this idea thus:

"The ways of the Spirit no man knows; but it is manifest that for the opening mind, whether of youth or of older years, the sense of eternity, however delicate, sub-

tle, and silent in its realm, is fed nobly, sweetly, and happily in those poets in whom the spirit of man crying for expression unlocks the secrecy of its relation to the infinite. There, whosoever will, shall open the book of all the world, and read and ponder, shall avail himself of its wisdom and absorb its energies into his own, and become one with it in insight, power, and hope, and ere he is aware, shall find himself mingling with the wisest, the holiest, as his comrade and peer. He shall have poet and sage to sup with him, and their meal shall be the Bread of Life."

Arthur Me, the most noted writer for young people, in discussing the effects of literature in creating sentiment and building character, wrote this of the great literary men:

"An extraordinary thing happened to our ancestors as they bent over the magic pages of Dickens. They were becoming different people. A strange new light was entering their minds; a light that slowly burned away no end of their old thoughts and created in them feelings they had never known before."

In a similar way, the eminent literary critic, Stopford Brooke, writes of the work of Shelley:

"The good Shelley did in this way was very great. At the time when the democratic-liberal ideas which had culminated in the American Revolution, were dead in England, Shelley gave voice to these ideas through poetry. He threw around these ideas imaginative emotion and added all its power to the struggle for freedom. Still greater was the work he did for theology in England. He made emotion burn round it, and we owe to him a great deal of the nearer advance to the truth. The moralities of the heart in their relation to mankind; Love and its eternity; forgiveness and endurance as forms of Love; joy, freedom and justice as the results of Love, and the certainty of its victory,—these are Shelley's great contributions to humanity."

It was a wise Scotch statesman who once wrote, "If I were permitted to write all the ballads of a nation, I need not care who should make its laws." But it was an American educator who most nearly had such an opportunity and proved the truth of the statesman's sagacious saying.

Who was he? He was Wm. McGuffey, the educator who produced the series of readers upon which many of the older generation now passing were reared. These books were read, re-read, memorized, and continued, along with the Bible, the only library in many American homes. In these, many of us learned to know, to appreciate, to love the work of such masters of prose and poetry as Macaulay, Dickens, Ruskin, Tennyson, Byron, Whittier, Lowell, Longfellow. Through these we received our first acquaintance with the matchless literature of the Bible, for these books not only praised and exalted the Bible but printed many selections from it. From these we learned to love thrift, industry, honesty, and to hate waste, profligacy, intemperance, and war. How the great lines of these masters still throb in our memories! "We must educate, we must educate, or we must perish by our own prosperity. If in our haste to be rich and mighty, we outrun our literary institutions, they will never overtake us." "I need not dwell on the waste and cruelty of war! These stare us in the face like lurid meteor lights as we traverse the pages of history." "Who hath woe? Who hath contention? Who hath wounds without a cause? they that tarry long at the wine." "For at last it biteth like a serpent and stingeth like an adder."

McGuffey's readers were no finical "entertaining stories or fairy tales; "the idle pleasure of an idle day." They were solid, strong, reverential, joyful, sentiment-building.

So strong has been the influence of McGuffey's noble prose and poetry that a prominent government official asserts that "McGuffey put prohibition into the constitution." He avers that the direct teaching of these readers against intemperance and that the sentiments, the ideals, and the moral strength developed through their well-chosen and morally-elevating literature generated the forces that carried through this so-called "greatest moral reform of the centuries."

Not a few are beginning to recognize this truth and are inaugurating a "back-to-McGuffey movement. This month in one of the great cities of Ohio there will be organized a "McGuffey Society." The purpose of this society is big with significance and promise. It is this: "To encourage in both home and school the best in reading, embodying moral and ethical values."

A third fundamental idea of this book, "The Creative Study of Literature," is that since the proper education of the emotions is of so large importance, and improvement in the organized or unorganized study of literature will be a valuable contribution to human welfare. Hence came the effort to provide a creative method which will most effectively develop the better emotions and help the student and reader understand, love, and live the great ideals with which great literature abounds.

Out of the foregoing ideals was evolved a book which aims to provide at small cost (1) a large number of the choicest, and most inspiring short poems—everlasting poems from Shakespeare to Markham, poems especially noted for their perfection of form and elevation of tone, and for their noble sentiments and worthy ideals; (2) a statement of the function and necessity of emotions in a well-ordered and properly motivated life; (3) an explanation of the meaning of literature as the embodiment of moving emotionalized truth; (4) the presentation of a creative method that should have high value as an intellect training and as a means by which the beautiful and priceless spiritual elements of great literature may be most effectively absorbed and become in the largest way living vital realities in the lives of men and women.

The reader will pardon me if I mention yet another reason for the appearance of this book. I have had a great longing to inspire the youth of the church to which I have devoted the best years of my life. I have wished that they might thrill with the exaltation of the great spirit breathed in this great poetry. I have had a passion to save them from the superficial materialism that deadens and destroys the finer essence of life. I have desired that they might develop for the deeper things that appreciation which makes one responsive to the message of the Master Teacher. Lastly, in the words of Sir John Morley, I may say: "After all, the things that matter most, both for happiness and duty, is that we should constantly live with wise thoughts and right feelings, to which blessed companionship in great literature I have taken this opportunity to commend you."

Ashland College, Ashland, Ohio.

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## SIGNIFICANT NEWS AND VIEWS

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### ANGLICAN CHURCH PLANS LAMBETH CONFERENCE

The year 1930 will mark the holding of the Lambeth Conference, which, once in a decade, brings together the bishops of the Anglican communion throughout the world. The conference will be held from July 7 to August 29, and invitations have already been addressed by the Archbishop of Canterbury to the 370 bishops of the

Anglican body. The central theme of the gathering is to be "The Faith and Witness of the Church in this Generation." Included in this general heading are the following concrete topics:

1. The Christian Doctrine of God
2. The Life and Witness of the Christian Community
3. The Unity of the Church
4. The Anglican Communion
5. The Ministry
6. Youth and Its Vocation.

### SOMETHING NEW IN BIOGRAPHY

The latent capacities of the Negro race were never better disclosed than in the new life of the African, J. E. K. Aggrey, as portrayed by Dr. Edwin W. Smith. Dr. Aggrey, one of the foremost leaders of his race in the educational and religious field, is quoted in this volume as saying:

I am proud of my color; whoever is not proud of his color is not fit to live. I tell the Southern people of America, with whom I have lived for over twenty years, that they have a special contribution to make toward the solving of the race problem, and of the civilization of Africa. They have lived side by side with us; they know our faith, our loyalty, our honesty, our sensitiveness; they know the things we prize the most; such knowledge should be used for the extension of God's Kingdom. I want all my people, my countrymen, women and men, to be educated in the larger sense, in heart, hand and head, and thus render Africa indispensable in spiritual, intellectual and commercial products to the world.

### THE AMERICAN LEGION ON A RAMPAGE

The American Legion in session at Louisville, Kentucky, adopted a resolution "demanding" that the United States Senate investigate all lobbies and especially the organizations which the Legion alleged to be engaged in propaganda tending to weaken the national defense.

Organizations named by the Legion are:

The National Council for the Prevention of War.

The Federal Council of Churches in Christ.

The Women's International League for Peace and Freedom.

The American Civil Liberties Union.

The League for Industrial Democracy.

The National Students' Forum.

The War Registers' League.

The Young Workers' League.

The Young Pioneers.

The American Association for the Advancement of Atheism.

There was some discussion about using the word "demand" but according to reports a thunderous majority vote decided to scare the Senate into action! This society of super-patriotism will have to scare many more organizations if it wishes to stop the peace talk that is going on. Why not investigate Ramsay McDonald's visit and President Hoover, Kellogg and old General Sentiment who is getting so strong in the United States?—The Christian Evangelist.

### FROM WHAT ROOT IS THIS FRUIT?

In an obscure corner of a daily newspaper, on a page given mainly to advertising, appears this brief news dispatch from Tokio: "A new law abolishing night work for women and young persons was recently put into effect in Japan. The measure also reduces their day work from ten to eight and one-half hours." What lies back of that change for the betterment of laboring conditions in Japan? What caused Japan to conclude that women and children needed and deserved such protection by law? It would be more interesting than a detective story could we trace back that new law to the beginning of the sentiment which finally ripened into law, and then—one may

be certain—it should be traced further back to the very heart of God. This is indisputable: The conditions of labor are best in the countries which have applied most fully the teachings and ideals of Christianity, those conditions being most horrible where Christianity is least known. Does that fact mean anything? And is there any connection between Japan's new law and the work of Christian missionaries which has resulted in the avowal of the Christian faith by many Japanese leaders and the acceptance of Christian principles by many other Japanese who have not avowed the faith? Slowly it may be, but the kingdom of heaven is coming.—The Presbyterian Advance.

### RUSSIAN "GROUPS OF YOUNG ATHEISTS"

Among the depressing reports which come through the press of events and aims in the influential centers of eastern Europe, none is more distressing than the news of the Soviet government in its attempt to coerce the minds of its citizens on matters of religion. The nature of the Slav is reverent and is easily moved toward an ascent to the things of the Spirit. The Society of Militant Atheists is, as the name suggests, actively militant. In its effort to secure the allegiance of the youth of the nation, it has dropped the period of admission from sixteen to fourteen. Children from eight to fourteen will be enlisted as "groups of young atheists." Great and influential names are added to the Central Council. One of the candidates for this Council is the widow of Lenin, also Anatole Sunacharsky, commissioner of education. When the direction of educational schedules falls into the hands of avowed atheists, the doom of that nation is not distant. We may well sympathize with all troubled minds that struggle with problems of doubt; but the arrogant and irreverent and irrational must suffer the sad blight which their own vanity imposes upon them. The object is to "mobilize as many millions as possible against religion."—Thus will they destroy their own temple.—The Presbyterian.

### FORTY THOUSAND VISIT AGRICULTURAL EXHIBIT

"The busy bee, the silkworm, and the hen all had their day at the Cheeloo Agricultural Exhibit, held recently in Tsinan, China. Over 40,000 persons visited this exhibit during ten days, and all the local Chinese Government schools, with one exception, sent their students and teachers to examine the better implements, and witness the demonstration of improved methods of irrigation, the elimination of pests, seed selection, and the best ways for raising poultry, silkworms and bees. Films and lectures on village, moral and social problems added variety. Other schools, as well as local business firms, cooperated by sending complete exhibits, and the new governor sent an official representative to the opening ceremony and presented a laudatory scroll."

Another evidence of the help extended agricultural workers by missionaries comes from Mr. L. M. Outerbridge, who has left his post temporarily to serve as agricultural secretary of the China International Famine Relief Commission. Up in Shansi he has experimented with drought-resisting grains and reports that dwarf kaoliang (a staple grain produce), rye, and kaffir corn give great promise. He has the responsibility of distributing seed for these provided by the Commission in famine areas.—The Congregational.

A deck of cards may be nothing more than a pile of pasteboards, but they somehow succeed in making gamblers out of young men.—Western Christian Advocate.

## Our Worship Program

Daily Readings and Suggestions

(Keep with your Bible)

### MONDAY

John 8:3-9. **All.**—Tradition has it that when Jesus stooped down and wrote on the ground, he was writing there the glaring, publicly known sins of the men who had accused the woman, and that as each man saw his own sin revealed he slunk away until only Jesus and the woman were left. Whether this is true or not, it is certain that the woman would still be unpunished if she had waited for sinless men to punish her. Yet we need not despair because of sin: if we confess our sin, he is faithful and just to forgive; and, being justified by faith, we have peace with God through our Lord Jesus Christ.

### TUESDAY

John 8:10, 11; 3:16, 17. **No more.**—In this incident some suppose Jesus condoned adultery, or even that he admitted sin in himself, since he also did not condemn the woman. Jesus said he had been sent, not to condemn the world, but to save it; the woman had confessed Jesus as "Lord," he admitted her past sin in the advice to sin no more, forgave her, and, I believe, sent her forth a saved woman with the power to sin no more. What a wonderful Savior is Jesus, MY Jesus!

### WEDNESDAY

John 8:12-18. **The Father's Witness.**—Literally, the Father bore witness when, at the baptism of Jesus, his voice was heard saying: "This is my beloved Son in whom I am well pleased." Again, he bore witness through the works our Lord did; but most of all, he witnessed through his loving, gentle life of service. O Father, through thy Holy Spirit, wilt thou bear witness to us and through us, that thou dost dwell in us, and hast sent us, even as thou didst send thy Son. And may many be won through thine own testimony.

### THURSDAY

John 8:19-27—"If ye believe not, . . . ye shall die in your sins," Jesus warned them, but "they understood not." How Jesus must have been saddened by such occurrences! Often the minister today is likewise saddened when his people say: "That was a fine sermon," and their very manner of saying it shows that they had failed to understand his message. Let us praise God that he has given us ears to hear and understand. Read Matthew 13:6, 17.

### FRIDAY

John 8:28-32. **Free.**—Under the yoke of Rome, the Jews longed to be free; it is a universal longing, not likely to be fulfilled in this world short of the return of Christ. But worse than industrial or political bondage, is spiritual bondage; if we continue in his word, we shall know the truth and the truth shall make us free from the law of sin and death—and without this freedom we are slaves indeed!

### SATURDAY

John 8:33-47. **If.**—There is a sense in which God is the Father of all created things; but quite evidently, there is also a sense in which he is NOT. There are many today who claim God as their Father, to whom the world may well say: "If God were your Father, ye would love Jesus Christ more than ye love the world, and ye would hear his word!" May we, our Father, show the world by our every act that thou art our Father!

### SUNDAY

John 8:48-59. **Very God.**—Throughout this passage Jesus repeatedly refers to his pre-existence with God, and the Jews understood his meaning so well that they took up stones, to stone him for blasphemy. Their stones did not hurt Jesus, but their action did result in untold loss to themselves. Our Father, we grieve over the insults that so many in pulpit and pew are offering thee today, and we pray that so far as possible thou wilt save thy children from the results of their own foolish acts; may they, this day, recognize in thee their Lord and Savior, very God. Amen!—T. C. L.

<b>W. I. DUKER</b> President Goshen, Indiana  <b>E. L. MILLER,</b> Vice-President Mauretown, Virginia	<b>NATIONAL SUNDAY SCHOOL ASS'N</b>  <b>MAGAZINE SECTION</b>  <b>M. A. STUCKEY, Editor</b> Ashland, Ohio	<b>O. C. STARN,</b> General Secretary Gratis, Ohio  <b>M. P. PUTERBAUGH,</b> Treasurer Ashland, Ohio
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## The Home Department

By Mrs. Phebe A. Curtiss

(Continued from last week)

THE ADULT CLASS HAS A PART—The adult classes should be especially interested in the Home Department and the classes of different ages should seek to minister especially to the members of the Home Department who are of corresponding ages. They may accomplish a great deal by making them feel that there is a place for each one when he finds it possible to attend the session of the school—a place where he will feel very much at home.

In fact some people prefer the name "Extension Department" in place of Home Department, as it is a little easier to link the members up to the organized classes when that idea is put foremost in the work. Whichever name is used, each organized class should feel its responsibility for all those who would logically belong to that class if they were attending the school.

Take for example, a class of elderly women in the Bible school; that class should seek to bind to itself and interest in its work, all women of the department who correspond to its membership in age. The class should always feel it a privilege to make these outside members feel at home in the class when they occasionally attend the school. It should know the conditions in the homes of these extension members and in case of illness or bereavement, take some means of expressing interest and sympathy. In some instances, these Home Department members are considered as members of the Home Circle group of the class. The class might have a small roll for these names and hang it on the class room wall as a constant reminder. Invitations should be sent to these members by the class for all special occasions of the school and to all class affairs.

Likewise a class of young mothers should take in charge the members of the Home Department who come under that head, making special visits upon them in addition to the regular visits made by the superintendent and visitors of the Home Department.

And so on down the line, each little group of Home Department members could be under the special surveillance of some class. All together, of course, they would be supervised by the regularly appointed officers of the department.

IT HELPS SOCIALLY—In a social capacity, the Home Department is of great value. Periodically, some social affair should be planned when these people may meet and have the pleasure of becoming acquainted. An effort should be made to secure their attendance upon the special day services—particularly upon Rally Day.

FINANCIALLY—It has always been found that the Home Department is self-supporting and often is an added source of financial help to the school. The members will usually want to make an offering. This need is not insisted upon, but enough will be contributed by those who really desire

to give, to carry on the work and more than do so.

EDUCATIONALLY—This work often leads to a systematic study of the Bible. It opens the Bible in the home and surely that recommends it.

SPIRITUALLY—The Home Department is often the means of establishing the family altar in the home, and many cases are on record where whole families have been led to enter a life of service for the Master through this agency.

IN ASSISTING THE PASTOR—This department may be made one of great help to the pastor. The superintendent and visitors as they come into touch with the home life of the members are able to give almost immeasurable aid to him in his pastoral work. It is the testimony of many ministers that no one department of work helps them so much in this particular way.

ON THE WHOLE—No school can afford to be without a Home Department. Your homes need it to bind them to the school; your schools need it to bind them to your homes; your church needs it because it furnishes one avenue of work for our members and for the assistance it renders your pastor, in giving the warm, personal touch, the most important factor of all in the winning of souls.

EQUIPMENT—Each member should be supplied with a quarterly and everything that is needed to help him to study the lesson. He should also have an envelope in which to place his offering.

The superintendent needs a book in which to keep a complete record of the work done by himself and by his visitors and the lessons studied by the members as well as the offerings made.

Application cards, report and collection envelopes, superintendent's and visitors' report books may be ordered from the denominational publishing houses or from any reliable Sunday school supply company.

A Home Department Roll is a great help and there is really no reason why as much emphasis should not be placed upon having it in the school as there is placed upon having a roll containing the names of the Cradle Roll Department.

Both are extension departments of the school and the names should be in evidence.

The emblem of the Home Department is a purple button with a white center.

A suggestive home department standard—

1. A Home Department Superintendent (and visitors if needed.)

2. Systematic effort for new members.

3. Home Department Roll on the wall (containing the names of the Home Department members.)

4. Home Department Card Index or book containing names, residences and other necessary information.

5. Members welcomed as visitors in Sunday school.

6. Removals registered.
7. Members remembered in sickness or in case of trouble.
8. An annual Home Department Day.
9. An occasional social affair for members.
10. Members invited to Special Day Services.
11. Helpful literature sent to members.
12. Effort made to establish family altar.—Taken from "The Workers' Manual," Revised Edition, 1929, by Ida M. Irvin, pp. 73-75, Christian Board of Publication.

## Religion, Electricity and Henry Ford

Says Henry Ford, in a recent interview published in the Christian Herald:

Religion is like electricity. I do not understand it. I want to know all I can about it. I know that religion warms our hearts, and it makes the world better. I know that it lights up the dark places of the earth. I see and admit its effectiveness, even though I do not profess to understand it at all.

The deep-plowing theologian, philosopher, or scientist, would not find such a statement at all satisfactory; and yet we suspect that a great many intelligent and serious-minded men and women who plow in other fields than technical science, philosophy, or theology, hold an attitude, whether they give it oral expression or not, that differs very little from that of Mr. Ford.

Life is too short to permit us to try to reach the bottom of all the deep holes of thought or fact which we encounter, and not all of us are willing to reject the good that wells up from some of them, just because we cannot fully understand how, why or whence that good comes.

## SOME BY-PRODUCTS OF VACATION SCHOOL WORK IN THE PHILIPPINES

An enthusiastic lady missionary, who is a specialist in promoting vacation school work, said, "We talked about helpfulness so much that the teachers almost wore it out, but it brought results in the schools."

One of the principals said, "Whenever our pupils come to school and see that the building is not clean, they sweep it and put the chairs in order. My Juniors noticed that we did not have enough chairs for all and so each brought his own chair." Another principal said, "Once when I was left alone in the church, a primary girl came up to me and I asked, 'Why don't you go home?' She answered, 'Maestra, I came back to help you. I thought that you would have many things to carry and so I returned.'"

Many parents say the children are so much more thoughtful in helping carry water, wood, clean the house, wash the dishes, cook, and care for the baby. The greatest joy came because "they obey quickly."

The children delight in playing D. V. B. S. Oftentimes they retell the stories and re-sing the songs. One teacher, while passing a home, heard a Junior boy telling a group about Daniel. One little girl tried to teach her little two-year-old brother all she had learned.

They love to sing the songs. As the boys rode the cows and carabaos to the river at night, they sang. As the girls sat at the river banks washing clothes, they sang. As they fed the pigs at the ladder of the home, they sang. Sometimes they sang alone and



sometimes in groups. One report was, "Last night while we were eating, we heard a neighbor's children whistling, 'O, Zion, Haste.' When they came to the chorus, the children from another house joined them in singing, 'Publish glad tidings.'" Of course all the songs were in dialect and so they felt strongly what they were singing.

In many homes the children were the first to teach their parents to pray and to give thanks at the table. One little girl of non-Christian parents "prays even though she is ridiculed." A mother said, "My daughter knows now how to pray. I smiled at first but when I saw how sincere she was, I bowed my head, too."

## Editor's Select Notes on the Sunday School Lesson

### Respect for Rightful Authority

(Lesson for November 3)

Scripture Lesson—Mark 12:13-17; Rom. 13:1-14; 1 Peter 2:13-17.

Printed Text—Mark 12:13-17; Rom. 13:1-7; 1 Peter 2:13-16.

Devotional Reading—Matt. 5:13-20.

Golden Text—Let every soul be in subjection to the higher powers.—Rom. 13:1.

#### Introductory Note

Two temperance lessons in less than a month may exhaust one's teaching material if he does not make a practice of gleanings new material from periodicals and books and personal observation. Fortunately, those senators who as advocates of liquor interests were shelved in the election last fall used to the full their last opportunity to sing the swan song of the liquor traffic under the dome of the national capitol. Even the "wet" successor to Senator Reed of Missouri was defeated in the race for the senate, despite the Senator's earnest work on its behalf. Every one of the few but vociferous leaders of the "wets" in the senate was defeated last fall. The new Congress is "drier" than ever. The Jones bill to increase penalties for prohibition law violators was voted through the senate with a substantial majority; so also the bill to provide twenty-five million dollars additional for enforcement.

One of the chief arguments raised against this additional appropriation for law enforcement was that the budget did not allow for it; that it was a needless waste of money. Yet the same objectors were found voting for the cruiser bill which called for fifty million dollars a year for five years, to build fifteen cruisers within two years in addition to the eight already under construction—cruisers, any one of which a single airplane bomb can sink, and that may be scrapped by the next disarmament conference of the nations.

#### The Government and the Christian

What is the relation of the Christian to the civil government? His citizenship is in heaven, and because of that some have thought they had no relation to the governments of this world, and no responsibility to civil law and its proper observance. But "it seems very plainly and explicitly taught that civil government is an ordinance of God, and that obedience to the lawful rulers is a Christian duty. We say again, God does not ordain any particular form of government, but he does ordain government. He does not say you must be ruled by an emperor, a king, a generalissimo, or a president, but he does say you must have a ruler and administrator of law. They must

exist and administer in the form best adapted to secure the highest good of the people."

#### Encouraging Law Observance

It is every loyal citizen's duty not merely to obey the law himself, but to encourage law observance on the part of others. But here is one of our troubles—the influence that a few prominent citizens and others who inconspicuous, wield in behalf of lawlessness. Even editors and writers for our daily papers are in many instances guilty of this kind of disloyalty. When community leaders and organizations openly advise disregard for and disobedience to laws, it is not to be wondered at that we are in a period of unprecedented lawlessness. If such influence against the observance of certain laws may not appeal to certain individuals is not treason, it is very near to it, and ought to be treated with public disapproval.

#### Begin with the Youth

"It is folly to try to teach good citizenship and leave God out of all consideration. How can we expect youth to regard human rights as expressed in human law if they are not taught reverence for God and respect for divine law?"—International Journal of Religious Education.

"In order to secure efficient and perfect harmony in enforcing any law, the people must be educated to know the reason and purpose of that law. The liquor press asserts that the prohibitory law is absurd, tyrannical, unjust, and fanatical. The answer to this is to make the people acquainted with the facts and the fundamental conditions which call for such laws, and why their enforcement is a public blessing. ... All psychologists know that ideas taught the youth become fixed in the moral soil of the mind and become part of it. The saloonkeepers fully understood this, so they contrived to begin early to cultivate a taste

for alcoholic beverages which would grow with advancing years. The saloonkeepers knew that the old group of drinkers would soon be gone and a new group must be coming on, so they provided brandied candy and even small bottles of rum and other allurements to stir the appetites of boys for strong drink. They are doing it now, not only with boys but with girls. That educating is going on. And then they exultingly exclaim, 'There is more drinking among the young people than ever.' ... Laws can be properly enforced only when people are intelligent and informed. Let us begin over again and educate and inform the people. Then law enforcement will be easy."—F. G. McCauley.


#### Prohibition Gaining Favor

Prohibition has been tried for ten years. Absolute success in enforcement has most certainly not yet come. But if those who call it a failure would study the history of other reforms, in this country and elsewhere, they would see that no radical reform law has been entirely enforced within a period of ten years—while some have taken 30 or more. It is an uphill climb but those who stop, discouraged, never view the glories from the top. And who knows how far the climber has really reached?

"Men have always felt, since temperance crusades began, that these crusades were aimed at their personal liberty, that they had a right to determine for themselves whether they wanted to drink or to abstain from drink, and that in the matter of the use of alcohol temperance crusaders were not in any sense their brothers' keepers. When men resent an attack they are not open, freely open, to being convinced."

But even those who are its victims, are many of them, anxious for freedom, even if it is forced on them by outside authority. On May 9, 1915, 80 men and 5 women in

(Continued on page 15)

E. M. RIDDLE, President Warsaw, Indiana	<b>CHRISTIAN ENDEAVOR AT WORK</b> 	GLADYS M. SPICE, General Secretary and Treasurer
F. C. VANATOR, Associate Peru, Indiana	Young People's and Junior Topics in <b>THE ANGELUS</b>	2301 13th St., N. E., Canton, Ohio

## Justice, Mercy, Humility

By D. B. Flora

Micah was a simple countryman, born of obscure parentage, in an otherwise unknown village. His father's name is not given. He is only distinguished as the Morashtite. His love for his country home and its surroundings is strikingly indicated in his description of the impending judgment. To the countryman the sins of the nation seemed to be concentrated in the capitol cities. His message is to Israel and to Judah. It deals with the vital questions of social morality and religious duty. These questions are to be the topics for this article.

The prophet's message seems centered in these words—"He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly, with thy God?"

The first thought is that of doing justly—seeing that each and all have their just rights, which is the foundation of society, and yet the very thing of which there was an utter lack in Micah's time. The rulers

whose duty it was to know judgment, abhorred it and perverted all equity. Sternly Jehovah challenges the people: "Are there yet treasures of wickedness in the house of the wicked, and a scant measure that is abominable?" In reply the voice of the offender is heard parleying with himself whether he may not be pardoned and retain the offence: "Shall I be pure with wicked balances, and a bag of deceitful weights?"

But justice is not the whole of man's duty to his neighbor. Mercy, or lovingkindness, is nobler than justice. But mercy must not be strained and stinted, and grudgingly given. Accordingly God's second demand is loving kindness, or mercy; not merely to show it, but to love it. No doubt there were not a few of the wealthy nobles of Micah's day who prided themselves on not being guilty of injustice. Yes! perhaps they were entirely within their legal rights when they seized the land of some poor neighbor who through bad sea-

sons and misfortune and pressure of heavy taxes had failed to pay his debts and fallen into their power. But was conduct like that brotherly? Nay, there was the higher duty of loving mercy. And how utterly destitute of the love of mercy was that state of society in which every man's hand was against his neighbor, and none could trust another.

And what does one need to do in respect of duty toward God? What but walking humbly with thy God? A life of fellowship with God implying an identity of will and purpose; but fellowship conditioned by that spirit of humility which must ever govern

the intercourse of weak and sinful man with a perfect and infinite God. What a contrast to the temper of the proud self-satisfied magnates of Jerusalem, clouded in the conceit of their own power, infatuated by the supposed security of the privileges which they abused.

It is to be noticed in the Book of Jeremiah (26:17ff) that Hezekiah's reformation was due to the preaching of Micah. Then, why should not we as Christian Endeavorers do some preaching, and teaching, and living so that we may be doing our duty as good citizens of our country and servants of God.—After A. F. Kirkpatrick, D.D.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
WILLIAM A. GEARHART  
Home Missionary Secretary  
1101 American Savings Bldg.,  
Dayton, Ohio

### Millions for New Churches

The high tide of American prosperity is reflected in church building as well as in other activities, recites the Springfield Republican, as it notices the large number of costly edifices lately dedicated or in process of construction. Recently, for instance, the chapel of the Church of the Heavenly Rest and the Chapel of the Beloved Disciple, New York City, were opened, and by fall the last stages of a \$5,000,000 church project will be completed. Springfield recently witnessed the dedication of a Methodist church with a building value alone of nearly \$750,000, and Worcester, Massachusetts, has a new Methodist church likewise approximating \$1,000,000 in value. A magnificent Roman Catholic church was recently consecrated in Waterbury, Connecticut. Again:

"The Episcopal church has cathedral projects aggregating more than \$20,000,000 each going forward in New York and Washington. The Christian church plans a \$1,000,000 edifice in Washington. In fact, all denominations and nearly all parts of the country are sharing in this church-building activity. And schools and universities, for which notable chapels have lately been built or are to be built, immensely extend the list of religious structures into which great sums and, in many cases, notable artistic designs are going.

"When Dr. Darlington, the rector, spoke at the dedication of the Chapel of the Beloved Disciple, he said that \$500,000 was still to be raised. But he indicated that there was little doubt of completing the sum in a short time. Whatever the present status of church-going in the Protestant community, funds are forthcoming for new churches in the larger cities and residential suburbs. A project has been launched in Philadelphia to build a \$10,000,000 church in honor of George Washington at Valley Forge, Pennsylvania, although Valley Forge already has one of the most beautiful chapels in the country.

"If wealthy Philadelphians desire this project to succeed, it doubtless will succeed. For it is obvious that most of these expensive edifices could not be built without generous support from people of wealth. In some instances, however, churches have benefited financially by the very conditions which have made it desirable for them to change their locations. The commercial development of an urban section may have rendered a church building unsuitable to serve a parish, and by selling a down-town property, and perhaps by combining with

some other church, the church which might have been stranded may have received a substantial sum toward building a much finer edifice in a more satisfactory location." —Selected by W. A. Gearhart, from the Literary Digest.

### A "COMING-OUT" PARTY IN NIGERIA

By Elizabeth McDonald Wilkinson, Onitsha

Thirty miles we have come, to Umunze, to a tiny crumbling Rest House built of mud and mats in a clearing of the forest. I sit in a deck chair before the door, idle and completely happy. At my elbow a lamp casts its soft glow out into the shadowy star-haunted night that has crept up around us. Fields glimmer faintly in the starlight; beyond them rises the wall of trees, blank in the darkness.

From far away comes the throbbing of many voices, the clash of metal, the strange violent rhythm of tom-toms. The noise grows and grows until a swaying lantern spark gleams out from the forest, and following it comes a group of forty or fifty girls, chanting and dancing. Their voices follow the same half score of notes over and over, one voice leading, and all the others coming in at the end with a shout. Their brass anklets clash to the rhythm in which their bodies, as one body, are caught. It sweeps them along through the dim fields; it plunges them again into the dark of the trees; it moves them, controls them, beats through them and around them. Here surely is a voice, as authentic as the crash of the hurricane, the whisper of wind in the palms, but more individual than these, more significant, more expressive. In this fierce wild ecstasy, too wild for gaiety, too fierce for beauty, does Africa speak?

All night echoes of rejoicing throb on in the town. In a neighboring village famous for its priest-craft the girls have been cicatrized with marks showing their readiness for marriage; they have gone jingling in brass and ivory, they have gone singing and dancing, to be cut with knives by the priests of Ezira. It is the coming-of-age feast. Umunze rejoices.—Missionary Review of the World.

### CHINESE TO CONTROL MISSIONS

The American Board of Commissioners for Foreign Missions which is the foreign mission agency of the Congregational

church, has transferred the control of the churches of the northern Chinese mission into the hands of the Chinese. This move is in accordance with the nationalistic desires of the Chinese for an indigenous church, and is the completion of a goal which has been in the mind of the American Board since the mission was begun in North China in 1860. According to Mr. C. Y. Cheng, the American Board is the first missionary organization at work in China to turn over complete control of the property and personnel of their mission to local control. Mr. Cheng is the General Secretary to the National Chinese Missionary Council, and head of the Church of Christ in China. The transfer was handled by Dr. Wynn C. Fairfield, who had worked in China for twenty years until he was appointed secretary of the board in this country. The Chinese will hold the property as a stewardship from the American Board of Commissioners, and the missionaries will be solely responsible to the Chinese Board of Promotion and will serve as a loan from the American Board. There are now 125 missionaries at work on the field, among whom are twenty-five ordained men, five men physicians, one woman physician, eleven other men, thirty-six wives, and thirty-nine single women. The work of the Chinese Board for the Promotion of the Congregational churches in North China is divided by their constitution into three parts—evangelism, medical, and educational. There are 225 churches and services are held in 557 places. There are 17,349 members of the churches and there is an affiliated constituency of 45,760. The cost of the department of evangelism last year was \$110,000, ten percent of which came from the Chinese. There are eight hospitals, nine dispensaries, and two nurses' training schools. The cost of this work is \$100,000, forty percent of which comes from fees and Chinese contributions. The American Board appropriates ten percent and the other half is raised by individual donations in this country. In all, there are 109 schools with 6,879 under instruction. The educational work costs \$130,000; \$95,000 of this being paid for by the Chinese. The American Board will go on with its support and the loan of missionaries, but the missionaries will work on an equality with the Chinese officials of the church, and will be responsible to the Chinese Board. Their transfers, furloughs, and their recall will be in the hands of the Chinese. It is hoped that this arrangement will gradually make for the self-support of the Chinese work so that more and more of the money of the American Board may be released for work elsewhere. This is a forward step in foreign missions and it ought to do much to arouse the confidence and ambition of the Chinese Christians.—Herald of Gospel Liberty.

### AN 82 YEAR OLD MISSIONARY

To move one's home to Hangchow, China, when one is eighty-two takes more than a little courage. But Mrs. Martha Peterson thus adapted herself to strange surroundings in a foreign land because she did not want to hinder the work of her daughter who had given her life to China. After three years in Hangchow, she made a large place for herself in the hearts of the Chinese, and it was a host of friends who mourned her death. When she was young, she herself wanted to be a missionary and the greatest joy of her life was that her daughter became one. When she received money as a present, she usually gave half of it to missions.—The Baptist.



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

#### RECENT GIFTS TO THE COLLEGE

Our people in growing numbers are beginning more and more to know the joy of giving and to sense their responsibility of stewardship. In a recent article I wrote on "Millions of Dollars Lost to the Brethren Church," through the negligence of our people to make provision for the church in their wills; or other distribution of their property while living in a way in which the church could be benefitted. There is a right move in this direction and I have no doubt as to the future of our institutions financially, if more take this seriously. Why should not the cause of Christ receive aid from those whom he has blessed with this world's goods while they live and in arrangements for their distribution after death?

Recently a husband and wife, members at Wooster, Ohio gave \$1,000.00 on annuity. One of our members at Pleasant Hill, Ohio, also gave \$1,000.00. One of the faithful friends of the college and church living in Ashland, Ohio, gave \$2,000.00 in cash recently to the school.

It is people like these mentioned above that makes possible the continuation of our institutions and the carrying forward of the work of the church.

While living here under the blessings of God, let us do something worth while and have a few investments in the kingdom of God.

I am writing this en route to the Pacific Coast. Through arrangements made, I attended the District conferences at Lanark, Illinois and at Mulvane, Kansas, in representing the general work of the church. I was pleased with the spirit, attendance, plans and interest manifested in these gatherings. The work here in the middle west looks promising. They have a good leadership with a fine spirit of fellowship and cooperation.

W. S. BELL.

#### MANSFIELD AND DAYTON

After 5 years and 9 months of pastoral association, we closed our pastorate at Mansfield and began the new one at Dayton, August 1st. Possibly a word is due all those concerned, as well as our friends and their friends.

We consider the years spent at Mansfield, profitable as well as pleasant years to us personally. As a young man just out of college we went there and they were charitable and kind to us. They were great spirited as we made our mistakes—many of them. We believe we, of necessity and of privilege, experienced about every condition of the pastorate. This was all to our profit. For the church, there were many blessings. Mansfield has a large group of consecrated men and women, who are happy in doing service for the Master, a group much larger than the average church proportionally. There were some commendable gains on the part of the membership, and there is a very favorable field for work. We believe our years there were well spent. To the new pastor, Brother

Delbert Flora, we can only say, "God's best to you." We believe in Mansfield's Brethren church, and in that church's pastor.

Our weeks in Dayton have been pleasant weeks indeed. Some report has been sent by a correspondent for which we are glad. We can only add that our reception has been wonderful. If it is a foretaste of what the future pastorate will be, we can see a most happy association. We have not been here long enough to comment at any length, but one thing we notice that is the large number of responsible and talented people who seem extremely anxious to be busy in the service of Christ. This makes us glad.

Our Rally Day attendance was 832 in Bible school with about 500 for the morning worship service. Layman's Day, October 13th, was also well attended. The service was entirely in the hands of laymen, a prominent layman of Dayton, a member of the Methodist church was our speaker. His name was Mr. E. C. Harley.

The church has arranged that Rev. Wm. A. Gearhart shall assist for a while in the work of the church until the new pastor is well acquainted with the field. We greatly appreciate our brother's faithful help.

Our fall and winter program is very full.

We shall need great grace and wisdom. It cannot come from human means. We trust God's Holy Spirit as our guide in every condition. Pray for us and pray for this church. We need it and desire it. May God bless you, each and every one.

R. D. BARNARD.

141 N. Orchard Ave., Dayton.

#### CLAYTON-WEST ALEXANDRIA, OHIO

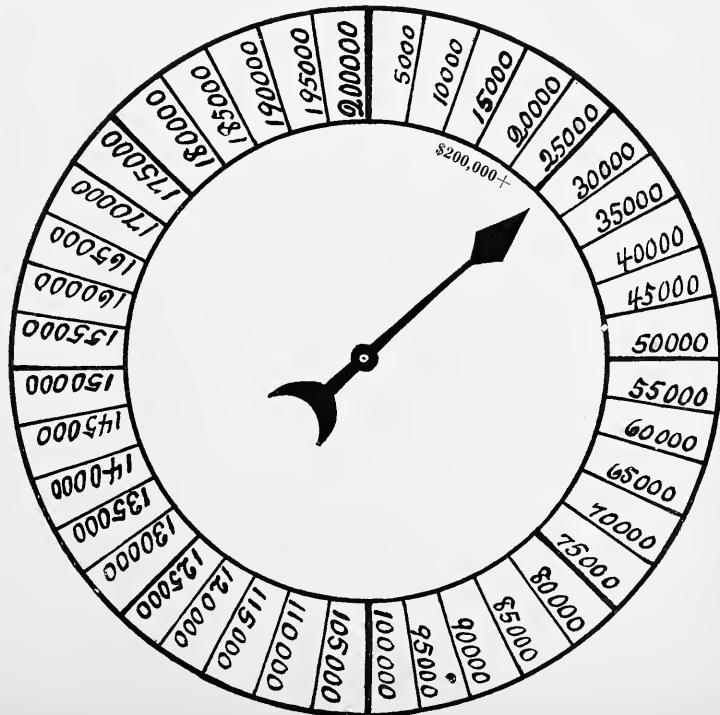
Though it has been quite some time since the writer has been heard from through the columns of the Evangelist, and even now has nothing spectacular to report, yet I feel that at least a word should be spoken regarding the above mentioned circuit.

At the rather sudden termination of Brother W. R. Deeter's work a year ago, the writer was invited to supply for them for a time. Later arrangements were made to continue on the basis of a supply pastor until October 1, 1929.

Having been employed as salesman for six days a week, besides having much work to do at home, before and after working hours, left almost no time for pastoral work, (much of which was badly needed), or anything else, except to merely preach on Sunday. So the limited opportunity afforded us as well as the results were very unsatisfactory. However, we tried, as best we could, to do them the best service we could, under the circumstances, and we leave results with him who has said, "My word shall not return unto me void."

We found many of the members who were not satisfied with the arrangements as they were, but they were, seemingly, unable to change matters, though in the majority.

But there are too many of God's real children here to be left without the care of a regular pastor. And I hope that God



may soon hear their cry for such, and send them a man after his own heart, who can and will preach the whole counsel of God, and be used to mightily build up his church.

I wish to thank these good folk for the privilege of working with them, even in so limited a way, and for the many kind expressions of appreciation of our efforts. And for each one I pray that our heavenly Father may just give the blessing most needed.

In the Blessed Hope,  
G. W. KINZIE.

be held at Cleveland the latter part of the week. We sent out over 500 letters to those who will likely be there and it would not surprise me if there would be several hundred Ashland men and women in attendance. Our clientele in this area is getting to be rather large..

Mrs. Wood, mother of Miss Lulu Wood, librarian, spent the week here.

EDWIN E. JACOBS.

## NEWS OF THE COLLEGE

Dr. Bell has reached the Coast and is now at Sunnyside, Washington. On the way out he stopped for the two western conferences. He does not expect to return to Ashland until late winter or early spring.

The work here moves off well. The total enrollment now is 367, 78 of which are Saturday students. This Saturday work is the source of a nice income to the College.

The writer, Miss Hurdle, teacher of voice, Miss Bickler, teacher of piano, and Miss Slack, reader, recently rendered an hour's program over the newly established radio station at Mansfield. It was the first Ashland program and was sponsored by a group of Ashland business men. All reports were that the program came in well. The student farthest away to listen in as far as I have heard, was at Lima, Ohio.

I attended our Indiana conference and spoke to the Manchester students at their chapel hour. The students were attentive and courteous. I am under obligations to Dean Holl, Professor Schutz, and others for the gracious treatment accorded me while on their campus.

Dean Anspach reports good sessions from the Pennsylvania conference. In fact, at least one address was so good that he thinks we ought to have it repeated here to the Seminary men, and we likely will.

I am to speak at the fathers' and sons' banquet at our South Bend church, October 29.

Rev. Dyoil Belote has gotten off here on his right foot and everything points to happy relations between his work and the College.

Ashland defeated Slippery Rock (Pa.) State Normal here last week 36 to 7. It was homecoming and was played before a good crowd. Many former students were here. A beef barbecue was served.

Sophomore-Freshman afternoon was initiated this last week with four contests,—sack race, tug of war, relay race, and football game. The Freshmen made a fine showing and won the tug of war and the sack race, but lost enough points to lose the contest. Now the old blarney stone can stay painted in soph colors the rest of the year. Poor old blarney, enough paint has been spent on you to cover a multitude of greater rocks!

The fall bulletin is now on the press and those to whom it will be mailed ought to receive a copy soon.

We are planning our first get-together banquet at the annual meeting of the North-east Ohio Teachers' Convention which is to

## THE PENNSYLVANIA CONFERENCE

### An Appreciation

Now that our District Conference for the year is a matter of history, it gives one the opportunity to summarize its value and effect. I do not have figures at hand to compare the attendance with other years, but from my recollections, the attendance was about average, although the crowds held remarkably well to the close of the last session. The number of ministers present was not as great as in some previous years, due to the fact that several of our churches are without pastors, and among the number one of the largest.

One interesting part of the Conference program was that almost the entire was presented as printed. If I mistake not, only one was unable to take the part as promised. Without exception the messages were well prepared and constituted a challenge to one's thinking, as well as to his living. As a whole they were as well prepared and as effective as any appearing on our National Conference program. The Bible lectures by Brother Ashman were especially stimulating, and the very last one, the last message of the Conference on the "Mystery of the Divine Indwelling," was of an exceedingly high order and a fitting climax to a truly wonderful Conference.

Moderator W. C. Benshoff presided with dignity, impartiality, and fairness. There was manifest a spirit of brotherly love and helpfulness. I do not believe that this was the best Conference ever, but I do believe that it was a very successful and beneficial Conference. It was truly a great Conference.

WILLIS E. RONK,  
Meyersdale, Pennsylvania.

## AN APPRECIATION OF THE PENNSYLVANIA CONFERENCE

The forty-first conference of the Brethren churches of Pennsylvania will be remembered because of the work accomplished and the bearing of the same to the future of the church. The work was of the quality which lasts. Brother Ronk, and the good people of the Meyersdale church, had thoughtfully planned for our comfort and enjoyment. We were cordially received and royally entertained. Too much cannot be said in praise of the hospitality of the Meyersdale Brethren.

The attendance was normal. There was an average registration of lay delegates. The number of elders present was slightly below the average, due to the fact that a number of the churches of the district are pastorless. But the attendance at the sessions, on the part of all, was exceptionally good. This was a conference of hard work, devotional worship and Christian fellowship. The presiding officer appreciates the fact that throughout there was promptness in gathering, hearty cooperation and a keen interest.

The big thing of course was the program. This, with but few exceptions, was carried out as had been arranged. Every phase of

the work of the church was given place and emphasis. Sermons and addresses were thought provoking and inspiring. Our visiting Brethren, Anspach and Sheldon, inspired us to be more loyal to the cause of missions, good literature and Christian education. The Bible lectures by Brother Ashman were exceptionally good. Many were the expressions of benefit received. A sound teaching of the Word makes for the building of Christian character. The Pennsylvania Conference is pledged to a support of the aggressive program of the General Assembly, that of the conservation of our membership and church extension.

W. C. BENSHOFF,  
Waynesboro, Pennsylvania.

## RESOLUTIONS ADOPTED BY MID-WEST DISTRICT CONFERENCE AT MULVANE, KANSAS, OCTOBER 10, 1929

Be it resolved that this Mid-West Conference, first of all, goes on record as praising and thanking God for the blessed privilege of meeting again in one of the most spiritual, uplifting and harmonious gatherings this District has ever experienced. Surely his care has been over us.

That, the Bethel church be very highly commended for the splendid way in which they have welcomed and cared for us during our stay among them. And that we appreciate the cooperation which members of other churches in the community have extended to us.

Also, that we thank Dr. Bell for his strong and helpful messages and the further insight into which he has led us for greater possibilities in extending the interests of the whole church. We are deeply grateful to the College Board, the Publication Board and the Mission Boards for sending him to us.

That, we thank God for the splendid loyalty, faith, fidelity and firm convictions of the men and women of our District in preaching, teaching, and trying to live the Whole Gospel as the Brethren church has proclaimed it in the past.

That, we wish to recommend to this conference, that we seek to establish and maintain in every Brethren home in the District a family altar and that we lend encouragement to the Woman's Missionary Society for their stand in helping promote this praiseworthy movement.

And also, that we continue our position on the "Outlawry of War" and the spread of "World Wide Peace."

And, that we reaffirm our position against the sale and use of alcoholic liquors and also that we enter our protest against the display of cigarette signs in public places, and the use of cigarettes in any form. We commend Governor Reed of Kansas and President Hoover for their stand on law enforcement and ask all our people to help support this great reform movement.

Also, that we recommend to our local churches to cooperate with our National Board to get in touch with all isolated members wherever they may be, so as to help check the losses both in numbers, support and spiritual life.

May God's richest blessings be upon us all, according to our faith and our works,—In his name.

W. R. DEETER,  
J. W. BEER,  
S. LOWMAN.

# RESPONSIVE READING FOR ARMISTICE SUNDAY BASED ON PRESIDENT HOOVER'S INAUGURAL ADDRESS

(From Armistice Sunday Service prepared by Dr. L. L. Wirt, Western Secretary of the National Council for Prevention of War, 205 Sheldon Building, San Francisco, California. Printed copies of the service can be obtained at this address at \$1.25 per hundred.)

Minister—"The United States fully accepts the profound truth that our own progress, prosperity, and peace are interlocked with the progress, prosperity, and peace of all humanity.

People—"The whole world is at peace. The dangers to a continuation of this peace today are largely the fear and suspicion which still haunt the world.

Minister—"Those who have a true understanding of America know that we have no desire for territorial expansion, for economic or other domination of other peoples.

People—"Such purposes are repugnant to our ideals of human freedom.

Minister—"Superficial observers seem to find no destiny for our abounding increase in population, in wealth, and power except that of imperialism.

People—"They fail to see that the bounds of our nation and race find their true expression in a real brotherhood of man.

Minister—"We not only desire peace with the world, but to see peace maintained throughout the world.

People—"We wish to advance the reign of justice and reason toward the extinction of force.

Minister—"The recent Treaty for the Renunciation of War as an instrument of national policy sets an advanced standard in our conception of the relations of nations.

People—"Its acceptance should pave the way to GREATER LIMITATIONS OF ARMAMENT, THE OFFER OF WHICH WE SINCERELY EXTEND TO THE WORLD.

Minister—"The Permanent Court of International Justice is peculiarly identified with American ideals and with American statesmanship.

People—"The way should, and I believe will, be found by which we may take our proper place in a movement so fundamental to the progress of peace.

Minister—"It is impossible, my countrymen, to speak of peace without profound emotion.

People—"In thousands of homes in America, in millions of homes around the world, there are vacant chairs.

Minister—"it would be a shameful confession of our unworthiness if it should develop that we have abandoned the hope for which all these men died.

ALL: Surely civilization is old enough, surely mankind is mature enough so that WE OUGHT IN OUR OWN LIFETIME TO FIND A WAY TO PERMANENT PEACE.

Copies of this responsive reading may be obtained from the National Council for Prevention of War, 532 Seventeenth Street, N. W., Washington, D. C.

## THE GREATEST POWER IN THE WORLD

The church has in its hands the greatest power in the world—the power of love.

When it awakens to its strength and makes use of this transcendent influence

over the hearts and lives of men, then a new day will dawn for humanity.

That the church should be so unconscious of its greatest weapon, and be so tragically slow to learn its use, is the despair of those within its folds whose inner eyes are open, as well as the wonder of those outside to whom it has been given to see clearly through the world's maze of tangles.

When Paul wrote the matchless thirteenth of first Corinthians he placed charity (or love) in the forefront of all the Christian virtues. Aesop reminds us how by its gentle warming rays the sun won over the wind when the traveler took off his coat. It was well said: "What the world needs most is a little bit of love."

When the membership at large of God's church feels the power of love, the problems that so sorely vex the world's heart, social and economic life can all be quickly solved. The scourge of war will never die, and nations, instead of their present exhausting struggles against each other, can give over their efforts to bringing life to their own.

We so often hear sermons on faith; let's hear more about love, not as a vague, distant theory, but a fact in the thought and action of the rank and file of God's earthly hosts. It is a rich and inexhaustible mine of truth.

Wherever we mark a worker of unusual success in the Master's kingdom, if we dig deep enough we will discover as its moving dynamic the love of humanity and the desire for the highest good of its individuals. You have likely seen demonstrations in everyday life. The "cup of cold water" wins where the cup of gold fails.

What we need most is not more organizations, more money, more culture, more zeal, but more love, a greater heart quality, a true affection that goes out beyond our own circle, our own congregation, our own denomination, to individual needy hearts, perhaps next to our own.

There are few Christians, of course, who now ask the old deacon's blessing: "O, Lord, bless me and my wife, my son John, and his wife, us four and no more," but there is a fearful and terrible lack of that widespread, Godgiven sense of the crying need of every human soul, poor or rich, black, yellow or white. What pastor or worker but has often sorrowed at the absence of even common kindness in some high in God's army. They tithed mint and arise and cummin, but thought not of the weightier matter. "Alas for the rarity of Christian charity under the sun."

How few prayers one hears in Christian pulpits for the wicked, the indifferent, the careless, yet the ones Christ most yearned over. Especially are those outside the man-made fold of church membership almost forgotten. A prayer ought never to be offered in any Christian service that leaves unbreathed a desire for the quickening of the dead in sin to new life. Our petitions are usually too full of the immediate needs of our own feverish activities to make room for the crying heart burdens of even those near to us, outside our own circle. They are too narrow to include the needy so dear to Christ's heart. In a strange Canadian church the minister grew lengthily eloquent over divine help for the needy in distant continents and states, but I heard it all but dimly through the abiding, painful memory of the drunken, sodden men I saw in the clergyman's own streets.

In everyday speech and action no Christian ought ever to forget how powerful is love as shown in little, homely, thoughtful kindness for humanity's sake. I have never

forgotten how eloquent one simple rural preacher, whose life vision was clear, grew over the influence of a homely maiden woman in a country church whose love for children, over a generation, transformed the lives she touched. And few, indeed, sensed it all until her worn hands were still forever.

When the lay membership of God's church come to feel the power of love there will be no denying its reign, and the "golden age of man" will have come.

We repeat, the church has the greatest power in the world in its hands and does not know how to use it.—R. A. Peck, in United Presbyterian.

The lack of an adequate number of trained social leaders along non-material lines lies at the bottom of many of our social perplexities. The education of leaders should be the special work of our higher institutions of learning; and if they fail in the future to produce the great spiritual leaders needed by our civilization we cannot reasonably expect that it can meet the crises which growing numbers, conflicting interests, and increasing complexity of life will inevitably bring. But there is little use to train leaders for a democratic world if we leave the masses ignorant.—Dr. Charles A. Ellwood, in Cole Lectures at Vanderbilt University.

## SIGNS OF THE TIMES

(Continued from page 2)

age, Johnnie Jean by name, came into her office displaying a badly skinned knee. She asked to have the knee tied up saying that she could hardly walk. Mrs. McClain got out bandages and a bottle of antiseptic, whereupon the following conversation took place:

Johnnie. "Just tie it up. Don't put any medicine on it. My mama is a Christian Scientist."

Mrs. McClain: "Would your mama tell you that the knee doesn't hurt?"

Johnnie: "Yes, but it does hurt. I'm a Baptist."

## SUNDAY SCHOOL NOTES

(Continued from page 11)

Salem jail balloted freely on the question of national prohibition. These, who had "intimate knowledge of the trouble that intoxicating beverages can cause," were because of that allowed to register their opinion on this subject of national agitation. When the ballots were counted it was found that 83 out of the 85 had voted in favor of national prohibition.—From the Boston Post of May 10, 1915.

## "Personal Liberty"

"The liberty of the alcoholic drink manufacturer and seller to profit by the enslavement of the drinker was prohibited in 1920 by the adoption of the Eighteenth Amendment to the Constitution and the passage of the Volstead Act. That is, the liberty of one man to make and sell intoxicating drink was held to impair the liberty of another man to enjoy health and economic and social welfare. Ask the wife of the working man who wants full 'personal liberty' to drink whether this would increase her personal liberty. She will cut out all technicalities and go straight to the main point—that her husband's personal liberty to drink takes away her personal liberty to eat!"—Prof. Irving Fisher, of Yale.



## OUR LITTLE READERS

### THE LOST KNIFE

"Son, here is the best knife I could buy you while I was in the city," said Mr. Minton. "See, it has six blades, and I want you to take care of it, for it cost quite a bit."

"O, daddy, what a beauty it is," said Johnny, taking the knife in his hands, and carefully examining all the blades. How the boys would envy him such a knife as this, bristling with blades.

They gathered around him at recess in an admiring circle, and each wanted to hold the new knife in his hands, and Johnny handed it over with a smile. But there was one boy, Will Fear, Johnny's best friend, who held the knife longest in his hands, and returned it grudgingly.

That day, and for several succeeding days, Will could think of nothing else—and oh how he envied John the wonderful knife. Finally an evil thought took possession of his mind and stayed there. He wondered if he couldn't borrow it from his friend, and then by some hook or crook, make him forget that he had borrowed it.

Now, Will was naturally an honest boy, but he had allowed this evil thought to take root. Not all at once, of course—in fact he had rather pushed the idea away from him when it first entered his mind, but as time went by he allowed himself to think of it more and more, and finally it appeared less dreadful to him.

There came a day when they were having recess at school, and the boys were playing leap-frog. Will took that opportunity to say to his friend:

"Johnny, lend me your knife a minute, will you?"

"Sure," said Johnny, handing it over and going on with the game. Then Will pretended to whittle a stick for a few minutes, and when he thought his friend had forgotten about it, he slipped the knife into his own pocket and hurried back into the game.

At that moment the bell rang, and the boys fell into line. John apparently had not missed the knife, but Will decided to test him out later on, and see if he remembered to whom he had loaned it.

Accordingly when school was over for the day, and the two boys were walking home together, Will said to John:

"Lend me your knife a minute, John—I've got a splinter in my finger."

"Sure," said John, and he began searching through his pockets. However, the knife was not forthcoming, and with a downcast look the boy said:

"As sure as you live I've lost it, Bill—it isn't in any of my pockets—now what do you think of that?"

"Gee, that's too bad," his false friend replied, "for it was such a dandy knife."

"Yes, it was, and I'm afraid dad will think I didn't appreciate it."

"Well, let's go back to the schoolgrounds and hunt for it. You must have lost it in the weeds," said the sly Willie.

So back they went, but of course found no trace of the missing knife, as it reposed in Will's pocket. He had possession and no one suspicioned him either, but he was anything but happy. His conscience awoke

and began to torment him, even calling him a thief; but the boy would not listen, and did not have the manhood to admit the theft and return the knife.

Then one day when Will was crossing a field with some boys, he cautiously tossed the knife in the long grass and weeds, and stooping to pick it up, exclaimed:

"Look here boys at what I've found." Of course the boys crowded around him all excited. Will had pretended to find the knife, so that if Johnny heard of it, he would think that he had lost it himself, and that Willie had found it. John never heard of it however, and Will kept the knife. But one day not very long after this the knife came up missing, and then it was harder than ever for Will to confess what he had done, so he kept still.

Weeks went by and Bill avoided John more and more—he could not face him, knowing he had stolen his knife. Then one day at Sunday school Bill's teacher gave each one of the boys a verse from the Bible to commit to memory—and the one Bill received read thus: "Thou shalt not steal."

A lump came in his throat as he thought: "I am just a common thief." And oh how his heart ached. Running home he determined to confess all and return the knife at once, for he had found it again soon after losing it, and ask John's forgiveness.

When he reached home his mother was not there, and running up to his room he secured the knife, then fell on his knees by the bedside, and asked God to forgive and wipe his sin away.

"Dear Jesus," he sobbed. "You forgave the thief on the cross—please forgive me for I am just a common thief, and I will never steal again."

Then with a light heart he sprang to his feet and ran over to Johnny's house. And John came to meet him saying:

"O, Bill, I'm so glad you came—you haven't been very friendly with me for quite a while." But Will drew the knife out and extending it to his friend said:

"Here's your knife, John. I've come to tell you that I'm just a common thief, 'cause I stole it, and if you don't want to associate with me, it will be just what I deserve. But please forgive me if you can."

Much to Will's surprise however, John said: "That's all right, Bill, we'll forget it. I knew all the time that you had my knife, and I hoped some day you'd be man enough to give it back to me. I will be glad to let you carry it part of the time if you wish."

But Bill refused to take it, saying huskily: "No, Johnny, all I ask is your forgiveness, and will you still be friends with me, 'cause I know you couldn't be friends with a thief—that's why I've stayed away from you."

"Sure thing, Bill—we'll forget all about it—come on, let's play leap-frog."—Alpha-bell Daily, in Christian Advocate.

## ANNOUNCEMENTS

### OAKVILLE, INDIANA

The Oakville Brethren church will observe their fall Love Feast and Holy Communion on Monday evening, November 4, 1929. The church urges each member of the congregation to be present and extends a welcome to all of like faith and practice.

S. C. HENDERSON, Pastor.

### HAMLIN, KANSAS

The Hamlin Brethren church will conduct

Holy Communion, Sunday evening, October 27. All members of the church are urged to attend this sacred service. Brethren of like faith are always welcome to fellowship with us. W. H. SCHAFFER, Pastor.

## THE TIE THAT BINDS

MILLER-KIDWELL—On September 28th, Mr. Albert Miller and Miss Effie Kidwell were united in marriage by the minister at the home of the bride's sister in Morrill, Kansas. It was a simple wedding with a few relatives present. The bride is a member of the Brethren church in Hamlin. They will live in Morrill, Kansas. May the Lord graciously bless this union. L. A. MYERS.

McKIM-BUTTERFIELD—Miss Doris Butterfield, youngest daughter of Mr. and Mrs. T. E. Butterfield and Ernest R. McKim, youngest son of Mr. and Mrs. S. R. McKim of Morrill, Kansas, were united in marriage by the minister September 28, 1929. Both were graduates of the Morrill High school and will make their home in Morrill. Our best wishes go with them in their future progress. L. A. MYERS.

ASKIN-HAWLEY—On Sunday, June 9, 1929, Miss Ethel Askins, superintendent of the West Alexandria Sunday school, and Mr. Clifford Hawley of Dayton, Ohio, were united in marriage in my home. They have the best wishes of a large circle of friends. G. W. KINZIE.

KINZIE-WOOD—Opal Marie Kinzie, our eldest daughter and Harry L. Wood of Dayton, Ohio, were by me united in the bonds of holy matrimony on June 15, 1929. May the blessing of God be upon them. G. W. KINZIE.

## IN THE SHADOW

MONROE—Guy M. Monroe was born May 27th, 1870 in the state of Michigan, where he lived until he came to manhood. On December 28th, 1898, he and Mrs. Monroe were married and to them were born three children. One daughter died several years ago and is buried in the cemetery where the father's remains will be placed today. The other daughter, Fern, was at home during her father's illness and death and Kenneth the son was able to make the trip from Ashland, Ohio, where he is a Professor in Ashland University, in time for the services today. There are three grandchildren. Mrs. Monroe was given the strength to minister in every way possible to her husband in the last hours of his life.

Brother Monroe became a member of the Second Brethren church over seventeen years ago. Just a few years later he was selected as a deacon in the church and has been a faithful servant to the Lord and his church all these years. Just now we are wondering how we can get along without him, yet we would not call him back to earth again. His oft expressed feeling of the uselessness of the attractions the world has to offer is proof that his citizenship is in Heaven and that he took literally the instructions of the Word as it says, "Get your affections on things above not on things on the earth." The pastor had been home only a few hours before the funeral services but in that short time he was stopped on the street by business men who said "There were no real men who was sincere in all that he believed," and boys of his Sunday school class said: "I can hear him talk yet, he was a good man," and the church can say nothing less than, "One of our strongest spiritual leaders has departed to be with the Lord." If we were given to disburse eulogies we could fill the hour with truthful sayings of his sterling worth and character, but we know that he would not have it so, therefore we turn our message to the living. Sermon was preached by the pastor and Rev. T. H. Broad assisted in the service. A. V. KIMMEL.

TUCKER—J. J. Tucker of Lincoln, Nebraska, passed from this life September 23, 1929, at the age of 73 years. For 35 years he was a member of the Brethren church, and although isolated during the last year of his life, remained faithful to the end. His body was brought to Morrill and interment was made in the Morrill Cemetery. The funeral services were conducted by the writer. L. A. MYERS.

GAINES—Warren C. Gaines of Brookville, Ohio, passed to be with his Lord several months ago, after suffering for many weeks. He was a member of the Clayton (Salen) Brethren church, and held in very high esteem. Hence his departure meant a great loss to the church. Services by the writer. G. W. KINZIE.

GAINES—Mrs. Bertha Olive (Bell) Gaines, wife of Ralph (and daughter-in-law of Warren C.) Gaines, of Brookville, Ohio, went to be with Jesus May 10, 1929, after a brave, but futile struggle against the great white plague, tuberculosis. She was a faithful member of the Clayton Brethren church. May heaven bless and comfort those who are bereaved. Services conducted by G. W. KINZIE.

COPP—Wilbur S. Copp of West Alexandria, Ohio, departed this life August 7, 1928, aged 68 years and 5 days. Brother Copp was a member of the Brethren church for many years, though for the last ten years or more he was unable to attend or take active part. Just a short while before his passing, his son, Vernie, was killed by the explosion of a gasoline tank. The services were conducted from the home by the writer. G. W. KINZIE.

SWARTZ—On August 13, 1929, John Martin Swartz of West Alexandria, Ohio, was very suddenly called hence, leaving to mourn his departure his son, Millard, and his daughter, Mrs. Buchner. He was a member of the Brethren church. Services by the writer. G. W. KINZIE.



Volume LI  
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1929

# THE BRETHREN EVANGELIST

## Heart Throbs of Our Leaders For Home Missions

### XXII. BEGINNING AT JERUSALEM

By R. Paul Miller, Newly-Elected Home Mission Secretary

Our Lord's last instructions to his disciples before he ascended on high were to carry the gospel to all the world "*beginning at Jerusalem.*" They were not expected to neglect the work of the gospel there just as soon as Peter's sermon was over on Pentecost! It is plain that our Lord expected them to start their testimony in Jerusalem and while continuing their ministry there to reach on out to other fields of the world. If they forsook Jerusalem, who would do the work for Christ in that town? From where would added servants of Christ come who would go out and preach the gospel? From where would the support of those who went out come?

To the Brethren Church, America is her 'Jerusalem.' To send the gospel to all the world is a fine thing to do and no man is willing to make greater sacrifices to do that very thing than the writer! *But—why let America go to the devil while we do it?!!* It is apparent to all who know the facts that the Brethren Church has not been caring for her mission responsibilities at home as should have been done and as *must be done.* *Right now we have in the city of Detroit a large number of Breth-*



*ren without any church home. So it is in Harrisburg. So also in Lincoln, Nebr. We as a church have no testimony whatever in these cities and many others that we could name where we have enough members with which to start a work. The Brethren Church has not so much as raised her voice in these great centers. If there is any church that has a message for the great cities of this land it is the Brethren Church! I for one declare that it is time the Brethren Church was being heard!*

*It is time we discharged the responsibility that God has laid upon us! It is time we were able to say to America, "We are pure from the blood of all men." But this cannot be done at the present rate at which the Brethren Church has been giving to Home Missions. Take Home Missions off the tail end of our missionary giving or soon the Brethren Church will be at the tail end of her string! And we must do it this year!!*  
Berne, Indiana.

Ghandi said: "The Christian Church today faces decay, due to inertia. It needs new life." Will our response to Home Missions lend truth to the statement?

## Signs of the Times

by  
Alva J. McClain

### A JEWISH Mason and Yom Kippur

Orthodox Jews, having rejected the true Christ and his atoning blood, vainly search for other means of dealing with the problem of human sin. They still pathetically observe Yom Kippur, their ancient Day of Atonement, but they have no sacrifice to take away sins.

One of the main speakers at Sinai Temple of Long Beach, during the celebration of Yom Kippur last week, was Charles M. Wollenburg, a prominent Jew from San Francisco. The leading daily paper describes him as follows:

"Charles M. Wollenburg, Grand Master of the Jurisdiction of California Masonic Lodges, spoke last night at Sinai Temple, as an important part of the Yom Kippur services. Mr. Wollenburg came to Los Angeles for the Grand Lodge Session held there last week. He will officiate tomorrow night at the constitution of the Los Cerritos Lodge in the new Masonic Temple." (Rabbi Franklin is Chaplain of this Lodge.)

"He said last night that he has taken pride in working to a high positoin in the Masonic Lodge, which is composed largely of Protestants. 'I have always been proud of being a Jew,' he said."

### THE Jew and Palestine

For a long time Bible students declared that the Jew would some time be restored to his own land, in accordance with Biblical prophecy. In many quarters this declaration was greeted with scorn and contempt. The Balfour announcement in 1917, binding the British Government to the establishment of a Jewish national home in Palestine, closed the mouths of the scoffers. Since that year the settlement and rehabilitation of Palestine by the Jews has proceeded with tremendous energy.

Lately serious trouble has arisen between the Arabs and the Jewish settlers. Riots have occurred; numbers of Jews have been killed, and the attention of the world has been drawn to the situation. Once more the scoffers have taken courage to declare that this would be the end of the Jewish dream, that England would never dare to brave the disfavor of her Moslem possessions by siding with the Jews. It was freely predicted that England might repudiate the Balfour promise to the Jews, or even surrender the task of administering the mandate of Palestine.

The English Government has answered by reaffirming the pledge made by Balfour and by declaring that the Palestine Mandate will not be given up. Once again the scoffers are silenced.

But devout Bible students would not be confounded even if England should break her promise and permit the Jew to be dispossessed. A greater than any human nation has declared:

"I will bring back the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon

their land, and they shall no more be plucked up out of their land which I have given them, saith Jehovah thy God" (Amos 9:14-15).

### THE Jewish Challenge to Arab Atrocities

It would be easy to suppose that the Jew might grow discouraged in the face of Arab mobs to whom murder is nothing. The casual observer might argue, Why stir up the whole Moslem world and endanger the peace of the world merely to till and dwell in a rocky strip of barren country? Here is the Jewish answer from a leading Zionist Jew printed in *The Jewish Journal*:

"Once again in most atrocious form has come the challenge—is the Jew to have a resting place on earth, or is he once again to be driven forth an outcast from his ancient homeland? Is the mandate of the civilized world to be recalled? Is the final award of justice by the League of Nations to be revoked upon the challenge of mobs who reveal themselves as uncivilized savages, murderers of the aged, of women and of children, who flee from the scenes of their massacre with arms full of loot and pillage?"

"On behalf of the Zionist organization there is but one answer. For two thousand years Jewish blood has been spilt; oceans of blood have flowed and yet it is not sufficient. And now upon the sacred soil of Palestine itself again Jewish blood has been poured. This blood will not have been shed in vain. The Jewish pioneer will live on and fight on and die, if need be, in defense of his right."

"We Jews answer the challenge, and we say to the Arabs, to Great Britain and to the civilized world: that we mourn the loss of our brave kin in Palestine; we deplore the weakness of the British administration in Palestine that permitted this needless

(Continued on page 15)

## Questions & Answers

Conducted by  
J. Allen Miller

Readers are invited to send in suitable questions, which will receive consideration as space permits.

53. With the keys given to Peter, see Matthew 16:19, did he unlock the Kingdom of Heaven to the Jews on the day of Pentecost? Do you think there were only Jews in that assembly? Mrs. A. O. H.

To answer the latter part of this double question first let us look at Acts, chapter 2. The reading of verses 9-11 I think will clearly show that all named here are either Jews or Proselytes, that is, men of pagan birth but in religion Jewish. There is at any rate no evidence that there were any others than Jews present.

To the first part of the question we may briefly reply thus: It is to be remembered that the occasion is that of Peter's Great Confession made at Caesarea Philippi. Peter had just said in reply to our Lord's question, Who do men say that the Son of Man is? "Thou art the Christ the Son of the living God." Hereupon Jesus said, among several others things, "I also say unto thee, that thou art Peter, and upon this rock I will build my Church; and the gates of Hades shall not prevail against it. I

will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

It is needless to say that this has been a much disputed passage from the earliest times. But let us note that our Lord does not say to Peter, "I will found my Church." The foundation of the Church is Christ himself. "Other foundation can no man lay than that which is laid, which is Jesus Christ." 1 Cor. 3:11. See also Eph. 2:20 and 1 Peter 2:4ff. What Christ does say to Peter is, "I will build my Church." Jesus Christ is himself the one and only foundation. But Peter was the first stone built thereon. See the reference to 1 Peter above. But this same prerogative belongs to all who like Peter make the same great confession. We may note as a proof that the whole group of Apostles was here included the repetition of the words of verse 19b in Matthew 18:18. Here clearly the Apostles as a body are included in Christ's "ye."

To my way of thinking "keys" are the symbol of power and authority. From Isaiah 22:22 we learn that the keys of the House of David were laid upon the Messiah's shoulders. In Revelation 3:7 these words of Isaiah are explicitly referred to Jesus. It has always seemed to me that we must learn just what Jesus meant by these words to Peter by a study of just the very things Peter did. We shall learn what he did from a study of the early chapters of Acts. Thus, in Acts 1:5 and 2:4 Peter acts as spokesman for the whole group of Apostles. In Acts 2:38-41; 10:44-48; and other places he receives members into the Church. In Acts 5:3ff, as well as in 8:20-23 he exercises discipline. But Paul also did all these things. The power here conferred to Peter was not limited to him but was exercised by all the Apostles.

No, he did not unlock the kingdom of Heaven to the Jews on Pentecost. He did this at no time to my knowledge. This is not what Jesus meant. The Jews needed not that any one should unlock to them the kingdom of heaven. See Matt. 8:11. "Many shall come from the east and from the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven." Evidently it was open to Jews long before Christ came.

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## Essentials of the Protestant Faith

Many who have an interest in church history have been turning their thoughts backward at this season of the year to the great Reformation. No more significant movement has shown itself in all the history of the Christian church than the effort of the sixteenth century to counteract some of the accumulated corruptions of Roman Catholicism. There is no specific date that marks the beginning of the Reformation, nor is there one that registers its consummation. It was a great religious movement that grew through many years and by the aid of many religious leaders. As has been truly said, There were many "Reformers before the Reformation." But there is one date that marks the definite break with the Roman church, caused the leaders of reform to come out from under cover and many of the communicants to begin to line up in opposing groups. That date was October 31, 1617, when Martin Luther nailed his ninety-five theses to the door of the Wittenberg church. It is well to refresh our minds concerning that important and salutary movement and to reevaluate its achievement for the purity of the Christian faith.

There were many practical points at which the reformers took issue with the Roman Catholic system and entered protests against abuses that had crept into the practice of religion, but in general there were three basic principles for which they contended. They were (1) salvation by faith in Jesus Christ and apart from works, (2) the supreme and final authority of the Holy Scriptures, especially the New Testament, and (3) the universal priesthood of believers. These were the essential features of early Protestant faith and continue to be the fundamental marks of distinction from Roman Catholicism.

The paths of Protestantism and Catholicism diverge at a very vital point. It is the very practical question of how the sin-stricken conscience can be freed from its guilt and made to experience pardon and peace. Protestantism answers by saying that it is accomplished by simply appropriating the grace of Christ through faith, while Catholicism says that along with faith and supererogating it, there must be works. The Catholic theory is that by engaging in good works, by paying sums of money to priests and by restricting and disciplining one's self, a person may help to save himself; he may lay up merit for himself; he may earn or buy the favor of God. But Protestants remember that Jesus began his ministry by saying, "Repent and believe the gospel." He said nothing about doing something, but simply to change the attitude of mind from one favorable to sin to one of belief and acceptance of Christ. That was the message of John the Baptist who prepared the way for Jesus. That was the message of Peter on the day of Pentecost. And that was the message of the greatest apostle, the one who labored more abundantly than they all, Paul, who was very explicit on this point. He told the Ephesians (2:8, 9), "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not by works, lest any man should boast." The sinner is justified before God, that is, acquitted of guilt and pronounced righteous, solely because of the merits of Christ, who has made atonement for sin. He was the Lamb of God sacrificed to take away the sin of the world. He provided fully for our salvation on the cross, and we need only to reach forth the hand of faith and accept it. That does not mean that Protestantism depreciates works, on the contrary it insists on works as the necessary and inevitable fruit of genuine faith. We must prove our faith by our works, but we are not justified by our works; we must give all the glory to Christ.

The second essential and distinctive claim of Protestantism is that the Word of God, and particularly the New Testament, is the infallible authority and all-sufficient rule of faith and practice and that it is to be interpreted by the Holy Spirit to the individual, while Catholicism insists that the traditions of the church and the degrees of the pope are of equal authority with the Bible and that

the pope is the only legitimate and infallible interpreter of the Bible. The written word of God is Protestantism's only and final authority, and the Holy Spirit is the interpreter. That message is its only creed and its only rightful source of appeal. That is the true faith of Protestantism. Chillingworth in the early seventeenth century declared "The Bible, the whole Bible, and nothing but the Bible is the religion of the Protestants." That formula has come down to us and is cherished by evangelical Protestants far and wide and in a peculiar way we have made it our slogan. Vast portions of Protestantism have not been satisfied with the Bible alone as their creed and have made for themselves creeds, abridging or enlarging to suit their own likes. And, like the Israelites in asking for a king, we have been tempted at times to follow the religious fashions of our neighbors, but the voice of historic Dunkerism is calling us to return to and stay by the ancient landmarks.

The third essential characteristic of Protestantism is the universal priesthood of believers, which claims for the Christian laity the right to approach God through Jesus Christ without any human mediator, also the right to read the Bible for themselves in the language which they themselves understand, and to participate in the government and all public affairs of the church. The Catholic position holds, contrary to the Word of God, that Christian laymen can only come to God through the mediation of an ordained priesthood, who have authority to prescribe the manner of their coming and the conditions whereby they may receive divine blessing. The priesthood only can rightly read and interpret the Bible and in the hierarchy of the Catholic church reposes all religious authority and temporal power, so they claim. But we do not forget that Jesus claimed for himself all authority, and that he knew the Father had conferred such upon him, and never did he at any time even suggest that he passed on to Peter and the Apostles such authority as he himself possessed. Nor do we forget that we are all "kings and priests unto God," and have been made so by him who has "washed us from our sins in his own blood."

Thanks be unto God for the riches of his grace, vouchsafed unto us through the blood of the everlasting covenant, for his perfect and all-sufficient revelation committed to us through the Written Word, and for the unhampered access that we have directly to the throne of grace. These are the outstanding essentials of our Protestant faith.

## EDITORIAL REVIEW

"Give, and it shall be given unto you,"—but most people are wanting the return before they make the investment.

A note from Dr. Charles A. Bame informs us that the union meeting at Cedar Rapids, Iowa is going fine, the interest is keen and the attendance is good.

Brother William Gray, new pastor of the church at Highland, Pennsylvania, finds the people of that church hospitable and generous with the things necessary for a pastor's larder. An evangelistic campaign is now in progress there with Brother J. L. Gingrich as the preacher. It seems that the spirit of reconsecration has gripped practically the entire congregation.

Dr. J. L. Kimmel, pastor of the church at Fort Wayne, Indiana, says the work there has been encouraging during the past summer, notwithstanding the handicaps of city work during the hot months of the year, and now the spirit of activity and faithfulness has increased in the various departments so that conditions are more promising than at any time since the new church was built. The church debt is steadily being whittled down.

HOME MISSION OFFERING SUNDAY IS THE SUNDAY PRECEDING THANKSGIVING. Every pastor of every church ought to be planning how he can make this the banner offering of the year. No other cause asking for the support of the brotherhood is more certainly in need of the greatest offering it ever received than is the home mission project of our church. The giving of hearty response to our Home Board's appeal is a duty of the first importance. No one can explain away his indifference or negligence at this point. The responsibility is inescapable and it is urgent.

Our correspondent from Lake Odessa, Michigan, writes of the enthusiasm being manifested in the work there under the leadership of Brother R. I. Humbert. His chart sermons have created much interest. His zeal in distributing the Gospel by means of tracts has gripped his people also and they are giving him splendid support in the work. He has been doing some special Bible teaching as well as evangelistic work lately, having just closed an eight days' meeting at Lost Creek, Kentucky's where Brother Drushal is in charge of the work. His capable wife has been supplying his pulpit during his absence.

We are especially interested in the report of Brother E. M. Riddle, pastor of our church at Warsaw, Indiana, for two reasons. First, it is the editor's home church and he still maintains a special interest in its welfare. And second, because of the very suggestive congregational program with which the pastor challenged his people at the beginning of the church year. It follows very closely the lines of emphasis of the district program adopted by the Ohio conference last week. Brother Riddle celebrated the completion of his fifteenth year in the ministry on the first Sunday in October, and we extend him congratulations and wishes for many years more of successful service.

Brother N. V. Leatherman, secretary of the Indiana District Conference supplies us with a short story of the proceedings of their recent meeting at North Manchester, where a very successful conference was had and where Brother Schutz and his parishioners proved themselves delightful hosts. The secretary also supplies the entire officary of the district. In this connection it might be well to remind the various district secretaries that it is important to get their conference organization personnel in the hands of the secretary of General Conference, Brother J. L. Gingrich, 184 Spring Street, Johnstown, Pennsylvania, at an early date for publication in the "Brethren Annual."

Christian Endeavorers will enjoy reading this week a report from the splendid society at Ashland, Ohio, which is unusually favored with leadership both local and college students gathered from churches throughout the brotherhood. An efficient corps of officers was recently installed by the pastor, Brother Dyoll Belote, who is himself an expert in Christian Endeavor work. Other societies can make similarly fine reports. Brother Thomas Hammers, of Ashland, Ohio, who is endeavoring to keep the young people's department of the Evangelist throbbing with fresh news, will be glad to hear from you. Brother Delbert Flora, who appeared last week on Christian Endeavor page, is Citizenship superintendent.

Brother Fred V. Kinzie of Harrah, Washington, writes of his continued interest in Krypton, Kentucky, and of his sorrow at the death of Brother Manual Davidson, that zealous, native missionary of the cross, who worked in the mines for a living and spent his Sundays going in and out among the hill towns conducting Sunday schools and preaching the gospel. At the leaving of Brother Kinzie, Brother Davidson was ordained and left temporarily in charge of the preaching activities at Krypton. His death was a real loss to the work there, but the spirit of his life should be a challenge to many who have had greater advantages in the way of preparation for Christian service. Miss Lyda Carter is heroically carrying on alone at Krypton, but there is need of a pastor and his wife at that place.

Dr. C. F. Yoder writes of conditions in two towns in Argentina, where he recently visited and conducted meetings. He says in Canals they have "a few baptized members and a great many nominal believers." That sounds very North American—we have so many "nominal believers" among the constituencies of our home churches! What churches we might have, if they were all not

merely "baptized members," but sincere Christians! In Rosario the work is very encouraging. A hall was dedicated, followed by a ten days' meeting, resulting in a number of confessions. This seems to be at once a very prospective and a needy field. Our missionaries are kept constantly busy telling the pure gospel of Christ to these superstition-laden people, but what are a dozen missionaries among so many? We are not surprised that Brother Yoder almost impatiently calls for workers to heed this Macedonian call. Yet even the faithfulness of these few God will bless and multiply, as he did the loaves and fishes of old, to the satisfying of the spiritual hunger of multitudes.

Brother Charles H. Ashman, pastor of the First church of Johnstown, Pennsylvania, writes some "gleanings" from his church calendar. From one item we learn that he was unfortunate enough to have been compelled to undergo an operation during the latter part of the summer, but his fall program is a full one and prosecuted with his customary energy. Early in September he launched three extended series of Bible studies in his church and they are attracting much attention, as evidenced by the church attendance. The Brotherhood of Alexander Mack has purchased a Fordson tractor and shipped it to Africa for the use of our missionaries in their agricultural work. Of special interest is the item concerning the Bible conference just closed with Dr. G. W. Rench, a former pastor of the Johnstown church, as the speaker. This was preparatory to the communion, which was celebrated with 440 communicants present, an unusually large attendance. Brother Ashman is right when he says we ought to stress more often the distinctive ordinances of our church. In them are to be found the cardinal doctrines of the Christian church as well as the Brethren church's distinctive plea and reason for a separate existence.

Last week in our editorial on "The First Sunday School," there occurred a typographical error which omitted an important fact in the story of the founding of the first Brethren Sunday school at Ephrata, Lancaster county, Pennsylvania, early in the decade following 1739. The omission dealt with the fact that Lewis Hecker's Sunday school continued until the battle of Brandywine (September 11, 1777), when the building in which it was housed was turned into a hospital, as were other buildings of the village. Elder H. R. Holsinger (See "History of the Tunkers and the Brethren Church," pp. 141) says: "After the battle of Brandywine the whole establishment (the religious establishment of the Dunkers at Ephrata) was opened to receive the wounded Americans, great numbers of whom were brought in wagons, a distance of more than forty miles, and one hundred and fifty of whom died, and are buried on Mount Zion"—a hill on which the common church or meeting house was located. This use of the building for a hospital accounts for the discontinuance of the Sunday school, and as Holsinger says, it "was occupied as such for some time, and the school was never afterwards resumed." And, as stated last week, Elder Hecker was at the time of its discontinuance sixty years of age.

#### PRAYER REQUESTS FOR THIS WEEK—

Pray for a revival to begin in the church at Fort Wayne, Indiana, where Brother J. L. Kimmel is pastor and Mrs. Edna Nicholas is the evangelist.

The pastor of the church at Highland, Indiana, Brother William Gray, asks prayer for him and his work.

Last week our "Prayer Request" department was omitted, so we include Brother R. D. Barnard's request from Dayton, saying, "Pray for us and pray for this church."

Prayer is requested for the work at Lake Odessa, Michigan, (the Campbell church) of which Brother R. I. Humbert is pastor.

Pray for a victory in the revival at Oak Hill, West Virginia, under the leadership of Brother Charles H. Ashman and Freeman Ankrum as evangelist and pastor respectively.

Pray for an evangelistic campaign to begin at Hamlin, Kansas, November 25th and to continue two and possibly three weeks, under the leadership of Brother F. G. Coleman as evangelist and W. H. Schaffer as pastor.

Pray for the meeting now in progress at Hagerstown, Maryland, where Dr. G. C. Carpenter is pastor and Evangelist R. Paul Miller is leading the campaign.

If you wish a prayer request placed in this column, drop us a card.

## Our Individual Responsibility as Missionaries

By Sylvester Lowman

*(Delivered at Mid-West District Conference, Mulvane Kansas, October 9, 1929)*

TEXT: Oh Foolish Galatians who hath bewitched you that you should not obey the truth.—Galatians 3:1.

Here friend of mine is a challenge to our day as individual missionaries. Who has bewitched us that we haven't given more of self and of our money to spread the truth? Pilate when he was about to sentence Jesus asked, "What is truth?" (Jn. 18:38 and Jesus declares, "Thy Word is Truth" (Jn. 17:17).

But what of it? Well, my dear friends, have you read very lately Mark 16:15 when Jesus said, "Preach the Gospel to every creature?" Say, that fastens a large responsibility on each one of us.

Then first of all, what is my individual responsibility? Well, let us do a little figuring. Figures are cold things I know, but maybe by various means I can make each one of us feel our responsibility. The earth's population last year was estimated at 1,804,886,000. How many of these am I responsible for? There are, counting the Protestants and the Greek church, 310,000,000 and if we should count the Roman Catholic church's 280,000,000, we would have a total of 590,000,000. Now subtract this from 1,804,886,000 and you still have 1,214,886,000. Now let us figure a bit more. Our Brethren church has, say, 30,000 members at present. This would leave to our church some 4,004,960 people and this would mean that each one of us is responsible for some 133-plus souls and this number will be almost doubled if we take the Roman Catholic church off. **SOME RESPONSIBILITY! NEARLY 250 SOULS FOR EACH ONE OF US!**

How much does it cost to save a soul? I really do not know. But I do know that it cost four splendid consecrated valuable lives just to open our work in Africa. Sisters Snyder and Rollier, Brothers Bennett and Gribble, the latter who might be rightly called "The Livingstone of the twentieth century" and many thousands of dollars and countless heart aches—these it cost.

Second, Where is our field? Oh I know you will say, South America, Africa, the mountains of Kentucky. But Jesus said, "Go into all the world!" My dear friends, possibly China is the largest unevangelized country in the world today with its 450,000,000 souls and only a few hundred thousand Christians in the whole country, and there is India with its 225,000,000 heathen. In the face of such need is it surprising that Paul said, "Oh foolish Galatians, who has bewitched you?" And cry out of our wonderful American life and say, "O Brethren church, who has bewitched you, that you are not doing more as individuals, for after all our missionary efforts are not stronger than the individuals shall make them. Hear this pleading from Africa: A great chief of 75,000 souls came and said to a missionary, "I am asking about your mission. I need your mission greatly in our land to teach my people and my children the words of the living God. I am glad you think of starting a mission in my country. Please do not change your mind. You know God remembers my people who are crying for the message of God. We hope you will come quickly. We will always be looking for your coming." But the missionary had to say, "We have no one to send and haven't enough money to start a mission there."

Third. Brother Jobson from Africa writes and says, while the church hesitates at home, the Mohammedans are sweeping in from the north, and that it will not be

long until they will overrun the whole country. Brother Gribble told me before he left the last time never again to return home, that unless Christianity took Africa for Christ, Mohammedanism would capture the land in ten years. Here we are, facing that tremendous problem right now.

Fourth. Are we doing anything? Yes, some. We have 3,915 members in Africa, 750 souls received last year. One Sunday 450 in one Sunday school made confession, and nearly 500 since Brother and Sister Sheldon left. South America received 265 confessions last year and built one new church. **COME ON, LET'S GO!** With this story I close. Dr. Larimer tells this incident about a man he met one day and asked him why he did not join the church. The fellow said the thief on the cross did not belong to the church and he was saved. Dr. Larimer replied in answer, If you do not belong to the church, you help support missions, of course? The man replied that he did not. The dying thief on the cross never gave to missions and he was saved, wasn't he? Dr. Larimer replied that he supposed the thief was saved, but looking directly at the man he replied, "You must remember that he was a dying thief, and you are a living one."

## The New Testament Emphasis on Missions

By Dr. Charles A. Bame

It would scarcely be right to say that the major emphasis of the New Testament is on missions. More proper to say that if there is any other emphasis, it is for the sake of the emphasis on missions. I do not have the time to develop this subject and this article will not do the subject justice, but I am anxious to say that much for the sake of the most important day of our calendar church year. I am right now, on a New Testament Emphasis on Missions that is unique and interesting and, as I see it, one of the ripest fields for expansion of our cause now open. I am in a union revival meeting with our people and the Church of the Brethren in Cedar Rapids, Iowa.

Our Lord's last prayer was that they may all be one, that they may be won. He said it in these words, . . . "that they may be perfect in one; that the world may know that thou hast sent me." We have had here, a quite commendable and commanding effort where either of us alone could not have made much of an impression.

It takes no statesman to be aware that if we do not look forward and push forward in the making of new churches and the reestablishment of older ones now fading out, that we shall be swamped with overhead in the not distant future. Home Missionaries must be the outstanding emphasis this year and for a good many years to come. New churches and stronger ones at any cost, must be the new war-cry of the Brethren. Each succeeding year will be a harder one for us in these days of combinations if we do not stress this more strongly and give more freely to our Home Mission offering. I might quote many portions of scripture, but let us remind you of just one, the one given on the birthday of the Christian church, "Beginning at Jerusalem"—in present day language, beginning at home. Let us begin this Thanksgiving. My heart beat with a new joy yesterday as I heard our president over the radio say, "less money for battleships and more for waterways." Expansion at home is the cry of the Quaker president. "Less luxury and more missions" might well become our new slogan for the proper emphasis on missions.

## Our Isolated Membership

By J. S. C. Spickerman

(Address delivered at Mid-West District Conference, Mulvane, Kansas, October 9, 1929)

In a denomination as small and scattered as ours, isolated membership is bound to be quite a problem. Members are continually moving, and many of them move to places where there is no Brethren church. Some of them, I fear, drift away, not only from our church, but from any church. Some keep in touch with the home church as far as possible, but keep aloof from other churches. They thus lose the benefit of the fellowship of other Christians in the communities where they live, and the communities do not get the benefit of their cooperation in Christian work. Some join other churches, and are thus lost to the denomination. That is not as bad as being lost to the Kingdom, but I do not consider that a necessary alternative. The proper course for an isolated member, it seems to me, is to keep his membership in the nearest Brethren church, to contribute regularly to its support and to the general work of the denomination, to take and read the *Brethren Evangelist*, to attend Brethren church services, especially communion services, whenever possible, and also to join in the worship and service of some church in the community where he lives.

But how shall those who move from us be led to remain true to our church? First, we should not be slack about indoctrinating the members who are still with us. In this day, there is a widespread union propaganda, which is largely a propaganda of indifference to any doctrines that might cause division. Our members should be faithfully taught the principle of loyalty to Christ, the Head of the church; the supreme authority of the Scriptures as a rule of life and doctrine; and the specific application of these principles. To this end, we should employ doctrinal preaching, Brethren literature, and above all, the Bible. It was the study of the Scriptures, interpreted, as we believe, by the Holy Spirit, rather than human scholarship, that brought about the formation of the Brethren church at Schwartzau in 1708.

But what shall we do for the members who are already isolated? I can not solve this problem, but I may be able to make some suggestions that will help. I believe that all who know of such members should communicate with them, and do all they can to encourage them to remain true to the church. But what is everybody's business is likely to be nobody's business. It believe it would be worth while for the National Conference to appoint a pastor-at-large, or secretary of isolated membership, to whom all known names and addresses of isolated members should be reported. He should write to them, send them Brethren literature, and inform them of the location of the nearest Brethren church and the name and address of the pastor. He should publish an annual directory of isolated members. Whenever practicable, ministers should visit them and conduct love-feasts and preaching services. Other members within reach should be notified of the time and place of such services.

We ought to have more churches and missions. This does not mean that we should neglect the missions that we already have to start new ones. I fear that there has been too much of that sort of work done in the past; but I believe that if our membership as a whole were thoroughly consecrated and enlisted in the Lords' work, we could "strengthen the things that remain," and at the same time plant churches in many places where our members must now attend other churches or none at all.

If union could be brought about between our church

and the Church of the Brethren, that would help, as they have churches at many places where we have none. While they have relaxed some of the rules which brought about the division, they still claim conference authority over the churches. We believe in congregational independence. The Holy Spirit is commander-in-chief, and his guidance is available to the most obscure local congregation, as much as to the officers of a hierarchy or the delegates to a conference. We find no warrant in the New Testament for any human central authority over the churches. Until we can agree on that point, I can see no possibility of union with them. However, very encouraging progress in that direction has been made in the last thirty years. When the time comes that we can unite with them without giving up any Gospel principle, I for one will be willing to yield to them in the matter of church name or any other non-essential. Meanwhile, we should do our utmost to hold our isolated members and their families to the whole Gospel and its propagation. If our distinctive teachings and practices justify us in keeping up our denominational organizations in communities already overchurched, we are under obligations to put those teachings and ordinances in the reach of everyone, especially those who are already of our faith.

Maryville, Missouri.

## Pennsylvania Moderator's Address

By W. C. Benshoff

(Address only in part as delivered at the Pennsylvania District Conference Held at Meyersdale)

Another year with its record of accomplishments in the work of the Lord has passed into history and we find ourselves assembled in this the forty-first annual conference of the Brethren churches of Pennsylvania. As moderator it falls to my lot to bring a brief message in keeping with the occasion.

In what is said here, I have in mind the welfare of our beloved church. For the church we should be jealous. To her we must be loyal. Great is the church in her past, her present and in her prospect for the future. The Christ who loves the church which he has purchased with his own blood will preserve that which is his own unto the perfect day. It is not my purpose in this address to review the work of the past year. In reflection we find much cause for gratitude. Life has been preserved, peace and unity among the brethren have been continued, and blessings temporal and spiritual have been abundantly bestowed. For all of these we humbly thank our heavenly Father.

May I remind you of the forward steps taken by our late General Conference for the conservation of our membership and the extending of the borders of our beloved church. It is imperative that the Brethren church occupy new fields and that quickly. May I call upon this Conference to give its best support and heartiest cooperation to the carrying out of the program of the General Assembly.

Conditions within the church and the world at large are a challenge to us to do our best. The cause of Christ has always demanded the fullest surrender of the believer and the unceasing labors of the church. It is the business of the church to inquire into conditions and to take note of her responsibility.

The tendency is in the direction of selfishness, truce breaking, and pleasure loving. And the world as such holds no prospect of improvement. The putrid condition of the world is commonly conceded. Dr. Cadman has this to say: "Neurosis, depression, crime, and even suicide,



ravage youth, unfortified by domestic religion and its faith in a righteous and loving God." Dr. Smith of Washington and Lee University says: "America might just as well face the facts. The facts are that side by side with universal education America today has all but universal crime." Within the church is to be found laxity, indifference, and irresponsibility. And many who profess membership yield themselves easily to the life of worldliness.

I might speak of many more things that mark the drift. I have said these few things in order to bring to our minds a realization of the necessity of the positive affirmation of Gospel truth to overthrow, or offset, the force of evil and to establish truth and righteousness. As we look out on the world of humanity and note the privations and disappointments, the unsatisfied hunger and unalleviated sorrows which make up the lot of many of them, it should stir us to a passionate desire to give them the only remedy there is for their ills.

And what is this remedy? Papini says: "We have tried the experiment of fierceness; and blood answered blood. We have tried the experiment of law, and we have not obeyed the law; we have changed it and disobeyed it again and justice has not satisfied our hearts. We have tried the experiment of intellectualism, we have taken the census of creation, numbered the stars, described the planets, the dead things and the living things, we have bound them together with the thin threads of abstract ideas, we have transfigured them in the magic clouds of metaphysics; and at the end of all this, things have remained the same, eternally the same; they were not enough for us, they could not be renewed; their names and their numbers did not quiet our hunger, and the most learned men ended with weary confession of ignorance. We have tried the experiment of art and our feebleness has brought the strongest to despair, because the absolute cannot be fixed in any form. We have tried the experiment of wealth and have found ourselves poorer; the experiment of force and have come to ourselves weaker. In nothing has our soul found quiet. We have found no welcoming shade, where our bodies could lie down and be at rest; and our hearts, always seeking, always disappointed, are older, weaker, and emptier, because in nothing have they found peace, because no pleasure has brought them joy, no conquest, no happiness. Jesus proposes his experiment, the only remaining possibility, the experiment of love, the only one which can give what it proposes."

It is my humble judgment that the time is opportune for the meeting of the wrongs and evils of the day with the heralding of Gospel truth. The proclamation of eternal truth cannot be delayed without defeat, failure and eternal loss. Stupidity and inaction at a time like this are unpardonable and offensive. "Brilliant sinning must be met by brilliant righteousness." We must meet the challenge of the hour with the effective use of God's Word. Christ met the formidable foe of his day by the direct use of Holy Writ. To the enemy he said, "It is written."

Mr. Shepherd in Colliers's, some time ago, while admitting he was not a churchman, expressed his conviction, "That the present day breakdown in morality and the failure of society was due to the neglect of certain fundamental teachings found nowhere else except in the Word of God."

Dr. Len. G. Broughton has this to say: "The main deficiency in the church is its faith; which is the result of ignorance of the Bible. The Bible as a whole is not studied. The preachers themselves do not study it. What we want is men in the pulpit who know the Bible, not

simply texts from the Bible, not simply the ability to quote accurately passage after passage, but men who know the Bible as a whole and are able to teach it in this way. There will have to be a change in the method of teaching. We have been too anxious to teach all about the Bible and have neglected to teach the Bible itself."

The ministry must ever keep before the church the relation of our work to human need. I am not speaking as a pessimist; but we must face what is going on in the modern world and take some stand. We are moving with tremendous speed, the church must have some control; we must change the course of some things. An old man used to pray, "Lord, send us quick acting grace." A good prayer for today, because of the rapidity of the changes that are going on. It is the business of the church to preach the Gospel so as to make it easier for some things to happen and harder for other things.

Christ speaks to us today, as in the past, and places us under obligation. And though we cannot always see it as such, obligation in Christ becomes at once a privilege. Dr. Massee has said: "One of the hardest lessons for Christians to learn is the stewardship of privilege. To those who have that privilege shall be given responsibility. The continuation of privilege requires its investment in service. He who has must give. He who knows must tell. He who receives a revelation must pass on a communication."

The spirit of service and sacrifice which has characterized the labor of the church in the past impels us. The carrying on of the work of the church is beset with vast difficulties. But this is not new. Progress has always been made in the face of tremendous opposition. The early church triumphed under adverse and unsettled conditions. And for their effort to redeem men these believers were severely persecuted. But they were steadfast in things fundamental, were obedient to heavenly visions, and turned over to the cause their possessions. They counted not life dear unto themselves. The cause they had espoused was bigger than life. They could suffer persecution, and even death itself but they could not be faithless and unbelieving. And it all grew out of this, they recognized the Lordship of Jesus Christ.

"The historians of the Roman empire have written the record of those tragic years, through which the early Christian church passed when its saints died their martyr deaths and all the hopes and promises they had surely believed seemed false. It was an age when life was hard and brutal and cruel, when not only shame and loss and contempt, but pitiless torture caught the humblest Christian folk in its grasp." And all along the line from Peter to Paul to the present we find this same spirit of devotion to the cause of Christ, the same loyalty and heroic sacrifice. There has been through Christendom a willingness to march or halt, to endure much, to live or die as the cause demanded. It was this spirit of diligence and devotion, of faith and fidelity, of sacrifice and service which gave to the world Protestantism, and the Bible to the common people. And this is the spirit which has given us Brethrenism. And it is not too much to say that the founders and organizers of our beloved church were men who were willing to sacrifice, and even die for their convictions.

Conditions today demand the same spirit of loyalty to the faith. Conditions which made for success in the past will make for the same today. We are compassed about with a great cloud of witnesses who, in their day, lived and wrought and triumphed by faith in God. Are we as they were, will we go forward only when the going is easy and costs us nothing? Is the spirit of heroism dead? We believe not. Belief and effort are the prime essen-

tials. William Wrigley, Jr. says: "The secret of successful salesmanship can be stated in five words, believing something, and convincing others."

Jesus Christ is our defense, our victory and our power. In the bigness and complexity of the problems before us we must not overlook or forget the greatness and efficiency of Christ. Christ is equal to any emergency which may arise. If we want to see Christ at his best, we must see him in the presence of the most difficult task. Defeat is unknown to him. "As we see his wound prints and remember his tears and cries, as we mark his struggle with ignorance and despotism, with misery and sin, we realize that the history of his church is but the record of his struggle continued by his people."

The church of the present must continue that which in Christ had its beginning. The commission has never been abrogated. We are saved to serve. Christ has placed his stamp upon us. The characteristic which Jesus looks for in us is that we, like him, deny ourselves, take up the cross and follow him. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke 9:23. "However subbornly we may contend for the faith, and however jealously we may guard Christ's words, however unctuously we may declare our love to a fellow believer, and however diligently we may abound in many comely graces, if we are not taking up our cross we are not disciples of Christ."

In order to hold the ground already gained and to extend the borders of our beloved church into new territory, special attention must be given to our isolated groups. At whatever cost, our church must be established in new localities. In accomplishing this work no small burden of responsibility rests upon Brethren people living in communities where we have no church. Groups of Brethren laity should work for the organization of the local church. The Methodists built up their great denomination by the aid of the class leaders, who in the absence of the preacher, got the people together for prayer and organization. And the early Dunkard church depended upon the local group to keep the church going and start new ones. This is in perfect accord with Apostolic practice.

It seems to me that our greatest and immediate need is a deepening and a quickening of the spiritual life, resulting in a sense of personal and particular responsibility. Paul charged the laity of his day to separation from the things of the world, and the presenting of their bodies to the Lord for spiritual service; while he showed the degree of his zeal and earnestness by crying out: "Woe is me if I preach not the Gospel."

Let us settle it once for all that it was a belief in Christ and the eternal welfare of the church which enabled the heroes of the past to give even life itself for the cause they had espoused. Let us even through prayer and faith, unite our efforts in an aggressive program of evangelism and Gospel preaching. And our efforts will not be in vain. Victory is assured. The Christ who has never known defeat will go on conquering and to conquer till all his purpose has been accomplished, and he, the blessed one, rules supremely. We have then the word of Christ to encourage and inspire us. May he be real to us in all our work throughout the year. I close with this word of appeal—the church needs your friendship, your cooperation, your best efforts. Where these are given in the fear of the Lord the success of the work of the church is assured.

Waynesboro, Pennsylvania.

A good prayer meeting is where the Holy Spirit has spoken to the hearts of the worshippers.—Methodist Protestant.

## SIGNIFICANT NEWS AND VIEWS

### MEXICO'S LITTLE RED SCHOOLHOUSE

A big and increasing crop of rural schools is sprouting all over Mexico. In July, 1923, there were only 3,392 such schools. In July, 1929, the number had increased to 6,073. And Mexico's farm boys and farm girls—who had scant chance before—are trudging, barefoot, to fill them. The enrollment grew from 499,353 in 1923, to 841,000 in 1929. The government—and in particular President Gil—is back of this movement. Among other things the state publishes a newspaper which is a sort of an educational first-aid kit. It contains information for young and old on current events, household items, health, data, farm hints, songs, pictures, poetry. One edition of the paper is made poster size, and displayed on the village bulletin board. Another edition is printed for schoolroom and family use. Open-air, rural theaters is another educational innovation. More than half the country schools of Mexico have such open-air theaters which provide community entertainment and serve to supplement the school work.—Christian Herald.

### NO PRAYER—NO GOD

Monday's papers told of the organization of the Human Society in New York City, headed by one Potter, formerly Universalist preacher, and associated with him such persons as Walter Lippman, editor New York World, etc., etc. The chief tenet of the new cult is the denial of God and the function of prayer. Divorce is made easier, etc.

This Potter is the same person who aided the American Association Against Prohibition last year, perhaps does yet. Well, should we allow ourselves to be disturbed by such capers? But for the fact that we live in an age of complacency, it would not be a serious matter; but when the tendency is to compromise, to be a "good sport," to cut corners, to be "tolerant," it is then a very serious matter for men with the money at their command that this crowd controls, and with newspapers like the *World* as their organs of propaganda.—The Christian Index.

### A LONG PASTORATE

The Rev. G. U. Wenner, founder and only pastor of the Christ Lutheran church of New York City, celebrated his sixty-first anniversary of his pastorate with that congregation recently. He is eighty-five years old, having taken on the congregation when but twenty-four. No time limit for the preacher in that congregation!—The Evangelical-Messenger.

### ANOTHER PATRIOTEER COMES INTO THE OPEN

Having watched the Shearer investigation with a dawning comprehension of the sinister forces that have been operating under a cloak of patriotism, Chicago now has a confession on the part of one of her own rascous patriots to ponder. Mr. John J. Gorman, a former congressman who furnished the respectability for Mayor Thompson's attack on the former superintendent of schools, Mr. William McAndrew, has now made public the part he played in that disgraceful episode. To make the case against Mr. McAndrew, Mr. Gorman wrote, and testified before the Chicago school board, that the superintendent had permitted unpatriotic textbooks to be introduced into the schools. He named specifically a book by Dr. David Saville Muzzey, of Columbia university, which he called "an insidious, vile lot of British propaganda." Professor Muzzey sued. Now Mr. Gorman makes public a retraction in which he says that he never read the Muz-

zey book; knew nothing of its contents; but that he had signed a statement drawn up for him by others close to Mayor Thompson (the person indicated as responsible being now conveniently dead) and testified to something that was not true in an attempt to blacken the reputation of a notable historian, and through him to ruin the career of a useful public servant whose crime was his refusal to knuckle under to a notorious political machine. The more we learn about the sources of these patrioteering attacks, the more interested we become.—The Christian Century.

### THE SALOON IS GONE

There are children today rapidly growing toward manhood and womanhood who have never seen a saloon. In the providence of God, may they live their entire lives without seeing one. In 1908 there were 200,000 churches and 298,000 saloons in the United States. The amount of wrong, the extent of human wreckage caused by these grogeries can never be estimated. They are gone, thank God. May they never return. By the assistance of heaven they shall not. In the year 1927 this country had no open saloons, but it had 235,991 churches functioning to improve humanity and to help lighten human burdens. In 1908, brewers, distilleries, saloon keepers, and their supporters were warning the churches that unless they got out of politics their members would desert them. The churches replied, "Unless you promoters of the liquor traffic get out of politics, we will drive you out of the country." In that battle the churches won. The saloon is gone. The brewer sits with an empty glass, sniffing for his beer. The distiller stands with his foot on the bar rail calling for more liquor. The saloonkeeper has taken off his apron and stands nonplussed in the midst of his defeat. The church has the eternal God with it in all its struggle for humanity.—The Christian Advocate (Western Edition).

### A REPRESENTATIVE AT POPE'S COURT NOT LIKELY

An article in *The Atlantic Monthly* says that Secretary of State Stimson intimates that the Hoover administration will not send a minister to the Papal Court, as re-established by the Gasparri-Mussolini accords, though the Government will probably recognize the new Vatican State. Our country once had a representative at the Court of the Pope but it was discontinued.

In 1867 Pope Pius IX, proscribing American Protestant worship on strictly Roman soil, ordered its removal to a point outside the Roman walls. According to the pontifical conviction, Rome was the consecrated centre of a single universal Church and an exclusive Catholic city. To the mind of the average non-Catholic American this proscription and exile reflected ancient Rome's refusal to enfranchise the 'barbarians' of Tivoli. The order fired the indignation of President Andrew Johnson, Secretary of State William H. Seward, and the Congress of the United States. Our ministry to the Holy See was closed summarily, and our representative practically withdrawn. Official Washington's independence was shown further by her rather unprecedented failure to proffer any explanation to the Supreme Pontiff."

We cannot think of any reason at all for a representative at the Papal State. Our country has no religious function to perform. That is left absolutely to the individual conscience and to the Church. The Pope's State is supposed to be in the religious realm entirely. Nothing but complications could come from our effort to have relationship with it. Here is an entangling alliance that we must be sure to stay out of.—The Christian Evangelist.

## Our Worship Program

Daily Readings and Suggestions

(Keep with your Bible)

### MONDAY

John 9:1-7. **Sickness.**—Any physician knows that many of our physical sufferings are purely the result of wrong living, but Jesus here—once, for all—disproved the belief that sickness is the direct result of personal sin. Such a belief is an insult to the Godly men and women who have so patiently suffered, including Paul. To those who must suffer, it is a comfort to know that their sickness may be turned to God's glory. Let us pray for all who suffer: first, that they may be healed, if it be his will; second, that they may find anew that his grace is sufficient. And whether we live or die, we are the Lord's!

### TUESDAY

John 9:8-12. **Testimony.**—The neighbors began to talk; some said one thing, others said another. But the man who had been healed settled the whole thing by his testimony. If we, who have been healed of our spiritual blindness, would be as ready to tell our neighbors the truth, many more would be led to a knowledge of God. God, lay upon our hearts the burden of souls, and make us strong to testify of all thy wonderful works to the children of men!

### WEDNESDAY

John 9:13-17. **Growth.**—The man had previously said he was healed by a "man called Jesus." In the meantime, he was beginning to realize that something supernatural had taken place in his life, something beyond the power of ordinary men. So now, in answer to the question of the Pharisees, he says: "He is a prophet." May we so grow from day to day, seeing more of God's working in our lives, and realizing more of his power.

### Thursday

John 9:18-23. **Fear.**—In contrast with their son's fearless testimony is the fear of the parents. Fear of the financial and social loss if they were put out of the synagogue made them unwilling to say so much as a word about the wonderful thing that had happened. There are still many who keep silent rather than risk being called a "religious nut;" for other reasons many seem to be afraid or ashamed to acknowledge before the world him whom they have acknowledged before the church. Help us, our Father, to know the penalty of fear, and also the privilege of fearless service.

### FRIDAY

John 9:24-34. **Growth through Testimony.**—One certain value of testimony is its reaction upon ourselves. This man, when he began to reply to the attack of the Pharisees, apparently had no idea of the far-reaching statement he was about to make. But as he told again the wonderful thing that had happened, reasoning out the several points involved, the full significance of the event suddenly dawned upon him: this man was of God! As we bear witness of thee, O Father, may blessing come not only to him who hears, but may we also grow in knowledge of thee!

### SATURDAY

John 9:35-38. **"Blessed are they that hunger and thirst after righteousness, for they shall be filled."** This man's experiences made him the more hungry for complete revelation; he wanted to know the Christ, that he might worship him, then Christ revealed himself unto him and the man worshipped, his spiritual eyes now as much enlightened as his physical eyes. Lord, may we hunger and thirst!

### SUNDAY

John 9:39-41; Psalm 67. Just as he had opened the eyes of this blind man, so he had come to give spiritual sight to those who had previously been in spiritual darkness; others, who had seen the light but deliberately shut their eyes upon it, should suffer spiritual blindness. Verse 41 is another way of saying: "To him that knoweth to do good and doeth it not, to him it is sin." God grant that this day the eyes of many may be opened, that they may worship thee; and that through faithful testimony and fellowship with thee, they may grow in grace and in knowledge of the truth. Amen!—T. C. L.

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## Methods Found Successful in Many Schools

### What Superintendents and Teachers Have Done to Increase Efficiency

#### A DOZEN TESTED PLANS

By Elizabeth Williams Sudlow

It is often the little, unusual things that a Bible school does that sets it apart from the ordinary school. Not that the act is always a big one or one involving a great expenditure of money or time, but just the little everyday courtesies that are extended the stranger or the member and are not likely to be overlooked. Any school might duplicate any of these suggestions.

1. Members are asked to contribute one or more street car tickets so that the children of an orphan asylum located in the city may be able to attend.

2. All the Adult Bible Classes of the school have simultaneous business meetings on a designated night, independent business meetings followed by a joint social hour.

3. The specific aim of the Sunday school is set forth in the following terms, printed on charts and hung in each room: "To lead each pupil to a knowledge of God's will and to a definite acceptance of Jesus Christ as personal Savior and Lord, and to develop a Christian character that is expressed in service."

4. The attendance at this Sunday school has been greatly increased by the use of busses, which give free transportation to members living at considerable distance from the church.

5. Once a month a speaker is invited to address the general assembly (all above Junior age). These addresses are along missionary lines, foreign or some local charity, and a collection is taken to be devoted to this particular work.

6. In the church bulletin every Sunday is given the name and address of any who joined the Sunday school the previous week.

7. New scholars are introduced each Sunday during the closing session. This is carried out in each department.

8. On a suitable chart arranged to carry the record for six months, the number of those attending church services the previous Sunday is entered each week. This chart hangs in a conspicuous place and it is easy to tell what percentage of scholars is forming the habit of church attendance.

9. Instead of disbanding because a new church was being built on the site of the old one, and for about six weeks it would not be possible to occupy any portion of the building, one group decided to use the church lawn and hold a school in the late afternoon. So at 6 P. M. every Sunday the school assembled and services were held. Of course some scholars were lost, but not many, and the advertising the school received, because of the unique method of handling a trying situation, was beneficial. Departmental work was carried on in small groups.

10. Sending every member of the school a birthday card is the way one school makes itself popular. A birthday secretary has a record of all the birthdays and the card is mailed promptly.

11. Occasionally placing the opening ser-

vice of worship in the hands of some one class has been found to be a good way of training different people to take part in a service. The class selected to do this work is expected to meet with an officer of the school well qualified to instruct in the development of a worship program. With this instruction the boys and girls are able to do their part.

12. A five minute prayer service for the teachers before the school opens has been a means of grace in one school.

Simple plans, all of these, but they have

#### A SONG OF PEACE

*To some, strange lands hold little worth,  
My soul is kin to all the earth. . . .  
Though patriot aims are fair and good,  
I dream of human brotherhood.*

*I see red hands, long stained by strife,  
Stretched out in pity—saving life.  
I vision hearts estranged by hate  
In mutual love at last elate.*

*(For eager souls, though baffled long,  
Shall bring to pass the angels' song.)  
I glimpse a day when Christ shall be  
The peaceful Prince of land and sea.*  
—Edmund L. Smiley.

helped many workers and will help others if they are but given a trial.  
Coral Gables, Florida.

#### HOW I TAUGHT THE LIFE OF CHRIST

By Leah F. Collins

My class in Snow Hill, Maryland, consisted of a boy of four, who could not read, one of seven who read fairly well, and a girl of nine who was especially bright in that way. I ordered Beginners' lessons, for the class was so varied in age, and I found they could not even understand the words in which the simple little lessons were couched. I couldn't sit down and do nothing, and the plan evolved was this.

Old lesson leaflets for all the classes were piled in a corner of the vestry room. They were the uncolored ones with pictures of various scenes in the life of our Lord on the cover. They started the train of thought and following it I went to the ten cent store and bought three loose-leaf notebooks and fillers for them, half the pages lined and half unlined. Then I took a mass of leaflets and sorted them, finding more than I needed in each case, and when I had finished I had a set of three each of twenty-five pictures, each showing a scene in the life of Christ, and running from his birth to his death and resurrection. The pictures were very good ones, far better than the scenes we sometimes get in colors on leaflets.

On the lined sheets of the notebooks I typed—one episode to each page—a simple

life of Christ. It was told in words that I had found, through trial, they understood. It was the beautiful story of his life, told simply.

Each story page was put in the notebooks with a blank page after it, and when the Sunday came to start this new kind of teaching my children were given these books. On the covers I had put colored pictures, clipped from The National Geographic Magazine; one of a little Hindu girl with the legend, "Go Ye into All the World," another of a boy of China with "It is More Blessed to Give than to Receive," and the third with a child of Africa on it and the text, "Lo, I am with You."

I began my teaching in this pictorial fashion shortly before Christmas, so the first picture that the children were given with their books was the simple, lovely one of the cave and the manger and the Virgin and Child. They were also given paste and cloths to put the pictures in with, and each of them had a box of crayons. One picture with its story was one Sunday's lesson. First we reviewed the preceding one and, with their books closed and in their own words, they told me the story and then, with the picture before them, they pointed out the various persons to me. Then they were free to put in that Sunday's picture and to read the story about it. After we had talked about that they colored them, and it was wonderful training, too, in showing them the simplicity of our Lord's dress and the wonderful colors of that day's garments, and it put the whole thing before their eyes.

At that age children learn, I find, through eyes even more than through ears. I gave them something they could see and then read it to them, and then they told it to me. Today, when the pictures are all in, those books are cherished possessions and the children often bring them to me for repair where the pages are torn out from constant reading and turning. Incidentally it is well to reinforce them with the circular stickers in the beginning and thus preserve for them an illustrated story of the life of Christ.

Gracefield, Canada.

#### BEGINNERS HELPED TO PAY THE DEBT

By Linda DeArmond

THERE was a debt on the church and the teacher of the small children resolved that they should help bear the burden. She must teach them to be real helpers, then when they grew up they would still have the desire to help support their church. She tried hard to think of a plan, but each idea was discarded. The time was slipping by and she was no nearer a solution of the problem than on the first day. She would carry the matter to her heavenly Father and ask for guidance and help, which she felt sure would not be denied.

As she was walking to Sunday school plans seemed to shape up beautifully. Of course the Beginners could help pay that debt. They could earn their money and the mothers could aid and direct them. What a good time they would have, all working for the same cause.

After Sunday school was over, she laid her plans before her assistant and pianist and they agreed to make little bags out of cretonne to hold the money. The bags were about four inches long, the top turned in, and a strong string run through, so the bag would be tight when the string was drawn.

The children were told each Sunday that  
(Continued on page 15)

## Editor's Select Notes on the Sunday School Lesson

(Lesson for November 10)

### World Peace Through Mutual Understanding

**Scripture Lesson**—Isa. 2:2-4; 11:6-10; 19:23-25; Acts 17:22-28; Eph. 4:4-6, 13-19; John 4:20, 21.

**Printed Text**—Isa. 2:2-4; Acts 17:22-28; John 4:20, 21.

**Devotional Reading**—Psalm 98:1-9.

**Golden Text**—They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as waters cover the sea.—Isa. 11:9.

#### Introductory Note

Isaiah prophesied in Jerusalem, 755-679 B. C. Paul's address before the Areopagus, in Athens, A. D. 51. Christ talks with the Samaritan woman near Sychar, December, A. D. 27, in the first year of his ministry.—Adams.

Last Sunday we studied, in the light of Christian teaching, one of the great moral problems that confront us today. Now we are to consider another modern question. It is modern, for there is more discussion of the possibility of world peace than the world ever knew before; but still it is an old question, for the prophets of old dreamed of a day when the world would turn from war to peace. It may seem that there is little relation between a lesson on obedience to law and one on world peace; but these problems have much in common. They are both international problems. Intemperance is not merely a national menace, neither is disrespect for law, although we have found these problems especially acute in our country. The League of Nations is concerned with such problems as the drug traffic and venereal diseases, and all the forces that are bringing the nations of the world together are fusing their social problems into a mass of international and interracial problems. Is it not true that the full application of the principles of Christian brotherhood holds the solution of the social problems of our day? This lesson tries to answer this question.—Church School Journal.

#### The Fruit of the Gospel

The fruit of the Gospel is peace as certainly as the fruit of the apple tree is apples. It brings peace to the nation and to the heart of all true believers. And one of the outstanding characteristics of the true disciple of Christ is effort to promote the spirit of peace and good will among men. "Blessed are the peacemakers, for they shall be called the children of God," said Jesus. There will not be perfect peace in the earth until the reign of righteousness in its completeness is ushered in, but it is manifestly the duty of all Christians not only to preach the Gospel of saving grace to the individual, but to encourage right and peaceful relations among men. Unless our preaching, our living and our every possible influence on the human relations are of such a character as to promote peace, there is something wrong with us. An undoubted fruit of the Gospel is peace.

#### Importance of Thinking Peace

One of the most important national attitudes we need to cultivate is that of thinking peace. National difficulties and disputes and misunderstandings will inevitably arise, but there is no need to think immediately of resorting to war to gain our

desired ends. A people who desire only justice do not need to resort to force, nor will they be inclined to do so. War never settles trouble, but rather multiplies it, and removes a thousand fold the possibilities of true peace. We need to cultivate a consciousness of the folly of war and seek to build up the habit of thinking peace, and it will help wonderfully to do this, if we discard our weapons of warfare to the point where we shall not feel such confidence in them. A nation, like an individual, is never so cocky as when he is armed to the teeth.

Dr. Charles E. Jefferson has said: "We never think war with Canada. Canada never thinks war with us. When we get into our disputes we appoint a commission and Canada does the same, and the two commissions sit down together and thrash the matter out. Why do we do this? We have nothing to fight with along the Canadian border. We have no battleships on the Great Lakes. We have no forts or guns along that extended border line. We have not prepared for war. We have prepared for peace. We do not think war. We think peace. This is the message of world peace and it calls for a program which will extend the message to all nations. With the League of Nations, the World Court, and similar institutions at work for world peace, that great ideal seems more of a reality than ever before in history, but we know that the war idol has not yet been toppled. It is a big problem."

#### Heroism Through War or Peace?

There has always been a strong feeling in many hearts, and that feeling is not even yet dead, that war is essential to the cultivation of the heroic qualities. The military virtues are heroism, courage, honor, manliness, chivalry, patriotism, self-sacrifice, fortitude, quick obedience, discipline, duty at every cost, and the like. But with these there always arise great evils—murder, selfishness, brutality, cruelty, rapine,—all contrary to Christianity.


But in peace all these military virtues can be developed, without the accompanying evils. "There is nothing good or glorious which war has brought forth in human nature," said Phillips Brooks once, "which peace may not produce more richly and more permanently. When peace and not war is the type and glory of existence, then

shall shine forth the higher soldiery of the higher battles. Then the first military spirit and its works shall seem to be but crude struggles after, and rehearsals for, that higher fight, the fight after eternal facts and their obedience, the fight against the perpetually intrusive lie, which is the glory of the higher man." All that war can do can be accomplished in peace.

The greatest war in all history is that of good overcoming evil, with Jesus Christ as leader, with the transforming of the world into the kingdom of heaven, with truth and love and righteousness, the gospel of peace, the shield of faith, the sword of the Spirit and the word of God; with a list of heroes so great and so long that all the heroes of physical war grow dim in its presence.

#### No Good War or Bad Peace

The Honorable Benjamin Franklin (1706-1790) American Statesman and natural philosopher, was appointed in 1776 as U. S. Minister at the court of France, where he was instrumental in forming a peace alliance between that government and the United States. Later, on the 20th of January, 1782, Franklin had the supreme satisfaction of signing at Paris, along with the English commissioners, the treaty by which the independence of the American colonies was secured. Franklin was a staunch opposer of the war system. "If statesmen," said he, "were more accustomed to calculation, wars would be much less frequent. Canada might have been purchased from France for a tenth part of the money England spent in the conquest of it; and if instead of fighting for the power to tax us, (U. S.) she had kept us in good humor by allowing us to dispose of our own money, and giving us now and then a little of her own by way of donation to colleges or hospitals, for cutting canals, or fortifying forts, she might have easily drawn from us much more by occasional voluntary grants and contributions, than ever she could by taxes. Sensible people will give a bucket or two of water to a dry pump, in order to get from it afterwards all they want. After much occasion to consider the folly and mischiefs of a state of warfare, and the little or no advantage obtained even by those nations which have conducted it with the most success, I have been apt to think there has never been nor ever will be any such thing as a good war or a bad peace."

<p><b>E. M. RIDDLE,</b> President Warsaw, Indiana</p> <p><b>F. C. VANATOR,</b> Associate Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p>  <p><b>Young People's and Junior Topics in THE ANGELUS</b></p>	<p><b>GLADYS M. SPICE,</b> General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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### Christian Endeavor at Ashland, Ohio

The Christian Endeavor Society of the First Brethren church of Ashland, Ohio, has again this year proved to be a very lively, interesting organization. The society, composed of local church members and college students, has been holding regular Sunday night meetings since the beginning of school. These hour periods have been conducted with unusual talent and the material has been of the highest religious and educational type.

At a late meeting of the organization, which was very impressive, the recently elected officers for the coming year were

installed by Reverend Belote, the new minister of the church. A very able group of executives were chosen by the members, and every person is exactly suited to his or her present position.

The following are the installed officers: president, Lucetta Hibbs, Uniontown, Pa.; first vice-president, Donald Carter, Long Beach, Calif.; second vice-president, Bernice Berkeiser, Mexico, Ind.; secretary, Louise Kimmel, Gratis, O.; treasurer, Dorothy Whitted, Louisville, Ohio; chorister, Reid Thompson, Muncie, Ind.; assistant chorister, Ernest Pine, Long Beach, Calif.;



pianist, Mary Ashman, Johnstown, Pa.; assistant pianist, Frances Black, Mexico, Ind. After the installation of these officers it was necessary for every member to take a vow that he would give his utmost support to them.

The society here at Ashland is probably a very unusual one in that it is composed of young people who are representing so many different parts of the country. First of course the city of Ashland contributes a large group of active workers, but the remainder of the Christian Endeavor is made up of members from many different states. The two churches having the largest representation after the local church are the First Brethren of Johnstown, Pa., and the church in Long Beach, Calif. The society

is composed of members from the states of Ohio, California, Pennsylvania, Indiana, Virginia, Nebraska, Kansas, Iowa, and Kentucky.

The members are all very active in religious work, having participants in gospel team work, Y. W. C. A. and Y. M. C. A. Their experience in this work also shows up in the C. E. meetings, enabling the production of a more helpful hour. Every person has an opportunity to take part in these sessions, consequently producing an interesting discussion.

The only project that the society is working on at the present time is the donating of the weekly collections as to the Kentucky Missions.

WARREN BERLIN,  
Society Reporter.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
WILLIAM A. GEARHART  
Home Missionary Secretary  
1101 American Savings Bldg.,  
Dayton, Ohio

### Argentina

During the past two weeks I have visited Canals and Rosario. In Canals we have a few baptized members and a great many nominal believers who have come from Europe. These latter are mostly German Lutherans who stake their salvation on their infant baptism and care nothing about the salvation of others.

We have meetings in Canals in the home of Brother De la Hoz. He has only a small house on the edge of town but is well known and has interested quite a number of friends. Several have professed conversion. The day I arrived there the bishop of Cordoba came on the same train in order to head a procession bearing the image of San Antonio in order to bring rain. The weather bureau, manned by North Americans, in Buenos Aires, had announced a rain as probable for this day and it arrived in advance of the bishop, who did not fail on this account to get the credit for it.

In Rosario we dedicated a new hall and preached for ten days, closing with the first love feast in Rosario. The work there is entirely sustained by the members of the Rio Cuarto church who are now living in Rosario. They have a good location and a nice little hall which can accommodate a hundred children. We had eighty in the Sunday school and at least half this number are regular attendants. There is no other mission within ten squares, which means that there are many thousands in this district whom we should reach. Brother Garcia directs the Sunday school and one preaching service a week. Brother Pacce preaches Sunday night and has a Bible study meeting.

We had good attendance and a number of professed conversions. When I return again we should have baptisms. The love feast was greatly enjoyed by all and the band of members there are loyal to the doctrine.

Brother Pacce has been asked to give Bible studies once a week for the "Cooperadores," an interdenominational society that conducts meetings in two places and has quite a large group of adherents. They have become interested in our doctrine and asked me to speak for them one evening in order to ask questions. It seems probable that they are going to agree on adopting trine immersion as their form of baptism.

They will use my book "The Faith of the Gospel" as their text in their Bible study meetings.

I was invited to speak in a number of places in Rosario but my time was too limited to accept. I am at Rio Cuarto for a few days and must then hold a meeting in Laboulaye. This week I go to Almaguer. Next week we are to have revival meetings in Rio Cuarto with Rev. Caramuti of Rosario as preacher.

The long drouth has been broken by rain, but more is needed. The people are suffering a worse drouth of Gospel truth. It is distressing to constantly see so many thousands who do not know the saving truth of the Gospel and to think that they must die without it, because our forces are too small to reach more than a small portion of them. We are in all only about a dozen workers for over a million of people, and yet it seems that not a man in the home church is a volunteer for this needy land. I sometimes wonder whether it is because we do not call loudly enough or insistently enough, or whether it is because the pastors at home do not echo the call. When Paul wanted to go to Asia the Lord sent him first to Macedonia. The South American call is our Macedonian call. Who will come over and help us? C. F. YODER.

### Krypton, Kentucky, From Afar

Although we have been removed from the familiar scenes of the Eastern Kentucky field for several months, nevertheless all touch has not been lost, for our interest has not lagged and the mails have been efficient. The severance of relation with that work and leavetaking in no wise took place because the NEED had grown less, but we felt distinctly that the Lord led us hence through a number of mysterious coincidents. In the meantime we have been made to rejoice some but to sorrow more as news has come to us from a work that has lain heavy on our hearts.

In Memory to Manuel Davidson

Amidst life there is death, indeed. Little did we think, when Brother Manuel Davidson bade us good-bye, as one of the last

group at the train, it was to meet no more until in God's presence. It was a report next to impossible of belief which came to us very indirectly at first that Brother Davidson had been hurled so suddenly into eternity by one of the treacherous locomotives on the winding double-tracked railway near his home. Many is the time we have trod those rock-ballasted ties, alone, with wife, with children, with friends, and with Brother Davidson, all times of the day and night. This was a dangerous highway, but almost the only one for those who did not ride the mule, and even some rode this beast of burden on the right-of-way. In the absence of the auto with its toll of human life, the railway took its share.

But Brother Davidson. Some three or four years ago he visited us unexpectedly one day, after having been living in Ohio. He said he wanted to get exclusively in the Lord's work, asking our advice, and he showed every mark of sincerity and zeal from the first. We lost sight of our brother then for some months, but eventually he located in a town, or rather a coal camp, not far distant, with employment, whereby he could obtain a livelihood, and at the same time he dedicated his time and energies to Sunday school work with great zest. Readers of the Evangelist have seen accounts of these activities many times, but few will comprehend the discouragements which faced our brother. Jesus' words still ring true, "A prophet is not without honor, save in his own country." Brother Davidson tramped several miles over the mountains every Sunday morning to his own home community to conduct Sunday school in a school house, returning to his home in time for a Sunday school there by 2 o'clock P. M. In the evening he preached for his own home folks in the local school-house. In addition he held midweek prayer meetings and Bible studies, and helped to establish Sunday schools in other communities for other young men to handle. As to the success of all these ventures, all can not be so ascribed, but for faithfulness and perseverance under trying and unsavory circumstances, he puts many of us who live in more favorable surroundings to shame.

Many times have we climbed the winding mountain paths, slippery with mud, snow or ice, along with our brother, and as we thus trudged, breathing heavily, we conversed between breaths, and we were always impressed with his thirst for the truths of God's Word. Again, in his home it was good to see his devotion and kindness to his family.

We felt it would be ideal for Brother Davidson to take charge of the Krypton work, at least temporarily, and this arrangement was made before our departure. Also we had the joy of assisting Brother Drushal in ordaining Brother Davidson to the eldership. But in God's province, altogether unexplainable by us, in the prime of this young man's usefulness, he was caught out of this world. We can only thank God for the acquaintance and fellowship he has granted us, and pray that those near and dear who have been so intensely bereaved may find consolation in the Word and the power and comfort of the Spirit.

#### But the Greater Loss

But a greater sorrow has come, if such be possible, in that the work at Krypton is left shepherdless, so far as a man is concerned; although the Great Shepherd's "daughter" is so faithfully "staying by the stuff," "gathering out of tears."



It had been generally understood that a pastor would be supplied, and that the whole matter rested on the volunteering of some of the Lord's consecrated children. But is it true there are none who will say with Isaiah of old, "Here am I, Lord; send me"?

Praise the Lord, that while the men selfishly stand back waiting for something "BIG," there are those of the gentler sex—women of God—who lay their all on the altar and count not their lives dear! It has

always been so, and history repeats itself in the self-sacrificial labors of Miss Lyda Carter, alone at Krypton. May the Father bless her with strength and wisdom to carry on until some one hears the call to her assistance. Some young man and wife who KNOW the Word and its Author, and who, above all else, BELIEVE it, could be used mightily of the Lord in that vicinity if they would be willing to be led of his Spirit. God grant such ones might be found!

FRED V. KINZIE.

giving celebration at which we will seek our Home Mission Offering. Then comes Dedication Anniversary Celebration on December 1, when we are seeking to reduce our church debt by \$4,000.00. The Sunday school is competing with its last year's record and so far this fall has exceeded it for every Sunday.

We are now engaged in a Victory Revival at Oak Hill, West Virginia with Brother Ankrum and his people. All is in readiness and we are praying for a real revival and genuine ingathering of souls. Pray for us. CHARLES H. ASHMAN, Pastor.



### HIGHLAND, PENNSYLVANIA

We are glad that we can give a report of the Highland Brethren church. We moved to the field on October 15th, after serving several months from a distance, traveling by automobile from Masontown, Pennsylvania. Arriving at Highland we found the church ready to do all it could to help us. On a Friday evening, after the evening service, the church members with a number of other good friends, came to our home and surprised us. And a surprise it was, for they filled our shelves with many good things for the cold winter months. We appreciate what the church has done for us, and hope to render satisfactory service and to lead it on to victory.

Brother J. L. Gingrich of the Third church of Johnstown, Pennsylvania, has come to conduct a revival meeting for us. We are glad for the way the evangelist is proclaiming God's word. The people are hungry for the Bible, and that is the kind of spiritual food that Brother Gingrich is giving them. At the close of the first Sunday morning service the invitation was extended to Christians to come and reconsecrate themselves to the service of the Master. Forty-five responded to the call. Pray for us as we labor for the Master.

WILLIAM GRAY, Pastor.

### GLEANINGS FROM THE CHURCH CALENDAR OF THE FIRST BRETHREN CHURCH, OF JOHNSTOWN, PA.

After an absence of six weeks from our pulpit, we returned to our ministry following National Conference. Three weeks in bed following an operation, three weeks' vacation, one week National Conference,—this constituted the six weeks' absence.

September was Rally Month. It witnessed the best average attendance at the church services, prayer meeting, and Sunday school of the five years we have been in the new church. That is, the best September attendance. The climax in the Sunday school was reached in Rally Day, September 29, when just a few under 550 were present.

The second Sunday in September, we began three series of Bible studies. On Sunday mornings, we began the series on the "Eleven Mysteries Revealed in the New Testament." On Sunday evenings, we began a series of seven sermons on Jesus Christ, covering his Deity, Humanity, Work, Intercession, Lordship and Kingship. On Wednesday nights, we began a series on "The Prophetic Psalms." These three series will run until almost Christmas, allow-

ing for interruptions. We attribute the excellent attendance at the church services and prayer meeting largely to these series. The people after all are hungering for the Word of God.

At the quarterly business meeting of the church a Standard of Membership was adopted to become operative January 1, 1930. It will be exercised with much patience for the first year, being used as an educative measure more than a means of revision of the membership list. The matter of keeping a membership list up-to-date with a membership as large as ours is a serious problem. We honestly report every name on the roll. We have no intention of adopting an unscriptural "Associate Membership List." Neither do we intend to revise our list just in order to "cut down our mission apportionments." We are striving in this Standard to "restore such a one in the spirit of meekness."

The Brotherhood of Alexander Mack has started the Fordson Tractor on its way to Africa. The price of the Tractor and shipping charges will bring the cost close to \$750.00. But the Brotherhood will get the money. In fact, all but \$150.00 has already been secured.

From October 13 to October 20, we enjoyed a Bible Conference, conducted by Brother G. W. Rensch, a former pastor. His Bible Studies were much appreciated. They focused around the Rapture of the Church. The fellowship of Brother and Sister Rensch with Mrs. Ashman and myself going in and out of the homes was rich. The former pastor and the present pastor enjoyed it to the fulness. The attendance at the services was good. It was a week blessed of the Lord in many ways. Christ, his Word, his Church, and the Fellowship of the Saints were all exalted in the relative order of their importance.

This Conference was intended to prepare the church for the Communion service. It did that most successfully! The largest communion attendance in the history of the First church, but we question if there have been many larger in the history of the Brethren church. We are more and more persuaded that we are making a fatal mistake in the let up in preaching and emphasizing our distinctive ordinances. We have always sought to exalt them here in Johnstown and it gladdened our heart to look upon so beautiful a scene as was presented when 440 were assembled at this communion. Fellow ministers, preach the ordinances! There is nothing to lose and all to gain in this.

The next big event will be our Thanks-

### WARSAW, INDIANA

Greetings to All:

Immediately after National Conference, the Brethren at Warsaw set themselves to their own tasks which confront the church. The church, with all the organizations, is in a good working condition.

At the quarterly business meeting, the pastor presented a local church program for the year, stressing attendance at worship services, the mid-week prayer, and Communion services, an evangelistic spirit to be promoted throughout the year, a pastor's training class, a definite goal for the church school, and that we teach tithing and cheerful support of the church in every way. The pastor's training class will be conducted for chiefly one reason, that the young people may know the doctrines of the church. This program was cheerfully accepted by the church.

The first Sunday of October the pastor celebrated his fifteenth anniversary in the ministry. The same text was used as we tried to preach from at the beginning of our first pastorate, which was Linwood, Maryland. The text was Luke 2:21. "His name was called Jesus."

January will be our revival month. Any other time the pastor is permitted the privilege of assisting some one church in a special campaign. The first to call for our services will be the one whom we assist, as has been our practice.

We are trusting that this shall be a great year for all our churches.

E. M. RIDDLE, Pastor.

### LAKE ODESSA, MICHIGAN

September closes our church year and we find ourselves looking forward to doing bigger and better work for the Lord, should he tarry. Our new year starts with the church all out of debt.

Rev. R. I. Humbert is with us again. This is his fourth year, which hardly seems possible to the most of us. He preaches the same old Gospel story, yet made so new and interesting by his splendid charts. His sermon, Sunday morning, October 13, was especially interesting. It was a chart on the pyramid which took him many years of hard study to make. In this sermon we show the many, many signs of the closeness of our Lord's return.

We are still busy with tracts which our pastor stresses so much. A recent collection for them showed the splendid interest of the people in this means of doing Christ's work.

A few Sundays ago our pastor with brothers Warren Miller and E. Strong distributed some Spanish gospels of John among some Mexicans living near here. They also held a short meeting in each of the homes that they visited and found the Mexicans very eager to hear the Gospel story.

At our last W. M. S. meeting the day was spent folding tracts. Then many of the young people are folding them during their spare time. Brother Humbert's last shipment consisted of some 18,000.

October 25, is the date of our fall communion. The two evenings preceding it our pastor will give us sermons on the covenants.

Brother Humbert has held several meetings lately. He had the Bible hour at the Southern Michigan U. B. Camp meeting. During October he held a three weeks' meeting at Brush Valley, Pennsylvania. Mrs. Humbert supplied the pulpit at that time and certainly did very well. At the present time (from October 14 to 22) he is holding a meeting for Brother Drushal in Kentucky. Mrs. Humbert will again supply the pulpit.

We are now looking forward to our annual Thanksgiving dinner, which is held at the church every other year. Each alternating year it is held at the Thornapple Church of the Brethren. There is always a sermon at 10 o'clock, dinner at noon, followed by a short program and a service of praise and thanksgiving. We believe that this is a most fitting way to observe Thanksgiving day.

We ask for your prayers that we may all stand faithful until his return.

MRS. VICTOR CLUM,  
Corresponding Secretary.

#### FORT WAYNE, INDIANA

No report has been made for some time from this city. Nevertheless we have been busy and trying to do the Master's will.

We are happy to say that vacation time is over and the time has come when church work gets more attention. The time when the hot summer months arrive is always a proposition. Every pastor knows that church work is not an easy thing any time, anywhere. However during the summer months in city church work becomes increasingly difficult. Constant confinement in the factory and the intense heat during the week and the good roads on Sunday becomes potent factors in religious work in the city. So that many of the larger churches dispense with nearly all their services during the summer.

Our work this summer however has done very well—much better than ever before. The attendance at the services was quite good. The prayer meeting did so much better this last summer than ever before. The fact is, that our work as a whole is quite encouraging just now. The Woman's Missionary Society also has taken on new life and is working very hard to help the men meet their financial obligations. So that our work is much more promising now than at any time since we built the church. We have also reduced our church debt during the year in a very substantial way, all of which is very consoling and stimulating to our people.

November 3rd we intend to begin a series of meetings with Mrs. Edna Nickolas doing the preaching. We ask an interest in the prayers of all of God's children.

J. L. KIMMEL.

#### MINUTES OF INDIANA CONFERENCE

The Forty-second Indiana District Conference convened at North Manchester, Indiana, October 8, 1929. The North Manchester church was well prepared, and received, registered and placed the delegates in a very splendid and hospitable manner.

There is no doubt but what this type of reception contributes very largely to the success and spirit of any conference. The church was nicely decorated and every effort was made to keep us comfortable.

The first session was devoted first of all to Foreign Missions with Brother Chauncey Sheldon, returned missionary from Africa, speaking. He emphasized the need and the hope of the work and then made a fitting appeal. Rev. H. F. Stuckman, the Vice Moderator, brought then the sermon of the evening, using as his text, "Be not overcome with evil, but overcome evil with good." Rom. 12:21. This sermon received many favorable comments. It was well received as being helpful. This session as well as all the other sessions of the conference was directed in its song service by Brother Glen Wagner of Goshen.

At the Wednesday morning session Rev. C. A. Stewart, the Moderator, brought the annual Moderator's address. This address was voted to be sent to the Brethren Evangelist for publication.

The Wednesday afternoon session was devoted to District Mission interests and Trustees interests. Each of the mission pastors gave a brief report of their work, as well as the officers of the Board. The Board of Trustees had a very glowing report to make. The trustees of our district have chief responsibility for our Shipshewana Lake project. During the year a new hotel was built, debt free; Additional portions of the grounds were platted; streets were built; the bathing beach improved; public buildings repainted, the grounds improved in general and the original debt cut down something like \$1,200.00. A Fourth of July celebration was held on the grounds this last year as well as the regular Young People's Training School and Bible Conference. The girls' lodge was frequently in use and the new hotel proved very serviceable. Several new and large homes were also built on lots purchased there.

At the close of this afternoon session nearly the entire delegation accepted the invitation from the North Manchester College to visit and see through their institution. They have here a very fine college doing a great work. This institution like our own at Ashland is held in splendid repute in the community.

At the Wednesday night session Rev. Wirick brought the sermon, using as his subject, "The Gospel of the Cross." He spoke of the gospel rejected, the gospel triumphant, and the gospel of power.

The Thursday morning session was given over in the main to business. The officers and committees elected at this time will be reported at the conclusion of this report.

The afternoon session was given over to Sunday school and Christian Endeavor interests. Rev. W. I. Duker, president of the National Sunday School Association, led in a round table discussion by asking those present to state their Sunday school problems. To say the least this was interesting. Then Dr. E. E. Jacobs president of Ashland College spoke concerning the "Importance, Motive and Forces of Christian Education." Rev. E. M. Riddle, president of the Brethren National Christian Endeavor Union, led in a round table discussion of Christian Endeavor Principles and Methods, giving some very helpful replies to questions and suggestions for a better Christian Endeavor work. This was followed by an address by Prof. J. Raymond Schutz who spoke concerning Christian Endeavor as a Life Task, emphasizing thereby, life as a struggle.

The Thursday evening session was de-

voted to young people. Although the weather was very unfavorable, there was a goodly number of young folks who braved the storm to enjoy the evening. The banquet was very nicely served by the ladies of the North Manchester church, after which we reassembled in the auditorium where Dr. E. E. Jacobs addressed the young people on the subject, "Some Essential Virtues." Those virtues thus emphasized were: 1, Fidelity to the task; 2, Genuine desire and love for work; 3, Character; 4, A genuine love of our country.

The conference closed with a very fine spirit. There were 106 lay delegates present and 25 ministerial, making a total of 131 delegates, three less than the previous conference.

The following personal constitutes the new organization for the year 1929-1930:

#### CONFERENCE OFFICERS

Moderator—C. A. Stewart, Mexico, Indiana.  
Vice-Moderator—E. M. Riddle, Warsaw, Indiana.

Secretary-Treasurer—N. V. Leatherman, South Bend, Indiana.

Statistician—J. W. Clark, South Bend, Indiana.

#### Mission Board

W. I. Duker, Goshen, Indiana, 1932.  
James M. Collins, Eaton, Indiana, 1931.  
W. F. Johnson, Roanoke, Indiana, 1930.

#### Board of Evangelists

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Budget for District Missions	
Huntington .....	\$ 230.00
Peru .....	600.00
Muncie .....	500.00
Ft. Wayne .....	400.00

Total .....\$1,730.00  
Asking Apportionment sixty cents per member.

The Conference next year will be held in the Nappanee Brethren church.

N. V. LEATHERMAN, Secretary.

### A MEMORIAL

Whereas, God in his infinite wisdom and Love has taken from among us our beloved Brother and fellow Minister Chas. R. Senzenbaugh, and whereas, we the Ministers of Indiana, want to yield ourselves to the divine will and acknowledge our deepest sympathy to our deceased brother's family; be it resolved, that the Indiana Ministerium cause to be sent to the Brethren Evangelist this resolution of respect, and that a copy of the same be mailed to the family. Also that steps be taken to provide a suitable memorial for our departed brother, as an outward evidence of our esteem for him.

N. V. LEATHERMAN,  
W. I. DUKER,  
H. F. STUCKMAN.

### YOUTH DOES NOT KNOW

By W. G. Calderwood

There are many millions of American young people who, should they see a drunken man would not know it. They have no idea of the disgusting old-time saloon nor the diabolism of the open drink traffic. A couple of instances, the first within my personal knowledge, will illustrate.

A lad of sixteen or eighteen driving a grocer's delivery car, saw a man stagger along the walk a few yards and then slump down beside a telephone pole. The boy rushed to him and tried to arouse him or get some coherent expression from him. Failing he ran to a branch public library and excitedly 'phoned for a doctor. A library attendant who had been an active Girl Scout, and knew first aid remedies, hastened to the "sick" man. She had been a high school girl in the "good old saloon days" and therefore recognized the drunken man's condition and explained it to the unsophisticated lad. The doctor came. Then came the police. Before prohibition neither would have been called. Before prohibition a drunken man would hardly have attracted a delivery boy's passing glance.

The other incident is the story told in a letter from London written by Boy Scout Leader Walter S. Grebner of Sterling, Illinois, who went to Europe this summer with a party of American Boy Scouts. This letter, printed in the Rockford Morning Star reveals how shocked and astonished the American boy was at scenes which were commonplace in America in the "good old saloon days."

"About four blocks from the hotel," writes the American Scout, "we saw crowds. Before this we had seen several figures staggering along, and three women,

dead drunk, called us names until a 'bob-by' dispersed them.

"Well, we went down to the crowd and found that in two blocks there were eight saloons, and they were closing. The great crowd was at least 50 per cent elderly women and 50 per cent of them were 'stewed.' Glasses of beer outside, bottles being gulped down, and yelling and howling all about. One old woman fell flat in the middle of the street, dead drunk, until two young girls helped her home. A man, and a woman evidently his wife, drunk, engaged in an argument which ended in a fist fight between the two.

"It was so disgusting, so degrading that we left the scene firmly thanking God for our American prohibition and convicted that it is our greatest blessing nationally."

Those of us who can remember the conditions before prohibition find here an ac-

### TEMPER

*When I have lost my temper  
I have lost my reason too.  
I'm never proud of anything  
Which angrily I do.  
When I have talked in anger  
And my cheeks were flaming red  
I have always uttered something  
Which I wish I hadn't said,  
In anger I have never done  
A kindly deed or wise,  
But many things for which  
In looking back across my life,  
I felt I should apologize.  
And all I've lost or made,  
I can't recall a single time  
When fury ever paid.  
So I struggle to be patient,  
For I've reached a wiser age;  
I do not want to do a thing  
Or speak a word in rage.  
I have learned by sad experience  
That when my temper flies  
I never do a worthy deed,  
A decent deed or wise.*

—Author Unknown.

curate description of scenes that were nightly enacted in America, except that American women, other than the high-ups and the low-downs drank little and were rarely seen drunk. But otherwise the staggering, swearing, sodden, stream of the fetid human spew was nightly belched out of the stenchy maw of the saloons, not only in New York, Chicago, San Francisco, and other large cities, but also in many little cities hardly larger than villages where the traffic in the narcotic drug alcohol was protected by law. Repeal or liberalize the prohibition laws and these scenes will again defile our streets and pollute and befoul our moral senses.

"Give prohibition a chance: the liquor traffic had its day!"

### "WILL MY CASE BE CALLED TODAY?"

A man had an important case pending in court. The time for trial arrived, and meeting his counsel who had it in charge, he said, "Will my case be called today? Are you sure that nothing is left undone? If judgment is pronounced against me, I am a ruined man." His earthly all hung upon the results of that trial; the decisive day had come, and he was anxious to meet the issue successfully.

There is a greater day which draws near; a day when every man's case is sure to be called. There will be no postponement, and

there can be no appeal. The issues are vital; the decisions are for eternity. We must all appear before the judgment seat of Christ. What will be the issue of that solemn judgment? Has everything been done that can be done to make an acquittal sure? How is it with each one of us? God loves us and longs to save us. He offers to us the privilege of coming to him and finding peace through the blood of the cross, that we may thus have boldness in the day of judgment.

And yet, how many utterly neglect a preparation for that day. They know that eternity depends upon its issues and its decisions, and yet they smile, and dance, and trifle, and dream, and go to judgment unprepared. They are not in ignorance; they have not been left without a warning: "God hath spoken once, yea twice," but they neglect his call. Judgments have fallen upon others; a world has perished in its sins; guilty cities have gone down in fire and flames; and yet they dream on, forgetful of the solemn scenes that await them.

Is it not time to seriously consider this important matter? Is it not time to begin in earnest to prepare for the coming of that great and terrible day? God "now commandeth all men everywhere to repent; because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men; in that he hath raised him from the dead."—Herald of Light and Zion's Watchman.

### HEAVEN

"What must it be to step on shore and find it—Heaven;  
To take hold of a hand, and find it—God's hand;  
To breathe a new air, and find it—Celestial air;  
To feel invigorated, and find it—Immortality;  
To rise from the care and turmoil of earth Into one unbroken calm;  
To wake up and find it—Glory."—Sel.

### SIGNS OF THE TIMES

(Continued from page 2)

slaughter. But justice is with the Jew. We will continue to pour forth our millions; our men and our women and children will continue to go forth undismayed and undeterred. In Palestine there will yet again rise a Jewish homeland. This is not only our desire. This is the necessity and the mercy and the justice of history."

### WHAT Does this Mean to Us?

The return of the Jew to his homeland indicates the fulfillment of prophecy and the near return of Jesus Christ to this earth. "When these things begin to come to pass, look up and lift up your heads; because your redemption draweth nigh" (Luke 21:28). The scoffers will continue to scoff, saying, Where is the promise of his Coming? But the wise will understand.

### Methods Found Successful

(Continued from page 11)

in a few weeks they would receive a bag. In the bag would be a note for Mother, and they were to be mail carriers and deliver the letter. They were to earn their money

for the church and the letter to Mother would tell her just what to do.

At last the day came for giving out the bags. The note was placed inside, the string drawn, and one bag was soon swinging from each arm. How proud they were to be trusted with a letter for Mother. The letter read as follows:

"Dear Mother:

"Your little boy (or girl) is going to try to earn some money to put in this bag for reducing the church debt. The bags are to be returned Easter Sunday. As he will only have four weeks in which to earn, will you suggest ways in which he can help, so that at least a part of the money will be the result of his work? Will you also write a note telling how he earned his money, as we desire to read the notes for the benefit of all parents. Greatly appreciating your interest and cooperation, I am

"Most cordially yours,  
"....."

Each Sunday we mentioned the bags and ways for earning money, and the children certainly worked hard. I know you will be interested in some of the letters, so I will mention just a few here, from children three, four, five, and six years of age:

"I earned my money by dressing myself —my shoes, too." —A three-year-old.

"I earned my money by putting away my toys so mother would not fall over them." —A three-year-old.

"I earned my money by carrying 150 books from the cellar to the third story and placing them in a rack." —A four-year-old.

"I earned my money working for mother, and it was great." —A four-year-old.

"I earned five cents every time I went to the dairy in daytime for the milk. If I went after dark I earned ten cents." —A five-year-old.

"I earned five cents every day I carried the bread box up three steps from the cellar and put it back again." —A five-year-old.

"I earned one cent every time I did my work cheerfully and well. If I did not do it this way I had to return one cent to mother, and she did not get many pennies." —A six-year-old.

"I earned my money by going on errands, sweeping the porch, making beds, washing dishes, and setting the table." —A six-year-old.

On account of the flu and colds a number of the children were not able to be present when the bags were turned in. Out of sixty-eight bags fifty came back and the money was counted. Just imagine \$44.50 from the Beginners' Department!

There was great rejoicing among the mothers as well as the children when they learned how much they had helped. One boy said it was such fun doing his work cheerfully that he was going to keep right on doing it that way, even if he wasn't earning the money.

When the pastor learned what had been accomplished by the little people, he just had to tell it before all the congregation. He also spoke about the wonderful training the little people were getting in church responsibility; the habit formed when the child was so little would stand by him as he grew up to manhood.

This plan may be used for any season of the year or wherever money raising is necessary. And when we secure the interest and co-operation of the parents, it is seldom a child will stay away from Sunday school.

Swarthmore, Pa.

## BUYING A CHURCH TRUCK

By Elizabeth Williams Sudlow

After trying out the scheme for several months of using a rented truck to bring the children to Sunday school and then transport them home again, the First Presbyterian Bible School of Kansas City, Missouri, is convinced that the scheme is very much worth while. So the church has purchased a truck with a special body to be used for this purpose. But it will be used for other purposes also. Picnics, special church services, and the like, may at times call for the transporting of a group of people and then the truck is used. Children living at a distance from the church are now brought in each Sunday morning.

Coral Gables, Florida.

—Taken from the Sunday School Times.

## OUR LITTLE READERS

### PALS OF THE SKY

By Margaret M. Howard

Gentle Breeze and Sky Blue sat on the edge of a woolly cloud waiting for Hurry Wind, wondering what tale he would bring from the earth, for he was always scurrying around finding out things, and wonderful were the things he knew. Away by himself Gray Cloud was watching too, for he and Hurry Wind were great pals, and had many a boisterous time together.

When the Sun's jolly red face appeared above the treetops, Hurry Wind piled up the tumbled cloud-blankets on the Sun's bed, then hurried over the sky ocean, and bounced the woolly cloud about as he sat down beside Gentle Breeze and Sky Blue.

"You don't look very happy this morning, Hurry Wind. What makes you sad?" questioned Sky Blue, who always liked to see everyone happy.

"As I swished by a house, on a hill down below, I peeked in an up-stairs window and saw a little boy on a bed, and he looked very sad; there were tears in his eyes too. He said to a lady sitting beside him: 'But Mummy, Danny and Jim can go out to play, and I have to lie here all day long.'"

"But there's no fun in that, just clouds and blue; nothing ever happens in the sky," he said.

They all sat very still, thinking about the little boy who wanted to go out to play.

Gray Cloud floated up and hung above them to see what was the matter.

"Go away, Gray Cloud, you'll make it rain," Sky Blue called up to him. But Hurry Wind said, "Oh, don't send him away; maybe he can tell us of something to happen in the sky for the little boy."

So Hurry Wind told Gray Cloud what they were thinking about, and asked him if he knew anything to do, and Gentle Breeze said, "Do you know what fun is?"

"Yes, I know what fun is; it is doing things. I often have fun doing stunts," said Gray Cloud.

"I'll do one now and show you."

He tumbled about, making himself like an elephant, then turned a somersault, coming down almost on top of the woolly white cloud. Hurry Wind rushed up and blew him off. He looked so funny they all wanted to know right away what they could do.

"Only clouds can make themselves into

things," he said; "but winds and breezes can help."

"Can't I do something?" Blue Sky asked. "I want to help make the little boy happy, too."

"Oh, you can be the ocean for the cloud-ships to sail on."

"Oh, I will like that. Make a ship first then."

"All right, Sky Blue; where do you want your ship to go?" said Gray Cloud.

"Away to the end of the rainbow to bring me gold and colored silks like the ones the rainbow is made of."

"It won't get back till sunset then. Bring up the white clouds, Hurry Wind, and we'll get the ship away."

Gray Cloud was indeed pleased to be allowed to join these Sky Pals for usually he had to stay pretty much by himself, except when he and Hurry Wind made wind-storms and the rains. They were always sending him off, for fear he would bring rain and spoil their sunny days.

The White Clouds came piling up the sky before Hurry Wind, bumping together, twisting and turning into all kinds of shapes. Then Gentle Breeze chased a big one round and blew it into a ship with sails; then he sent it sailing away.

"Look, Sky Blue," he called, "there's your ship. Isn't it a beauty! It's a treasure-ship, and I'd like to sail with it."

"Do," said Sky Blue, "and bring it back at sunset."

So it sailed away with Gentle Breeze puffing out the sails.

As Hurry Wind chased the clouds around a great shaggy cloud lion reared up ready to eat someone.

"Now I'll be a tiger," said Gray Cloud, "and fight him."

So he went quickly toward the great towering lion, and while Hurry Wind blew around them, they rolled over and tumbled this way and that way.

"Now let's have a race," said Hurry Wind. "I'll drive a team of white horses and you drive a pair of grays."

"That's a go."

There was nothing Gray Cloud loved more than a race.

After it was over Gray Cloud said, "This is more fun than I have had for a long time. I wonder where Gentle Breeze and Sky Blue's treasure-ship are?"

"Look over in the West; that's it."

"I'm going now to peek in the window again," said Hurry Wind, and he rushed away to the house on the hill, to see if the little boy had seen their play. He heard him say, "Mummy, things did happen in the sky today. I saw an elephant, a lion, and a tiger fighting, and horses racing. And Mummy, I saw a ship go sailing away. And now it's coming back and has unloaded the treasure. Over there in the West I see a bed of gold, and the Sun's going to bed in it, and there are lovely silks of many colors to spread over him. Someone was laughing outside the window, Mummy."

"It was the Wind you heard," she said.—Our Little Ones.

## ANNOUNCEMENTS

### WARSAW, INDIANA

The Warsaw Brethren church will observe the Holy Communion services Sunday night, November 3rd, at 7:00 o'clock. Every member of the church and neighboring Brethren are urged to attend this blessed service.

E. M. RIDDLE, Pastor.

Volume LI  
Number 43

November 9  
1929

# THE BRETHREN EVANGELIST

## *Heart Throbs of Our Leaders For Home Missions*

XXVIII—FIRST CALL FOR THANKSGIVING OFFERING

By H. F. Stuckman, President General Home Mission Board

These days of rush and stress are apt to catch us unawares, unless we have some definite plans for all our undertakings. The next big thing to claim our attention is the annual offering for Home Missions to be taken as near Thanksgiving time as possible. Just a few more weeks and the time will have arrived.

A few considerations about which we must be thinking and praying are herein set before the readers of the Evangelist. This annual offering is the only means of supporting Home Missions available to our Board. Last year the offering was smaller than on previous years. If this condition is permitted to exist again this year it will seriously hamper our work. Your Board can move no faster than you supply the funds with which our work is done. The answer to a bigger and better Brethren Church is your gifts to us at Thanksgiving time.

Each year your Board plans to do certain work with no more to go on



than our faith in you. In other words, we have planned for the expenditure of thousands of dollars, with not a cent of that amount in sight, believing that you would support us to your utmost ability. The deficit in our treasury from last year, for no good reason, excepting the fact that many withheld their gifts to us, and the budget for the new year's work, I

want to lay upon your hearts. It would seem, by this time certain of our brethren who have been richly prospered in material things would begin to plan to put large amounts into church extension, knowing that only by such means can our borders be enlarged and the Kingdom built up both at home and abroad.

As President of our Board I am appealing to you in this foreword to begin now to plan, pray and lay aside of your possessions, that when the time comes we may be able to give the largest Home Mission offering in our history.

Goshen Indiana.



## The Story of Human Progress

(Review of "The Story of Human Progress" by Leon C. Marshall; The MacMillan Co., New York).

By Ernest H. Cherrington, LL.D., Litt. D.,  
Director of Department of Education. Anti-Saloon League of America

A rather unusual book intended for junior high school pupils, is "The Story of Human Progress" by Leon C. Marshall, professor of Political Economy in the University of Chicago, published by MacMillan. One of the most important tasks society faces today is involved in making the rising generation understand some of the problems resulting from our living together. It is as undeniable as it is strange—all though not inexplicable—that the increasing complexity of our civilization seems accompanied by a developing individualism which is too prone to ignore social responsibilities. It may be that youth today is not being taught the essential social truth that "we are members one of another." It may be that this excessive individualism is merely the unconscious expression of the ego's resentment at being reduced to merely one link in an endless chain or one cog in a great machine. However that may be, no youthful student—nor for that matter, any older mind which has read Mr. Marshall's book—will misconstrue the interrelations of human society.

Professor Marshall does not discuss prohibition any more than he does many other highly disputed modern problems. But those who are concerned about prohibition and especially about youth and youth's relation to prohibition, will be glad to read phrases like this in Mr. Marshall's book:

"We ought not to think of law as some goblin 'that'll get us if we don't watch out.' We ought to think of it as a statement of the ways of living that long experience has shown to be good. A physician gives us rules of good health; he makes better rules as he learns more about the human body. Our laws are part of the rules of good health for a community; we can make better laws as we learn more of how a community is put together and what will make it healthful."

or this one:

"It is of tremendous importance that we keep our respect for law. No game is clean unless the players respect the rules. No society is safe unless its members respect its rules. We ought to be like the Greek philosopher, Socrates. He was in prison and sentenced to death. Some of his friends, by crooked work, arranged to set him free. 'No,' said Socrates, 'above all things we should faithfully keep the laws. I will not escape.'"

Nullificationists or anarchistic foes of law enforcement will not have an easy time to indoctrinate youth with their false standards if youth has caught the meaning Professor Marshall has so pungently expressed in sections like this:

"But, after all, if our hot ideals and ideas are 'right,' reasonably good ways exist for carrying out the will of the people in an orderly way, and these ways can be made even better. Another of the most dangerous members of our society today is the fellow who is unwilling to use our orderly ways of making changes. It is far wiser to use them than to build up a strain that may cause a break."

Mr. Marshall's occasional references to over-hasty reformers and to others who try

to lift humanity more rapidly than wisdom would suggest may not be relished by some of our friends whose indiscretion is as great as their earnestness and sincerity.

It is high time that someone should have written and that someone else should have published a book like "The Story of Human Progress." I am glad that Mr. Marshall and the MacMillan Company are filling this very genuine need.

## Prime Minister MacDonald Given Bible

Prime Minister J. Ramsay MacDonald was presented with a King James Version of the Bible by President E. Francis Hyde on behalf of the American Bible Society in his suite at the Hotel Weylin, in New York City, upon his return from the conference with President Hoover. The presentation was "in commemoration of the profound influence of the great versions of the English Bible upon the ideals of peace and freedom held in common by the English-speaking peoples and in testimony to its place in strengthening the bonds of friendship and goodwill between the nations of the earth."

"This Book contains in the seventh Beatitude a tribute to the Peace-makers," said Mr. Hyde in making the presentation. "Copies of the King James Version are published by the National Bible Society of Scotland, the British and Foreign Bible Society and the American Bible Society and circulated throughout the English-speaking world. No book has done more to bring the nations of the world together in mutual understanding and cooperation than the Bible." Mr. MacDonald indicated his thanks for the Bible "with the personal inscription always valued."

When the American Bible Society was founded in 1816 one of the first gifts it received was from the British and Foreign Bible Society in England. "It was the Power of the Bible alone," said Mr. Hyde, "That made this generous gift possible almost at the moment that the war of 1812 was over."

## THE OLD SCOTCHMAN'S PRAYER

Prayer is a simple but a real interchange between the child and the Father in heaven. The child asks, and the Father gives. Many books have been written on the philosophy of prayer, but not one has made it any clearer than our Lord's words recorded in Luke 11:9-13.

Many years ago an old Scotchman, poor, pious, and hard of hearing, lived where he seldom heard a sermon. Learning that religious meetings would be held for several days at a distant place, he journeyed toward it on foot.

On his way he fell in with a young man, and as he also was going to the meetings, the two walked together. As they came near the meeting-place it seemed good to them to halt behind a hedge and offer prayer. The old man, a child when he knelt before God prayed:

"Lord ye ken weel enough that I'm deaf, and I want a seat on the first bench, if ye can leave me have it, so that I can hear thy Word."

"And ye see that my toes are sticking through my shoes, and I don't think it is much to your credit to have your children's toes sticking through their shoes, and therefore I want a pair of new ones."

"And ye ken, I have nae siller, and I

want to stay during the meeting, and therefore I want you to get me a place to stay."

The young man, shocked at the old man's familiar way of praying, gently suggested that it was hardly the proper thing to approach the Almighty as a child would a father.

"He's my Father," replied the old man, not accepting the suggestion of irreverence; "I'm weel acquainted with him, and he's weel acquainted with me! therefore I take great liberties with him."

When they arrived at the large tent in which the services were held, it was full. For a few minutes the aged man stood in the rear of the congregation, making an ear-trumpet of his hand to catch the preacher's words.

His strained attitude of attention at last attracted the notice of some one near the pulpit. The old saint was beckoned forward and given a seat on the front bench.

During the prayer the old man knelt. The reverential posture attracted a lady's attention. She saw his worn-out shoes.

"Are those your shoes?" she asked, when he assumed his seat.

"Yes, but I expect my Father to get me a new pair, very soon."

"Come to me after meeting, and I'll give you a new pair."

At the close of the service she conducted him to her house and gave him a pair of shoes.

"Will you stay through the meeting?" she inquired of the old gentleman.

"I would, but I'm a stranger in the place, and have nae siller."

"You are welcome to make my house your home as long as you care to remain."

The young man learned of his aged friend's good fortune. And he learned more—that even a child's earnest, simple, direct requests are not irreverent when made to the Father in heaven.—Selected.

If ye love me, keep my commandments. A new commandment I give unto you That ye love one another.

England spent more to subjugate two South African republics than it cost to make Athens the wonder of the world. In the last world war they spent more than it would take to bring the Gospel to every man in every part of the world. O, that God would enable men to see the folly, and devilishness of war. If good will towards men were in every heart, bayonets would pierce none.

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## The Reflex of Missions

An Editorial by Prof. A. L. DeLozier

*(Editorial Note: We failed to get this splendid article in time to run it with the general articles, and because of its excellent worth and the prominence that Home Missions deserves in this issue, we are giving it editorial space this week.)*

The greatest and most worthwhile Christians that I have ever met have been those primarily interested in missions. By interest in missions, I mean an irresistible desire to see the Gospel proclaimed everywhere. I refer to what we commonly call a can't-help-it attitude. If not "Woe is me if I preach not" then at least "Woe is me if I do not all in my power to make possible the preaching."

This interest to which I refer is far from mercenary. It is on the contrary entirely and purely and superlatively unselfish. It is as irresistible as the force of gravity.

The title of this article reads "Reflex" and this is the right word to use here, because whatever blessing comes through this interest of which we are speaking, comes spontaneously and unconsciously. It isn't planned. It comes as a surprise. It is a by-product.

I mention this because when I think of our interest in missions, I cannot have in mind mere philanthropy or anything that savors of the meritorious. There is no reflex for the person who is interested for what he may get OUT of it. This would be too much like a statement which I read in a European paper: "The only interest the United States has in Europe is what she can get out of Europe."

That may or may not be legitimate interest in the case of the dealings of one nation with another, but such an attitude is quite short of the mark in Christian things.

That there is a worthwhile reflex, or to put it colloquially "Kick" accruing to one's interest in and promotion of missions needs no argument. It is proven by the fact that men and women of all classes and of all stages of wealth and position have relished such a reflex. In fact the world's biggest men are interested in missions. Statesmen, steamship captains, professional men—as bankers, lawyers, doctors and all the rest.

No doubt that one of the first items in this reflex is that it makes one bigger. The whole missionary task is a big thing and men grow big as they ally themselves with it. After all, everyone likes to be "big," even in the best sense of the word.

This interest brings intellectual satisfaction, especially geographically, economically and ethnically. But in many other ways the intellect is fed by a vital contact with missions.

We talk of seeing America first, but we may know America best by a missionary interest in her cities and various communities.

There comes the satisfaction of knowing that we are in the Lord's will and linked with his plan. This injects real purpose into our lives and makes for genuine happiness. We feel that we aren't living in vain.

There comes the pleasant feeling which results from helping others. No honest and normal man or woman but who will admit that this is a very worthwhile reflex in life.

There is the superlative joy of soul-winning both directly and by proxy. Alas, too few Christians in our day are capable of estimating this joy. But some at least can testify that the Word is true when it alleges that "He that winneth souls is wise."

People get satisfaction out of hobbies. No hobby will bring so much of that feeling as the missionary hobby.

There is the joy of an investment plus certainty of dividends. This means quite a great deal in our day of bogus stocks.

It means the translating of the Bible into practice and hence a sense of achievement.

It imports to us a more serious prayer life. For the Christian this is most assuredly worthwhile, especially in a day of neglect such as ours. But above all, our interest in missions sounds the

death knell of pessimism and selfishness and fills us plumb full of faith in an age of doubt. I wish that I had the time to make the right amount of prayerful research on this point. I am sure that I could bring forth a surprising array of satisfactions, blessings, joys and thrills.

Indeed one could exhaust the vocabulary of words expressive of genuine and worthwhile reflexes that pour like a flood into the soul of the Christian who fosters a true interest in the thing that lies at the very core of the span of God and the mission of Jesus Christ in the world. But I am not posing as covering so rich a field of meditation as this. I only hope to have you, Mr. Christian, sit down, or rather kneel down, and pass in review the good things that have come, or may come, to you through your proper sharing with the Master the burden for souls.

May God speed the day when we may learn to build as the tree grows, from the center out and out in ever enlarging circles to the ends of the earth. But, mark you, the center or HOME BASE must be strong and solid or the whole thing will be as dead and worthless as a hollow log. If the growth at the center is endangered, it is only a matter of time until all must suffer.

The Brethren church has been very fortunate in not having to retrench in her foreign mission work. Many churches are being obliged to do so. Yet if we as a people do not back our home missions better, we too stand on the verge of a dark abyss of uncertainty on this matter.

Why not be "happy and on the way" in our day which finds so many drifting aimlessly as a derelict on the sea?

Let's not be unhappy like old king Lear, but rejoicing with the King of Kings.

## The Need of a National Peace Mind

One of the most important elements in the process of building for international peace is the turning of the thoughts of the nation to ways of peace and to peaceful means of settling international problems and disputes. It is all very well for our government officials to make peace pacts and to renounce war, but unless we are able to bring our nation to have a peace mind, our instruments of peace will not accomplish much. All peace measures are artificial and premature until public sentiment is brought to their support. There was nothing more significant in the addresses Prime Minister MacDonald made during his recent visit to the United States than his repeated appeal for the support of public opinion. Both he and the Honorable Elihu Root, who presided at the dinner given the Premier in New York by the Council of Foreign Relations, dwelt on the fact that the only possible way to prevent war is to prevent the coming of a war state-of-mind. And in order to do this there must be developed a peace state-of-mind.

Here is where the church should function in a larger and more positive way than she has done in the past. There is no institution that has so much right and responsibility as the church for building into the minds of the public the Christian attitude toward the great moral problems of the day, and the problem of building for peace is one of paramount importance. This Armistice season ought to see very definite efforts put forth to turn the minds of the people from a dependence on navies and military armaments and organizations for a sense of security to a reliance on international fellowship, the council table, and the adoption of principles of righteousness, justice and trustfulness as the motivating and guiding policies of national procedure. Let us seek to build up a peace-loving attitude of mind in whatever ways appeal to us. Especially should we seek to inform the people about the peace pact. Secure a copy and hang it on the bulletin board in

your church vestibule, or in other ways make it possible for the people to study it. No religious group has a larger proportionate share of responsibility for the building of a peace mind than the Brethren church, whose history is one continuous record of opposition to war. We fear our younger generation is not being informed at this point as they should be, and there we are at fault. Let us not forget that Jesus not only told Peter to put aside his sword, but he also said, "Blessed are the peacemakers, for they shall be called the children of God."

## EDITORIAL REVIEW

God judges a life by what it sincerely intends, while men judge it by what it actually achieves.

A man can always be happy, if he will learn always to like whatever he has, even though it is not exactly what he would like.

Not the house nor its furnishings make the home, but the folks who live inside.

There are so many societies and clubs for both parents to join these days that they have no time to join the home circle.

Every pastor owes it to the future of his denomination to make the best preparation possible for the lifting of a generous Home Mission Offering.

If it is true, as some one has poetically said, that "Christ has no hands but our hands to do his work today," how sorely he must be handicapped by the inactivity of some of us.

Something has happened to prevent copy for both the highly appreciated departments of page two arriving this week, but they will both doubtless be in their places next week. Both Brethren McClain's and Miller's departments are very popular. If you have questions for Dean Miller, send them in, to him or the editor.

Sister Emma Aboud writes of the celebration of the second anniversary of the Brethren Gospel Hall and of the first anniversary of the organization of the Brethren church in New York City. This service was programmed to continue from November 3 to 18th. Communion service is to be held on November 24th.

Of course you are reading Prof. McClain's timely comments and Dr. Miller's answers to questions. Both departments are interesting. You can help along Brother Miller's department by sending him questions you would like to have answered. It is not for preachers only, but for laymen as well. Don't be backward about sending in any appropriate question, to Dr. Miller or the editor.

Brother L. G. Wood, pastor at Fort Scott, Kansas, writes that the situation in that mission church is more encouraging than for a long time, but that there is still need of patience being exercised. One person was recently received by letter. An intensive leadership training school of interdenominational character was participated in by our people. They are praying and working to the end that their church debt may be lifted this year.

Brother A. R. Staley writes that he began his work at Des Moines, Iowa under most discouraging conditions, but that there is cause for encouragement, and he believes our church in that city has a chance to make good. With a reorganized Sunday school headed up by Attorney R. A. Emmert and a working W. M. S. and a newly organized Christian Endeavor society, and with interest increasing in the church services, there is reason for more hope for the future of the Brethren cause at that place.

Brother W. S. Crick, the faithful pastor of the church at Fremont, Ohio, writes of the progress of the church through the years of its history and points out the worth of mission support. He says that the Fremont church will likely be able to care for itself as soon as its building debt is out of the way. It is a fine piece of work that the gifts of the churches have made possible—the adding of adequate and efficient equipment to this field of our Lord's work. Brother Crick is proving himself a worthy and capable leader of these people.

From Winchester, Virginia, come reports from pastor and evangelist concerning a successful revival recently held, resulting in fourteen souls making the confession of Christ and fifteen reconsecrating themselves to his service. Brother Rohart has proven himself a good and faithful pastor, being especially successful with the children. This was Brother R. Paul Miller's first campaign of the season. He sees much promise in this mission field and is pleased with the progress made in its three years of history. Its needs and its prospect are a challenge to the brotherhood's liberality in the coming Home Mission Offering.

The new church of the Pacific Coast is South Gate, which Brother Leo Polman reports in this issue. Starting with a Sunday school of fifty-five they are pressing on to larger things with much energy. They are to dedicate their new church building on November 10th, with Dr. L. S. Bauman preaching the dedicatory sermon and Brother A. V. Kimmell having charge of the money-raising features. Other ministers of the district have parts on the program of the day. Brother John Lienhard of the Second church of Long Beach is conducting a two-weeks' evangelistic campaign preceding the dedication.

From Muncie, Indiana, Brother M. L. Sands, the pastor, writes of the interest in and progress of the work during the year he has had charge. He has a splendid group of workers and they are giving him fine support. During the year they added \$2,000 to the building fund. They are anxious to get their new building built, as it would add much to their chances of growth. The Sunday school has been making a splendid record. About the middle of October on the occasion of a Homecoming and Rally Day, Dr. J. L. Kimmell, a former pastor, was the special speaker of the day. This is one of our very promising mission points.

Brother G. E. Drushal reports a splendid meeting recently conducted at Riverside Institute, by Brother R. I. Humbert, who was instrumental in leading sixteen souls into the church by baptism and twenty-three to reconsecrate themselves to the service of Christ. The meeting extended only one week, but it was intensive. Brother Drushal points out the value of maintaining the high school work at Riverside. Brother Humbert, who also writes in this issue, supports that view and pays tribute to the fine work being done there and at Krypton. Brother Humbert has made frequent visits to the field and has given it much help.

A splendid report from Harrah, Washington, is given us this week over the signature of the pastor, Brother Fred V. Kinzie, who finds much to praise God for in his field, particularly the fine response of the membership to the appeal for funds to retire a large portion of the debt that remained on their church building. Apparently these good people know how to give to the Lord, and because they do, we anticipate that they will, in a few short years, realize the ambition expressed by their pastor, that of becoming a self-supporting church. The fine progress being realized certainly gives cause for encouragement and satisfaction to those who have been giving good money for the building of churches in the homeland.

### PRAYER REQUESTS FOR THIS WEEK—

Brother L. G. Wood, pastor of our church at Fort Scott, Kansas, says: "Remember this work at the throne of grace."

Dr. Florence N. Gribble asks prayer for the work in Africa, especially for the faithfulness of the native evangelists.

Brother Chauncey B. Sheldon solicits prayer in behalf of his deputation work in Ohio and Indiana.

Our correspondent from Clay City, Indiana, where Brother Oberholtzer is pastor, asks prayer for the work at that place.

Brother G. E. Drushal asks that prayer be made that some pastor may volunteer for work at Krypton, and that they at Lost Creek may be kept in the will of God.

Brother A. R. Staley asks an interest in our prayers for his work at Des Moines, Iowa.

Brother A. B. Cover, pastor of the First church of Los Angeles, asks that he and his work be put on your prayer list.

Pray for the salvation of souls and the success of the Brethren work in New York City under the leadership of Sister Emma Aboud.

## Our Part in the Peace Program

By Q. M. Lyon, Editor Sunday School Lesson Publications

(Address at Ohio Conference, held at Ashland, October 22-25, 1929)

There are two kinds of peace spoken of in the Bible. The first is inward; the second is outward. The first comes from a knowledge of sins forgiven and from the assurance of life eternal. The second follows upon the ways of justice between a man and his neighbor, and between one nation and another. Thank God, we can have peace of heart when we cannot have social, industrial, or international peace. But we would like to have both kinds of peace. The prophets were interested in both kinds. They predicted the sure coming of an age of peace between nations, when battleships should be scrapped for use in agriculture, and great guns should be of interest only in museums. Jesus, too, spoke of both kinds of peace. He bequeathed his wonderful peace of heart to his disciples on the eve of his departure from this life. But he also blessed the peacemakers, calling them sons of God! He clearly foresaw the age of peace, following upon an age of strife.

It seems to be our denominational attitude to attend to the spiritual needs of those about us, and let the physical take care of itself. It also seems to be our tendency to speak to the individual's needs, and thereby assume that we have looked after his social needs as well.

Commenting on the former attitude, I would remind you that Jesus usually healed men's bodies before he cured their souls. He was interested in their physical well-being and happiness quite as much as spiritual salvation. All through history Christianity has proved its right to the distinction of being the final religion by the character of its good works. "By their fruits shall they be known," said our wise Savior.

As for the second tendency of our denomination, let it be said that no man exists apart from his social environment. The individual is quite as much dependent on his social environment as his environment is dependent on him. And if we want to be of the greatest usefulness in this world, if we want to show forth the genial sympathetic spirit of our Lord and Master, we must be interested in society as such, just the same as in the individuals who make up that society.

Now if all the people of the United States had assumed this attitude that it was enough to look after the spiritual needs of individuals about us, today we would still have open saloons on every street corner of our large cities, towns and hamlets. Mills and factories would be exploiting the lives of our nation's children. Women

would still be working unbearable hours in shop and factory and store and office. And landlords would be ordering the poor out into the streets without mercy.

Thank God for those Christian men and women of vision who have dared to preach and sacrifice for the sake of winning a better day for us! I also thank God that such men and women still exist, and that they are in pursuit of such ideals as world peace, industrial equity, the elimination of poverty, crime and disease, and the establishment of friendship between the races of mankind and equal opportunities for all.

The world is extremely fortunate right now—rather, I should say, we are blessed by providence, in that the two greatest nations of the world are headed by Prime Minister MacDonald and President Hoover, Christian men whose ideals are the ideals of Christ, who love justice and mercy, and who are frankly and earnestly trying to rid the world of the curse of war. These men are paralleled in such fields as industry and social welfare work by men like Henry Ford and John D. Rockefeller, Jr., and the Columbia Conserve Company, and a host of others who are recognizing the rights of humanity to all-around well being.

It would be hard to estimate what the situation in the world would be today without the influence of the church of Jesus Christ. The same divine force which in the early centuries strengthened martyrs and caused the church to gain

a place of ascendancy in the antagonistic Roman empire has today caused the church to gain a second victory in a profounder sense. I believe that the heaven of Christianity is responsible for the great gains which our civilization has so far made, and that it will be responsible for many more such gains.

Last year the Ohio Pastors' Convention made a vigorous protest against the cruiser bill of the big-navy program, and sent a record of their action to their responsible representatives at Washington. Shortly after that the bill was voted on, and the big-navy program was defeated. Was there not a connection between the two events? Similar correspondences may be traced between government actions and the resolutions of various church bodies in our country. Besides definite instances of where the church has influenced legislation, there are innumerable instances where public opinion has been formed over a number of years by the teaching of the church.

(Continued on page 6)

### THE PACIFIST

By C. F. Yoder

*Braver than he who can stay with the sword  
And conquer the insulting foe,  
Is the man who can win with the pardoning word  
And avoid the avenging blow.*

*Truer the patriot army of peace,  
Creator of prosperous homes,  
Than the army of conquest, planting the flag  
Wherever the tyrant roams.*

*Loud as the mouth of the cannon is,  
As it barks in defense of men,  
Stronger and clearer by far is the voice  
Of the prudent and friendly pen.*

*Great is the statesman, staying the hand  
Of treacherous alien powers,  
Greater the preacher, routing the foes  
From the homeland's sentry towers.*

*Not in the glory of loud applause  
Does the pacifist seek his reward.  
Rather he suffers insults in his cause,  
Content to be loved of the Lord.*

*But when in the justice of final accounts,  
The heirs of the earth are made known,  
The sword and its champion shall disappear  
And the peacemakers come to their own.  
Rio Cuarto, Argentina.*

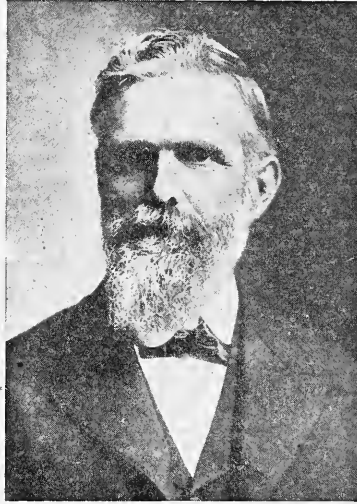
## Some Brethren Church Leaders of Yesterday, as I Knew Them

By Martin Shively, D.D.

XXIII. Elder Henry Wise

Somewhat more than five years ago this man of God was called from labor to his eternal reward, after having served his church in a ministry which had covered a total of forty seven years, and a ministry which had been much blessed both in the conversion of souls and the establishing of centers of service. He had the good fortune to be well born, both as to human parentage and Divine, for he was a Spirit-filled man. As to parentage, he was not only of Tunker stock, but the son of a minister, and I am sure he was of the really consistent type, so that not only was the son inclined by his home life to enter the church, but to enter its ministry when he was called to do so. His father was Elder Adam Wise, and Henry first saw the light of day among the hills of Washington County, Pennsylvania, while his early and later manhood was spent amid the like rugged surroundings in the adjoining county of Greene, whose hills seem to me to be even more rugged. The beauty of these hills and dales must have added to his inclination for reverence for the things of God, whether they lay at his feet or found expression in the wondrous revelations found on the pages of God's Book. At any rate, he gave his heart to his Lord at twenty years of age, and some years later, was called to the ministry at Quiet Dell, a rural church near which his body found its last resting place. He served congregations as pastor, in both midwest and east, as well as giving much time to evangelistic work in which his effort was much blessed. In fact he gave himself to this kind of service almost without intermission, until an attack of typhoid developed a heart affection from which he did not recover, and which finally terminated in his death. Perhaps the outstanding achievement of his ministry was the establishing of the Pittsburgh Brethren church, to which he gave much time and effort, and for the success of which he must have prayed much and often. If any man can rightfully be called the father of any such organization, this thriving congregation may be thought of as his child, and he as its father. Dan Bole rendered yeoman service there, but his work made it impossible for him to present its needs to the various conferences, or to call widely upon possible human helpers, a service to which Brother Wise gave himself without stint. The ill health referred to earlier in this brief paper, made it impossible during his later years to do more than sit on the side lines, cheering on the workers, and assuring them of his prayers in their behalf, a service as much worth while as any he could have rendered. His end came mercifully, swiftly and painlessly, a manner of going for which he no doubt had besought the Master whom he had served so faithfully and so long.

Brother Wise was a man of splendid appearance, tall, straight, and of dignified mien,—a man who wore a smile not easily erased, and one who inspired confidence in all whom he met. Perhaps his chief interest centered in the Pittsburgh church and in the home of his one son in which he found domicile during most of the last twenty-seven



The Late Elder Henry Wise

years of his life, for the wife of his young manhood had preceded him in death by that span of years. But if his chief interest centered here, he had an abiding interest in all the institutions of the church. Not many months before he was called home, he came to Ashland to visit the college and publishing house, being the guest of the writer at that time. It is all too common for men to have such an absorbing interest in one institution, that there is no room in their hearts for anything else. If it is the work of their own district conference, little if any attention is given to the general conference, and too many have so little interest in it that they rarely if ever attend it. Others have all their interest absorbed by the foreign missionary interests of the church and give little attention to anything else. With others, it is home missions, and this receives their help to the exclusion of all else. The subject of this sketch was a man of far wider vision, and when the church militant lost him, it lost one whose interest was as wide as its needs. He was a familiar figure at the general gathering of the church, and while he never coveted advanced position in it, his geniality, his quiet and kindly dignity, and his wise counsel, made a contribution to the results of such conferences which was more than worth while.

I am not at all sure as to when or how I first met Brother Wise, but suspect that it must have been at some of the general gatherings of the church. And we rarely met except at such times, but I felt that I knew him well, and know that I loved him much, and in his death I lost on this side, one more of the friends, the knowing of whom enriched my life, and for the passing of whom, there is additional reason for persevering in the Jesus way, since the end of it not only promises the incomparable reward of seeing him as he is, but also assures me of the added joy of meeting again the dear ones whom I knew and loved here.

Ashland, Ohio.

## Our Part in the Peace Program

(Continued from page 5)

There appears to be three things which the Brethren Church may do, by way of cooperating in the program of world peace. The first is to minister to the individual's needs at home and on the foreign field, and by that reconciliation of the sinner's heart with God make possible his reconciliation with his fellow men. The second is that we may again make peace a dominant note in our denominational teaching and propaganda, as our fathers did before us. The third is that we may, as a national assembly, as state conferences, as single congregations, and as individuals, keep in close touch with our representatives at Washington, and let them know on what principles we stand, and how our next votes will be cast. In a democracy such as ours, only the people can be blamed if things go wrong.

In regard to our **first duty**, I believe the Brethren Church measures up favorably with any church in its missionary zeal and in things accomplished. As for the **second**, we shall not as a denomination make peace the dominant note of our church life as it once was until we get **rid of the notion that war is inevitable**. Was not the saloon inevitable? Was not slavery inevitable? Was not child-labor inevitable? Were not the horse and carriage inevitable? With God, nothing is inevitable, and nothing is impossible, and that means with the Spirit of God working through us!

President Jacobs recently asserted in "The Social Note" of the Brethren Teacher, that prohibition and temperance are **no longer merely a religious question**, but a broad human question. If temperance rather than prohibition was the ideal of New Testament times, that was because conditions were different from what they are now. There was not a saloon on each street corner in those days. Nor was there so much wealth to squander on drink. Nor were there automobiles and machinery which make the use of intoxicating drink a hundredfold more dangerous.

In the same sense, the question of **world peace is a topic which for the present supersedes religion**. Mankind's answer to that question will determine whether civilization shall continue or not.

It has been said that "If mankind does not end war, war will end mankind." The former First Lord of the Admiralty, Winston Churchill, has written one of many similar statements by military experts as to what a future war will be:

"All that happened in the four years of the Great War was only a prelude to what was preparing for the fifth year. The campaign of the year 1919 would have witnessed an immense accession to the power of destruction. Had the Germans retained the morale to make good their retreat to the Rhine, they would have been assaulted in the summer of 1919 with forces and by methods incomparably more prodigious than any yet employed. Thousands of aeroplanes would have shattered their cities. Poison gases of incredible malignity . . . would have stifled all resistance and paralyzed all life on the hostile front. . . . The campaign of 1919 was never fought; but its ideas go marching along. In every army they are being explored, elaborated, refined under the surface of peace; and should war come again to the world it is not with the weapons and agencies prepared for 1919 that it will be fought, but with developments and extensions of these which will be incomparably more formidable, and fatal . . ."

"As for poison gas and chemical warfare in all its forms, only the first chapter has been written of a terrible book. Certainly every one of these new avenues to destruction is being studied on both sides of the Rhine (and, we may add, in countries far from the Rhine), with all the science and patience of which man is capable. . . . A study of diseases of pestilence methodically prepared and deliberately launched upon man and beast—is certainly being pursued in the laboratories of more than one great country. Blight to destroy crops, anthrax to slay horses and cattle, plague to poison not armies only but whole districts—such are the lines along which military science is remorselessly advancing."

"Mankind has never been in this position before. Without having improved appreciably in virtue or enjoying wiser guidance, it has got into its hands for the first time the tools by which it can unflinchingly accomplish its own extermination. Death stands at attention, obedient, expectant, ready to serve, ready to sheer away the people en masse; ready, if called on, to pulverize without hope of repair, what is left of civilization."

Any glory that was ever attached to war has certainly disappeared now. I had rather our country should submit to invasion and foreign occupancy than to go to war with such weapons in use. By a passive resistance we could make foreign control unprofitable financially, and a war which does not pay is never fought deliberately.

In consideration of these grave facts, and of all that we have said, is it not **our duty** to cast our lot with all Christendom and all who will join us in those spiritual enterprises which far transcend denominational and racial boundaries, and lend all our powers and influence to the bringing about, to the greatest degree possible, a permanent state of international peace? Shall we again let a conference program pass without some definite consideration

of peace and our relation to it? At our last national conference the peace interest was absent. It did not even appear in our resolutions! Our government does not know that Brethren people vote, it would seem. This is not as it should be. To sum up our peace situation: the time has come when we realize that loyalty to mankind is greater than loyalty to any single government. Friendships are now international. We are dependent on one another all around the globe. We need each other, and the only way to survive is by being friends. The day of trigger diplomacy is past. Strong-arm methods of enforcing so-called international justice are out of date. The only moral way to obtain international justice is through international courts of law and arbitration, just as we now obtain justice between the states and individuals of our nation by appeal to the United States Supreme Court. Even if justice sometimes miscarries in the courts, that is still better than using the very unprofitable and immoral method of guns and poison gases. A system of international police force is justified, but that is a far different proposition from our present burdensome and competitive system of armaments.

Finally, I commend the builders of the present conference program for including the peace issue. And I hope that the Ohio Conference of Brethren churches will stimulate more thought and action in the church at large in this important duty. **The next general conference, and the next state conference, should do three things: First**, it should include the topic of peace prominently in its program. **Secondly**, it should appoint a committee to study possible ways and means of promoting the peace mind among ourselves and among those whom we directly influence. **Thirdly**, it should let the government know definitely where we stand and what we mean to do in case there is ever another war.

Ashland, Ohio.

## Things By the Way. XXIII

By Dr. A. D. Gnagey

### A Searching Question

It was a heart-searching and timely question which some one asked not long ago: Which should be of greater importance or prominence, the perpetuation of a church's theology or the salvation of men? The maintenance of an institution or the evangelization of the world? The propagation of our opinions or the extension of life that was in Jesus? Surely, here is something for us to think about, especially for those who make paramount in their thinking and religious activities theories concerning God and Christ and the Kingdom which are just as truly based upon hypothesis as is the theory of evolution. The things of supreme importance are the things to which Jesus summoned men and the things the summons involved. These should be paramount in the Christian's thought and life. Jesus did not talk about a mysterious and magic salvation, or of a theoretical scheme of redemption which it is beyond the comprehension of ordinary men to understand. He talked of a life to be lived now, a fellowship with the eternal Spirit to be entered into now, a change in daily thought and conduct to be effected now, a wonderful and eager joy to be enjoyed now. Jesus made religion a simple and beautiful thing: we have made it a mysterious and magic philosophy.

### The Printer's Error

Occasionally, very occasionally, the printer's error is an improvement on the original, as is evidenced from the following item: Recently there appeared in one of the church papers a suggestion from an eminent minister



under the title, "Put Peace Pact Posters in the Churches." The plan was commended as good. So it was. Yet the printer was either dreaming good dreams or else had a genuine inspiration which caused him to depart from "copy" and set slightly different heading, for the proof which appeared contained a suggestion that is even better. This was it: "Put Peace Pact Pastors in the Churches." A change of a single letter, "o" to "a," did the trick.

### The Secret of Success

Dr. J. Wilbur Chapman in an interview with General William Booth, asked him the secret of his success. After a moment's hesitation, with tears in his eyes, he said: "I will tell you the secret. God has had all there was of me. There have been men with greater brains than I, men with greater opportunities; but from the day I got the poor of London on my heart, and a vision of what Christ could do with the poor of London, I made up my mind that God would have all of William Booth there was. And if there is anything of power in the Salvation Army today, it is because God has all the adoration of my heart, all the power of my will, and all the influence of my life." That spells complete consecration to a great cause,—and it won for William Booth; it will win for any Christian.

### Why She Cried

A little girl was found sobbing bitterly. When asked by her mother why, she answered, "I dreamed that God had died." Would it affect you that way if God were excommunicated from the universe? Would it make any particular difference in your way of living if you felt sure there were no God? The little girl who sobbed over her dream must have been taught that God really is, that he is not merely an impersonal force or power in this universe, but a real personality, and a personality that is absolute in his goodness. Is it not a fact that some professing Christians live as if after all God were a non-entity? Better give this matter a bit of thought, gentle reader. Test it. It is barely possible that your life is a betrayal of your faith in the existence of a God in whom you believe and trust.

### Making Gods

That was the peculiar sin of the Children of Israel,—making gods. Israel made idols and said, "These are our gods; they will save us. As for this Moses we wist not what has become of him." There are some supposed very good people who are still in the same business; perhaps most of us are. We build mills and railroads and battle-ships and airplanes and schools and universities; we print books and magazines and daily papers; we erect skyscrapers, write constitutions and elect presidents, then we say, "These will save us; civilization is secure because we have built institutions and set forces in motion to preserve it. We work out theologies so incomprehensible, so complicated, so magically mysterious; write creeds which begin, "Firstly, I believe, etc.; secondly, I believe, etc.; thirdly, we teach and believe," etc., then we settle down and say, "There, now, that is what we believe, Lord, surely it will save us." We will see the folly of it some day and realize that the things our hands have made and our brains have spun out in the form of a "statement of our faith" are as helpless as the idols of Israel **unless they are linked with God.** It is easy to get the cart before the horse in this matter. It was God who taught our brains to conceive and our fingers to work the achievements of our civilization; yet these are the things we are putting in the place that belongs to him. Put God first, and keep him there, first in your church, in your business, in your school, first in your life. "Seek ye first the kingdom of God and his righteousness." That is still good theology,

even though it is nearly two thousand years old. Motley, in his "Dutch Republic," tells that when food came in after the dreadful siege of Leyden, the men who rushed first to the supply greedily overate and many of them died. But the majority of the people went first to the church to give God thanks for their great deliverance, and only after that satisfied their hunger. Seek first the kingdom of heaven, and let other things come in their order. With many people appetite comes first and health later, rather than wrecked health.

### The Real Problem

Not so very long ago an inspector refused to certify a farmer's milk which he was delivering, because it was dirty and therefore threatened the health of his customers. It did not meet the test of the Board of Health for cleanliness. The farmer became so angry that he swore. He was a member of a church, and the church forthwith rebuked him for swearing, but it did not say anything to him about the evil of selling milk so dirty that it was unsafe for babies to drink, or any one else. Which of these two faults was the greater, if there be any degrees in faults, swearing or selling impure milk? Or does the church have nothing to do with health and work and politics and family relations and business? Was it really a church problem?

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## SIGNIFICANT NEWS AND VIEWS

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### THE EDISON CELEBRATION

It is perhaps not an exaggeration to say that no man before him ever received such acknowledgment of his achievements and service as Mr. Edison, on the occasion of the 50th anniversary of his producing an incandescent light. The wealth and interest in old things of Mr. Ford had produced a village which was a counterpart of the villages which were common in Mr. Edison's youth. Mr. Edison made the trip from Detroit to Dearborn in a train with passenger coach seats, small panes of glass, kerosene lamps and wood-burning locomotive which was exactly like the trains on which he had plied his youthful trade of news-butcher, and on the trip out he plied his old trade again. The President of the United States felt honored to be present and to state in fitting phrases the high service which Mr. Edison had rendered to his country and to the world. It is no wonder that Mr. Edison should have been deeply moved by all this. With characteristic modesty and sense of fairness the great inventor said: "I would be embarrassed at the honors that are being heaped upon me on this unforgettable night were it not for the fact that in honoring me you are also honoring that vast army of thinkers and workers of the past and those who are carrying on, without whom my work would have gone for nothing."—The Presbyterian Advance.

### FROM FAMILY TO FAMILY IN INDIAN JUNGLES

Ten miles beyond the farthest station of Takli, India, far into the wild country, lies the interesting village of Palshi. So wild is life here that deer and wolves abound, and villagers tell of witnessing fights between their dogs and panthers at night. This village is completely surrounded by a strong wall, with only two entrances now in use; a likely reminder of the wild days before British rule. A Takli Christian named Umaju had given his daughter in marriage in this village. Umaju himself had a real conversion fourteen months ago. He then gave up his profession as a Hindu religious leader and with it a lot of profitable but questionable practices.



In his enthusiasm he went to visit his daughter, where he talked to her father-in-law, and to others in the village. As a result five entire families asked for baptism. "It was such a far-away, questionable place," says Rev. Alden H. Clark of Ahmednagar, "that I thought at first that we should not answer this response, but when I had gone there and seen their real eagerness and earnestness, I could not hold out against their request. We shall rely largely on the volunteer work of Umaju to keep up the feeling of this isolated group."—The Congregationalist.

### JEWISH SCHOOL TEACHERS

According to a prominent New York daily out of 34,000 public school teachers in that city 17,000 are of the Jewish faith. This fact was brought to light recently when the question of the observance of Yom Kippur, the great Jewish holiday, was brought before the school authorities of New York. Heretofore the Board of Education has given them the holiday, but deducted the salary of the substitute from their pay. Now they are granted the holiday with no loss of pay. But why should half the teachers of that city be Jews?—The Evangelical-Messenger.

### IT IS WELL TO MEASURE THE SIZE OF OUR TASK

Of nearly 43,000,000 children and youth under twenty-five years of age in the Protestant section of the population of the United States, more than 28,000,000 receive no religious instruction in any school provided by the churches; of 8,576,000 Catholic, 6,806,000 receive none; of 1,543,000 Jewish, 1,363,000 receive none from any Jewish educational agency. That is, of more than 53,000,000, all told, nearly 37,000,000 receive no religious instruction in the institutions maintained for that purpose.

For the figures credit goes to the *Baptist Record* of Mississippi, quoting W. S. Athearn.

This is "Christian" America. Contemplate by comparison, the children and youth of India, of China, of Africa, and the U. S. S. R. It is well to think ahead to the time when the present generation of Christians will be dead and children now born will have become the world's leaders. What kind of a world will theirs be?—The Baptist.

### THE DILEMMA OF POPE PIUS

The College of Cardinals is only complete when the historic seventy fill up the required number. There are now but fifty-seven cardinals in the countries of the world, which suggests that at the coming Winter consistory the Pope will nominate a large group of men of distinction who will be given the red hat. There are now two opposites before the aim of the Vatican, either one or both to be desired, and yet either one or both necessarily to be avoided.

It has been pointed out by secular statesmen that the Vatican is of necessity under this fresh and novel adjustment with Italy, obligated to show special favors to the Italian Government. This may be only an evil suspicion, but it is a very influential one. It insists on having a place in political thought. If the Pope continues his policy of creating another group of Italian Cardinals, it will strengthen this opinion and in many minds it will prove sufficient to confirm that view. However, if he should bring into the College of Cardinals a fresh enforcement from other nations, it would open the way for the possible election of a German or Britain or Frenchman to the Papacy. This would destroy the practice of the centuries, and thus create a fresh cause for Italian alienation. Should he consider Italy, he will estrange other nations, and should he consider other nations, he will estrange Italy.—The Presbyterian.

## Our Worship Program

### Daily Readings and Suggestions

(Keep with your Bible)

#### MONDAY

John 10:1-9. "People are like sheep."—Our western sheep are not trained as the oriental sheep were; because they have not been trained to follow the shepherd, they are prone to follow each other. Among the sheep in the Lord's flock, much of the same condition prevails; we have not known the Shepherd as well as we should, and are too apt to follow one another, rather than the Shepherd himself. All that ever came before him—either before him in time, or before him in honor and position—are thieves, robbing him of his rightful position and authority. May we only be concerned, our Father, with following thee; and may we never allow anything in our lives to come before thee.

#### TUESDAY

John 10:10-18. The GOOD Shepherd.—There had been many false "christs" in Jesus' day; there were false leaders in the days of the apostles, and they are with us yet—for "what they can get out of it, and not because they love the sheep. The Good Shepherd had nothing to gain except the safety of the sheep he loved. And even as he laid down his life for the sheep, we know he delights to lead them forth to green pastures and still waters, to supply their every need. Let us follow him, whithersoever he shall lead!

#### WEDNESDAY

John 10:19-21; Matt. 11:2-6. The Works of Jesus.—When John the Baptist, imprisoned and discouraged, sent to Jesus to inquire if he were indeed the Christ, Jesus' only reply was to point to the unusual works he had done. If it is true that "never man spake as this man," it is equally true that never man did the works which Jesus did. This fact emphasizes two qualities in Jesus which we love and reverence: his power, and his compassion. Let us pray that his followers today may have power from on high to do the works whereunto we have been sent, and that we may have compassion upon those about us, even as we hope for compassion from him.

#### THURSDAY

John 10:22-30. Absolute Security.—Coupled with this unmistakable claim to deity, our Lord gives absolute assurance to those who follow him as their Shepherd. Sheep may turn from him and wander away, but even then he will leave the ninety and nine to find and bring back the wanderer. Not only able to save, but able to KEEP. Who could help following such a Shepherd, once they have known him? Let us make him known!

#### FRIDAY

John 10:31-42. Blasphemy.—It was not Jesus who blasphemed, but the Jews. Yet the Jews were not more blasphemous than those today who profess to be followers of the Good Shepherd and then deliberately choose to follow the "thieves and robbers," or to walk in their own foolish way. God help us to examine ourselves, and save us from blasphemy and the fate of blasphemers!

#### SATURDAY

John 11:1-6. The Love of Jesus.—Again we are reminded that even sickness or death itself may be to the glory of God. Let us pray not so much for healing, as that our condition may ever be such as to bring the greatest glory to our Lord. And though we may not understand at the time why he tarries, yet we know that he will come, "with healing in his wings." Blessed assurance!

#### SUNDAY

John 11:7-10; Psalm 119:105-112. Following Him.—Jesus now proves his love for Lazarus by returning to his tomb, to raise him from the dead. To his disciples, this meant certain death at the hands of the Jews. But Jesus answered that when one is walking in the full light of heaven's will no harm can fall except by the will or permission of God; it is the man who does not follow the divine guidance who needs to fear. How careful then we ought to be, that we should ever be found walking in the light, and what blessed assurance to all who are so walking. May many this day turn from the darkness of sin to walk ever in the safety of thy glorious light. Amen!—T. C. L.

W. I. DUKER  
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Goshen, Indiana

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Maurertown, Virginia

## NATIONAL SUNDAY SCHOOL ASS'N

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## Securing Sound Teaching in Sunday School

By Philip E. Howard

### A Statement of Faith Used by One School

To secure sound teachers and to make sure that they are remaining sound is the one way to insure sound teaching. This seems so obvious as to be hardly worth saying, but many a superintendent does not clearly know what his teachers are teaching, and if he does know he permits many minor considerations to modify his test of a teacher's fitness to deal with the Bible.

Assuming that for the most part Sunday school membership is at least youthful, to put it conservatively there is no field whatever in the whole range of Christian activity today where unsound teaching is more hurtful, and sound teaching more practically helpful than in the Sunday school. It is often a very difficult thing to "resign" a teacher who is not teaching the truth. A young superintendent in an active school was approached by the members of a class of girls in their later teens who wanted to register a protest against some of the teaching they were receiving from an elderly man of long experience and real devotion to his opportunity as a teacher. This earnest man was old enough to be the superintendent's father and the young man could not think of any proper way by which he could approach his older co-worker to tell him of the difficulty. There were various complications that almost always intruded themselves at such a time. Week after week the young superintendent wondered what he ought to do, prayed about it, and watched for his opportunity, but it never seemed to come. On one Sunday he went to the school determined that the problem must not longer remain unsettled and asked the Lord to show him just what to do that very day.

As he stood arranging some papers on the platform the teacher, who was early, came across the room to him and said, "I just came over to tell you that I feel I must give up my class." And he went on to state several reasons why he thought he ought to do this. The superintendent in his inexperience and in his great relief accepted the resignation without touching upon the character of the teaching, and whether he was right or wrong in allowing the matter to rest just there he learned in that hour of relief how wonderfully God lays his hand upon a situation like that. What man can't see the way clear to do, God so often does, and in a way that could not have been foreseen.

A Christian man on a visit found in one Sunday school of an evangelical denomination a Unitarian theosophical freethinker teaching the largest Bible class. And in another Sunday school of an evangelical sect he found a New Thought adherent, who denied the deity of Christ and the atonement, busy at his work of teaching a large class of young women. Both the denominations to which the schools belonged have been historically noted for spiritual power and steady adherence to the Scriptures. These instances only go to show

what can occur in a Sunday school unless special measures are taken to prevent such a fatality.

In the Sunday school of the Church of St. John's-by-the-Sea, at Ventnor, New Jersey, the Sunday School Association, made up of persons of various denominational connections, agreed upon a statement of faith and included it in the by-laws of the Association, and each teacher is required to affirm or sign it each year. No one can be assigned to a regular teaching post in the school, or as an officer in the school, without first expressing acceptance of the by-laws of the school, including the statement of faith, which is as follows:

All officers and teachers of this school are required to affirm their belief in the following doctrines:

1. The unique, inspired authority and infallibility, in the original writings, of the entire Bible as the Word of God (Heb. 4:12; 2 Tim. 3:16; Eph. 3:5; 2 Pet. 1:21).

2. The deity of Jesus Christ, different in kind as well as degree from any so-called "divinity" of man (John 1:1; Heb. 1:8, 9).

3. The lost and sinful condition of all persons by nature (Rom. 3:9, 10, 19, 23; Luke 13:5).

4. The substitutionary death of Christ as the only way of salvation for all persons, that salvation is to be received by simple faith in his finished and sufficient work (John 3:15, 16; Acts 4:12; 1 Cor. 15:3; 1 Pet. 2:24; Gal. 2:16).

5. The virgin birth of Jesus Christ (Luke 1:34, 35; Matt. 1:18-23; Isa. 7:14).

6. The resurrection of his physical body (Mark 16:5, 6; Luke 24:39-43; John 2:19-21; 20:27, 28; Acts 13:35-37).

7. The bodily resurrection of all persons (John 5:29; 1 Thess. 4:16; Rev. 20:13).

8. The future return of the Lord Jesus Christ, in person, to reign on earth (Matt. 16:27; 26:64; Luke 21:27).

9. The eternal life of the "saved," and the eternal punishment of the "lost" (Matt. 25:31-46; John 3:36).

This is a long step toward assuring unity of fundamental teaching in the school, and guarding scholars against erroneous teaching.

It is heartening to see what this type of unity produces by way of united effort in soul-winning, in the selection of proper Sunday school literature, and in the whole atmosphere not only of the Sunday school, but of the church to which that school belongs. Strong differences of opinion may exist and do exist in the school as to various policies, but around this unity all such questions are speedily and happily solved. Such a safeguard of the teaching reaches out in so many directions to build and protect and quicken the best life of the school, that one cannot overstate the importance of such a regulation. Young people have been going out from that school to Bible institutes for further training. Many older folks in the families of the neighborhood, which is a wholly mobile one, have been brought out

of indifference through the devotion that the children show toward that Sunday school.

If the church, the pastor, the official board, the superintendent, and the other officers of the teachers' association want to keep unsound teaching out of the regular work of the Sunday school, it can be done.—Taken from the Sunday School Times.

## WHAT TO DO WITH BIBLE PICTURES

Missionaries of all denominations keep writing to the World's Sunday School Association, 216 Metropolitan Tower, New York City, asking for the large Bible Lesson Picture Rolls and the small Bible Lesson Picture Cards that are used in almost every Sunday school in the homeland. The date does not interfere with the use of such pictures abroad. Often a verse of Scripture is pasted on the printing side and the picture given after its story has been told to eager listeners—adults as well as children. Every small picture card helps in building up the Sunday school, and the large pictures are invaluable for both Sunday school teachers and evangelists.

Since 1909 the World's Sunday School Association has been promoting the placing of such pictures through its Surplus Material Department. Write to this Department, 216 Metropolitan Tower, New York City, for a card of introduction giving the name and address of a missionary. Indicate your denomination if you wish a name in the same church. A leaflet will be sent which explains the plan in detail and indicates numerous things that are desired by these missionaries. It is far better to send out these pictures and articles for a second and often longer use than to throw them away. They have a real value in use abroad and the postage charge is comparatively small. The usual rate on pictures is only one cent for two ounces. Right now there are requests on file from at least eight hundred missionaries. Start a Surplus Material Committee in your Class or Sunday school. You can begin with a Committee of One which will soon have a truly world-wide helpful outreach. The letter of appreciation from the missionary will make you eager to send other packages.

## Editor's Select Notes on the Sunday School Lesson

(Lesson for November 17)

### Living with People of Other Races.

Scripture Lesson—Ruth 1:1-18; John 4:5-10; Acts 10:1-11:18; Rom. 1:14; Gal. 3:28, 29.

Printed Text—Acts 10:9-15, 30-35; Gal. 3:28, 29.

Devotional Reading—Eph. 3:14-21.

Golden Text—Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him.—Acts 10:34, 35.

### Introductory Note

The lesson today from Acts 10 and 11 reveals one of the grandest facts in the history of Christian evangelization. It points to the first introduction of the gospel to the Gentile world, and thus proclaims the unconfined love and beneficence of the new economy, Ro. 1:16; Cornelius, who was a centurion in the Italian band or cohort, and probably a Roman by birth, was stationed at Caesarea, the political capital of Pales-

tine, and the seat of the highest Roman authorities. Besides supplying a description of his character and circumstances, and of the vision with which he was favored, the narrative suggests the following practical applications: 1. Cornelius was one of those truth-loving and truth-seeking souls, which rendered him peculiarly susceptible of Christian impressions. As a proselyte of the gate, he stood midway between the formalism of the Jew and the dead heathenism of the Gentile. The one was too bald and naked, the other too dim and indistinct to satisfy the man; therefore he was looking out for something higher and more advanced. In this state of mind a heavenly messenger was sent to him, to instruct him as to his future course. "Not disobedient to the heavenly vision," he sent to Peter, who as a representative of the world's Great Teacher, might more perfectly show him the way of life; and with inexpressible interest Cornelius waited for the coming of the man of God. 2. But the Apostle himself was but partially informed as to the grounds on which the Gentiles were to be received into the church of God, and needed a special revelation on the subject. Peter, too, had a vision in which he was taught that the new kingdom is a purely spiritual institution, and that admission into it must be sought, not in any outward rite or symbol but alone in the state of the heart. "If any man be in Christ he is a new creature," 2 Cor. 5:17, a part of the new creation, and therefore inseparable from the church. No outward observance can bring one into union with the Savior; and if the soul be united to him, 1 Co. 6:17, the neglect of any merely outward ceremonial can never affect,

far less dissolve that bond., Ro. 8:35. 3. Christianity is the only power that breaks down every "fall of partition" between man and man, Col. 2:8-13; Eph. 2:14-28, or between nation and nation.—Harris. Ten Commandments of Righteousness and Justice

In a sermon recently reported, by Rev. A. W. Palmer, he gives "ten commandments of social justice" to be added to the ten of Exodus. Some of these apply directly here. Others apply to following lessons. Those applying here are:

"I. I am the Lord thy God, but thou shalt remember that I am also the God of all the earth. I have no favorite children. The Negro and the Hindu, the Chinese, Japanese, Russian and Mexican, are all my beloved children.

"VII. Thou shalt outlaw war and make no threatening gestures either with great navies or vast military preparations against thy neighbor.

"VIII. Thou shalt honor men for character and service alone, and dishonor none because of race, color or previous condition of servitude.

"IX. Thou shalt not bear false witness against thy neighbor by malicious propaganda or colored news or by calling him contemptuous names such as Dago, Chink, Jap, Wop, Nigger or Sheeney."

God as a Father

"The idea of God as a father roots deep in the traditions of the Christian church. We find evidence of it from time to time in the history of the Hebrew people as given in the Old Testament. But the idea reaches its greatest development and most

(Continued on page 16)

means of reaching your people. Letters to individuals will also prove very helpful in advertising your work.

But you are not confining your membership to those who are immediate members of your church. If so, you are not a live society and furthermore, you are failing in one of the works of Christian Endeavor, namely to win young men and women and boys and girls for Jesus Christ. You must get in touch with those outside. Some are just starving for the fellowship and blessings such as you enjoy and possibly they are not aware of the opportunities which are so near to them and yet so far because they never know. You may reach these people through the medium of the electric sign; through bulletin boards or posters, any of which should always be fresh and attractive. Maybe you have any one of these things but it seems to be ineffective. Take a look at it, maybe it needs to be cleaned or repainted. You will be surprised at the number of strangers that will be present in your meetings, brought there principally because of the invitation extended through any of the above mentioned mediums.

Another effective and most acceptable manner of advertising is through the use of the newspapers. Appoint some individual in your society, whose business it shall be, to act as reporter for the society. If you are planning a very special Missionary meeting and expect to have some missionary present as a speaker on the program why not tell other folks about it? Or you may be planning a special social function. This will also make good news. Write your article in such a manner as to be easily read, using one side of the paper and preferably with the typewriter. Take it to the newspaper office in plenty of time and if it is real news, you will be surprised at the reception of same by the publishers.

Certain places as the local Y. M. C. A., Y. W. C. A., school or library are also very convenient places in which to place posters or bulletins that will direct strangers to your society.

There is yet another medium, of which Brethren Endeavorers may avail themselves for the purpose of advertising their society. It is the much neglected C. E. page of the Brethren Evangelist. The space is free and you need but write your article and send it to the editor of the page and same will be given proper attention. Brethren, we are scattered about over this great country of ours and I am firmly convinced that some of us are not aware of the existence of others. California Endeavorers are probably wondering if there are any Endeavorers in Pennsylvania and vice-versa, but since they are so seldom privileged to personally meet each other, why not get acquainted through the pages of this paper? Tell us about the plans that have worked or are working effectively in your society. Tell us about the new societies that you organize and relate some of the interesting features of your most successful meetings, also tell about that fine social function that so many enjoyed. Here is your opportunity and I am wondering how many will avail themselves of this privilege.

Californians, do you have C. E. out there? They have it in Pennsylvania. I want to hear from you folks, both East and West, North and South. Now, let's go.

Address communications to Tom Hammers, Ashland College, Ashland, Ohio.

TOM HAMMERS,  
Publicity Supt. and Editor of C. E. Page.

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Associate  
Peru, Indiana

CHRISTIAN ENDEAVOR AT WORK

Young People's and Junior Topics in THE ANGELUS

GLADYS M. SPICE,  
General Secretary  
and  
Treasurer  
2301 13th St., N. E.,  
Canton, Ohio

## Advertising in the Modern C. E. Society

If there ever was a time in which the church and especially Christian Endeavor needed to awake to its possibilities in the realm of advertising; it is at this very hour.

On every hand we read such phrases as, "Keep that Schoolgirl Complexion," "I'd Walk a Mile for a Camel," "99 99-100% pure," and many more. They appear in every magazine of large circulation, in newspapers, in street cars, busses and remote indeed is the place in which they cannot be seen. This very fact attests to the magnitude of this great enterprise, and day by day it grows. Now advertising is no new thing and it has been employed throughout many years. From the small boy with a kite for sale to the largest manufacturer, there is some form of advertising employed as an aid to selling. Some advertising is beautiful, sane, sensible and reliable, while others apparently possesses no merit, but it is not my purpose to discuss the merits of such at this time. I am more concerned about the reason for this great business of advertising. Is it not because the other fellow has something which he wishes to bring to your attention, so forcibly, that you will be sold on its merits and that you will have a desire to possess same. And regardless of the number of different

brands of whatever it may be, each fellow has the best and in many respects it surpasses all others on the market. This of course is just one of the reasons for advertising. There are many more, but you probably wonder what relation they have to Christian Endeavor. Simply stated it is as follows.

You have a Christian Endeavor society in your church. That one fact alone is sufficient reason for you to advertise it. Does every boy and girl and every adult member of your church and Sunday school know that such an organization exists? Further it meets every week at a specific time and place and programs of extreme interest and helpfulness are given. Besides all of this, there are some very good musical numbers included on the programs; at other times a missionary may speak and at still other times a pageant may be given. Do other persons, not included in the regular membership of your society know about these things? Possibly they do, but not until it is all over and then it is too late. Why not start immediately to advertise all of these facts so that the people of your church will at least be acquainted with your proceedings? Posters, bulletins, announcements from the pulpit and in Sunday school, also in the church calendar are very effective

# NEWS FROM HOME MISSION FIELDS

## FORT SCOTT, KANSAS

A little news item from this place may not be out of place. The work is moving along very nicely, and we are encouraged with the progress being made. One has been received by letter since our district conference, the first part of this month. The real opportunity for work here is growing brighter all the time, but we know the need of patience in such a task and we are hoping the brotherhood at large as well as our local people, may exercise this fine art, of hopefulness and perseverance. We have just passed through an intensive school of training for leadership. It was interdenomination and was a standard school, and three of our people attained a credit unit. This was sponsored by the Ministerial Association, but was put on under the Kansas Council of Religious Education. This training school is to be continued by our local ministers for six weeks, one night per week which will be sufficient for another unit in leadership training. We are also starting a training class in our congregation to meet once per week, in addition to our Wednesday evening prayer and Bible study. The district conference was enthusiastic about this work and is concentrating its efforts on this point to see it self-supporting as soon as possible. And the local people are just as anxious, but they lack opportunity in several ways to accomplish their aim.

Our local workers are earnestly seeking the leadership of the Holy Spirit, that our efforts may meet his approval. We are also praying that the Lord may open the way, by which the debt on our property may be paid this year. We do not know HOW it is to be done but HE knows and we are willing to do all we can to bring it to pass.

We have not been able to arrange for our revival as yet but hope to do so in the near future. Our Bible school under the leadership of our new superintendent, Mr. Thurman Orr, is moving along very well and increasing in attendance. We make our midweek prayer meeting one of definite Bible study as well as for prayer and it is proving very helpful, and is quite well attended, considering our small group of workers.

The Lord is blessing us with health and strength, and we are glad for an humble place of service in his Kingdom.

Remember this work at the throne of grace.  
L. G. WOOD.

## LOST CREEK, KENTUCKY

This has been an especially busy fall for the workers at Riverside. Never so far as I can remember have all been so busy, this being made so by the unusually large attendance which we have had. But strength for each task has been given, and the work moves on.

We have just had a week's revival effort, led by Rev. Russell Humbert of Lake Odessa, Michigan. Because of conditions as they were, we only wanted a short meeting this time. We also wanted only the kind of a leader who would give us the whole Gospel without the use of the scissors at all. This Brother Humbert did, and the visible results of the meeting were thirty-nine confessions, with sixteen received into the church by baptism, the rest being reconsecrations. For a short meeting it

was good, and the spiritual uplift very marked. Then also it was a real pleasure to work with Brother Humbert whose father also labored here with us, and both of whom fitted into the work so well. The work is much indebted to this father and son for their splendid labors.

While the revival meeting was impressive, yet a chapel service not so long ago was also very impressive. The teacher of the freshman high school Bible class of about twenty-five asked that the class be given the privilege of leading in the chapel service one morning. The class arose, quoted much Scripture, and then led us in prayer, and to hear those high school freshmen PRAY was certainly very, very inspiring. As we listened to them we just wondered in how many schools such a thing could be heard, and we felt that there would be mighty few of them. Then we wondered and thought that if those who would silence the work of Riverside Institute could only have heard this one service, we believe that they would be cured of their doubts. No, dear reader, not a one of the workers at Riverside Institute are here just to help conduct a high school, but are here because our God has so directed them.

We also had the recent pleasure of entertaining the Mountain Laurel C. E. Convention, composed of a number of Eastern Kentucky counties. The convention lasted three days, with representatives from other C. E. societies. It was good and inspiring and furnished a good beginning for our revival meeting. It closed with the very, very impressive consecration service, in which a number of our young folks offered themselves for life-time service, and also others who had done so before came forward. I believe that every worker at Riverside was in the group.

Demands for clothing continue very strong. Many have now kindly asked for bags in which to ship it. We try to write to all who do this, but if we should miss you, you may know that your gift is appreciated very, very much, and is very helpful. We have had as high as fifteen here at one time for clothing when we had none for them. We thank you who have interested yourselves in the matter, and assure you that it is very helpful. However we could use much more than is now in sight, as the clothing room is empty most of the time. Two bags have come with no shipper's name on them. This makes it impossible for us to write you or give proper credit for the same.

We are glad also that you are remembering Krypton with the clothing. This is where Miss Carter is so faithfully and valiantly holding forth for God, in the hope that somewhere some one will arise and say, Here am I, Lord, send me to Krypton. Can it be possible that a work which was so recently so promising can be just let go and die a slow, strangling death? Can such a thing be possible for those who have put their hands to the plow? But that sort of thing is just going to happen at Krypton, if some husband and wife do not volunteer for the work there. Miss Carter cannot forever keep the work up there all by herself. We fully believe that a proper appraisal of things here would lead all to keep these two plants going on a real workable basis. Will you, dear reader, join us in

prayer that some one somewhere will volunteer for the work at Krypton, and that we here may be fully kept in his will, and not get ahead of it.

G. E. DRUSHAL.

## LOST CREEK, KENTUCKY

After winding around countless hills, passing over high bridges and darting through many tunnels, our train came to a stop at Haddix, Kentucky. The conductor had announced our station and we left the train. Darkness had slowly crept in upon us and snow was falling gently.

As our train hurried on and disappeared around a corner, a great wave of loneliness swept across our hearts. There we were, my wife, our little child and myself. The flu was raging in those mountains and we knew not where to go. But our anxiety turned to joy when Brother Drushal came to take us to his home some two miles up in the mountains. Brother Drushal carried the lantern and led the way. Our path led across a large bridge with part of the floor planks missing. We followed instructions to walk on a wide board and crossed in safety little realizing the great void that lay below us. After walking some two miles we came to the last thrill of our journey. It was our first experience with a swinging bridge but after much grabbing and strenuously walking we arrived on the other side of Old Troublesome and stepped for the first time on the grounds of Riverside.

I had long wanted to be sure of my salvation and felt that if I could do something worthy, I would be more acceptable to the Lord. Thus in the midst of the flu we left our home in Indiana and answered the call for work at Lost Creek.

But I was scheduled for a surprise. One evening, in a teachers' meeting, I learned that salvation was by faith in our Lord Jesus Christ and not by any works that I could do. It seemed too good to be true and I asked so many questions that our teachers' meeting was practically given up. Next morning I was determined to know more about this great salvation and eagerly watched for Brother Drushal as he went to the barn to milk the cow, so I could have a private talk with him. As I now look back upon my life I thank God for that experience and count it a turning point in my life.

I have just returned from my fifth trip to this station. The train was late because of a wreck in a tunnel and it was about dark when we arrived at Haddix. Brother Drushal took me out in his automobile and we hurried to the church where we found it almost packed with waiting people.

It was indeed a great joy to look into the faces of these dear people again, especially those who had come out in our meetings a year ago. We thank God for the manifestation of his power in the lives of these young people. Anyone who is concerned with the problem of the young people of our day, should take note of this living example. In fact the problem of the young is really a problem of the old people. Parents, teachers and even ministers have resorted to all manner of new inventions and tricks. They tell us that we must have all kinds of foolishness to "Hold the young

people." Truly the young people will rise up in judgment and condemn the leaders of our day for feeding them on wind and vanity while their feet were slipping into a Christless grave. I verily believe that the young people would take life more seriously if they were taught to do so.

Last year in our meetings at Krypton and Lost Creek a great number came out. This year in a week's meeting at Lost Creek fifty-four came out for conversion and reconsecration. But why did they thus respond? Only one answer. The Lord had used those godly workers to prepare the hearts of those under their care and I thank God for the privilege of working with so consecrated a group of fellow Christians.

As I visited the school rooms I noted many things. The text book would take evolution but Brother Drushal carefully sifted it out and showed the fallacy. In Sister Drushal's Bible class the students handed in questions and I have never seen a group of questions that showed more thought and genuine sincerity. Riverside is fortunate in securing the services of Sister Srack, who is indeed an outstanding Bible teacher in the Brethren church. I went into an algebra class taught by Brother Cleveland. He paused for a word of prayer before he began his class period. How we thank God that he has given us the privilege of helping to support such a place as this.

As the young people come in from many miles around, they hear the Gospel and when they return home, they carry it far back into the hills with them. In the judgment, I believe it will be revealed that the Brethren church has never undertaken a work in the United States that is any greater, in real service for our Lord, than this work in Kentucky. On Saturday and Sunday afternoon a baptismal service was held in Old Troublesome and it made us rejoice to see so many young people enter the water, symbolizing their burying the old man of sin and rising into a new life in Christ Jesus, a life where old things have passed away and all things have become new. Sunday afternoon almost every chair was filled at the communion service and again it did our hearts good to see the fine spirit that prevailed in the lives of these people.

We were glad to see Miss Richards, who has rendered such acceptable service for several years, again in charge of the dormitory. Miss Hooks, who probably ranks the highest in number of years of service among the teachers, is again at her post.

Let those who are interested in this work remember that the Mission Board no longer fully supports this place but that several thousands of dollars must be secured from other sources. Thus any one desiring to help will do well to send some money to Brother Drushal at Lost Creek. Also many, many bags of clothing can be used to great advantage. How fine if many freight shipments would be sent to help in this work. Because the bridge at Haddix is washed out, all freight shipments should be sent to Jackson, Kentucky.

Although I did not get to Krypton on this trip, I heard good reports from others, of the work Miss Carter is doing. Truly the Long Beach church can be proud of her as she represents them at this station. Miss Carter is carrying on this work in faith and she told me that it is most wonderful how the Lord has supplied her needs. Money or clothes sent to her will be used for the glory of our Lord.

Now the God of peace make the writer and reader of these notes perfect in every good work to do his will as we support these two works of grace in the mountains of Kentucky.  
R. I. HUMBERD.

#### SOUTH GATE, CALIFORNIA

A few words from our baby church. We will have to make our bow to the brotherhood and anticipate your prayers for the success of this new work.

Services began in the new church with a wonderful attendance in the Sunday school. Fifty-five were present and were real enthusiastic about the new work. The morning worship was well attended and showed by the prayer meeting held, after listening to the pastor on the subject of "Preparation for Success," that each one was willing to put his shoulder to the wheel and do whatever he can to glorify Jesus Christ at this SOUL SAVING STATION. This verse exemplifies the spirit that was prevalent in this service.

"I am only one, but I am one.  
I cannot do everything, but I can do something.  
What I can do, I ought to do.  
What I ought to do, By the Grace of God, I WILL DO."

Such splendid interest led the pastor to ask for a Christian Endeavor service at the 6:30 hour. Some 40 or 45 persons were again present. This is remarkable for the first day, many thought.

At the evening service, Brother John Lienhard, pastor of the Second Brethren church, Long Beach, California, serving as our evangelist for a two weeks' meeting prior to Dedication Day, preached a mighty message. The subject at this service was, "The Foundation of the Brethren church." Brother Lienhard surely made the Brethren cause plain, and we can say that he is a safe, sane and sure preacher. The Lord bless him.

Monday night, Second church of Los Angeles came in a big delegation and it goes without saying that added interest was manifested in the community. Tuesday night First church of Long Beach was present. I believe that Brother Bauman tried to crowd us out but we pushed into service every available seat in the house and really surprised the folks.

Thursday night the Brethren from the Whittier church are coming in a body. Friday night Brother Cover of the First church of Los Angeles, is bringing his folks over.

#### OUR HOME MISSION PASTORS

F. C. Vanator, Peru, Ind.  
J. L. Kimmel, Fort Wayne, Ind.  
M. L. Sands, Muncie, Ind.  
O. G. Lewis, Huntington, Ind.  
Walter Gibson, Osceola, Ind.  
W. S. Crick, Fremont, Ohio  
Floyd Sibert, Ellet, Ohio  
L. G. Wood, Fort Scott, Kans.  
Claude Landis, Mulvane, Kans.  
A. R. Staley, Des Moines, Iowa  
E. J. Rohart, Winchester, Va.  
W. A. Steffler, Philadelphia, Pa.  
F. V. Kinzie, Harrah, Wash.  
G. E. Drushal, Lost Creek, Ky.

Will we uphold their hands?

Each night finds Brethren visiting us from many points and it is needless to say, we are glad they come and are encouraging us.

November 10th the church will be dedicated. Brother L. S. Bauman of the First church of Long Beach, is to preach the dedicatory sermon. Brother A. V. Kimmel, of Second church of Los Angeles, is to have charge of the dedication offering. Brothers A. B. Cover of the First church of Los Angeles, A. L. Lynn of the La Verne church, and Charles W. Mayes of the First church of Whittier are also to take part in the program. I will at a later date give you the details of our church as well as the dedication program and the picture of our new church. I would send it now, only it would be impossible to have a true picture of the church for the exterior is still being worked upon.

This is a very fertile field and truly the Brethren church and its teaching will find hearts ready to receive her Blessed Savior, Our Lord Jesus Christ, and I am convinced that we have made no mistake in spending our God-given money in this corner of the Lord's vineyard.

Yours in his Service for Souls,  
LEO POLMAN.

#### THE BETHEL BRETHREN CHURCH Mulvane, Kansas

After a little more than two years of association with the brethren at this place I feel I should write and that the brotherhood would like to hear about the work in this far-southern Kansas church.

The people here are a hard working class and are deserving of the very best that is possible. Ours is a rural church, and like all rural churches has its problems. It is situated four and one-half miles east of Mulvane on the state highway 15. The Brethren church here is unfortunate in having a United Brethren congregation just one mile south. This community is well church and well-worked and we cannot hope to be much more than what we are under present conditions. During the little more than two years that I have served these people I have received thirteen into the church by baptism. We have lost three by letter and two by death. Some of our young people are away nine months of the year attending college. To a small church we feel their loss greatly.

However there has been a feeling growing on the part of some of our most loyal members that we should move into the little town of Mulvane, with 1,200 population. Half of this number are not church members. We could secure a church building formerly owned by the Presbyterians, which with slight alteration would care for our needs adequately for some time. This can be bought very reasonably—about 1500 or 1600 dollars. This, to the writer's opinion, would be the only wise thing to do if we hope to have a Brethren church in this extremely southern part of Kansas. As it is, we haven't any field to build from. There we would have at least 600 people to hurl the power and weapons of God against, and give a minister a real job. There are a few who through sentiment would oppose it. Can we afford to lose a Brethren church through sentiment, when by a little move of four and one-half miles, where, with automobiles and good roads we could keep the church going for years to come? We have already lost some members in Mulvane, who for want of a way were unable to go out of



town to their own church. Others are now there who still hold to the Brethren faith, but who have no way of going out of town to church. Our brethren out of town all have automobiles and could easily drive to Mulvane in twenty to twenty-five minutes. Why not take the church to those who have no way of going, especially when there is a field there? The mission board of this district is heartily in favor of this move.

We are very grateful to the mission board for its support. But the support that we now receive is far too small to enable a pastor to support himself and family. With the present situation obtaining I can see why it would be unwise to put any more into this field, but with a change in location I am sure the Mission Board would see the wisdom to supporting this field more liberally. This is an ideal spot in which to have a Brethren church. From here we could move on, and we should be moving south. There are thousands of people who do not know of the blessed doctrines which we hold dear and many places where opportunities call us. Let us push our borders out.

I believe I have the hearty "amens" of other mission pastors when I say that if many of our laymen could be placed in our stead for just one year they would see to it that upon Home Mission Day we should receive such an offering that would make it possible to move forward and start mission churches in many places, where people do not know the whole Gospel and do not have access to the practice of all the means of growth.

We have added slight improvements to our church and parsonage, re-roofed the church, put in new cement steps and re-varnished the wood work. We put in a new cistern at the parsonage. The church is still in debt about \$550. However, they have been cutting that down very nicely every year. Almost one-half of the debt has been wiped out since I arrived on the field. I might say that the parsonage is one and one-half miles due east of Mulvane and three miles west of the church, on the same state road.

We have a wonderful climate. The weather has been the finest this fall that I have ever experienced. The only thing lacking was moisture. It has been very dry, only a few drops of rainfall since July. Just now, however, as I write these lines, we are having a very welcome steady rain, which the wheat farmers are glad to see.

Finally, brethren, we solicit your hearty response on this Thanksgiving season. Let your gifts be:

(a) Without delay. For life is short; duty demands; God deserves; opportunity favors; delay is a slight; we are liable to forget altogether when we postpone.

(b) With freshness; nothing deteriorated or exhausted. Beauty, vigor, sweetness, fragrance, virtue, soundness,—all should be laid at his feet, offered at his throne.

(c) With generosity. Let us not withhold; and having given, let us not withdraw; the Lord loves a cheerful and ungrudging giver. "Whoso offereth such praise glorifieth God."

Pray for us and pray for the church. We need it and desire it. May God bless you one and all.

C. A. LANDIS, Mulvane, Kansas.

#### THE REVIVAL AT WINCHESTER

This is the first meeting of our season. This is a mission point under our Boards and is but three years old. Most commendable progress has been made in this time

and a fine lot of people have been gathered together in its membership. They proved their genuineness in the way they attended the services, responded to every appeal, brought their Bibles, entertained the preachers and in making a good offering.

Discouragement, that nightmare of many a mission point because of its size and difficulties, had taken hold of many of the dear folks here also. But under the blessing of God and through the working of His Spirit this soon was forgotten in the chances that were coming about in many hearts and lives and the situation in general. From the very start, the attendance was fine and several times folks were turned away because of no room, standing or otherwise. The newspaper gave us front page full column space daily and that helped a lot. Some of the folks from Brother Ed Miller's church at Maurertown came over at different times and he himself was there one night. Other Brethren including Brother and Sister Thompson from Harrisonburg, Virginia, who drove 75 miles to come, were frequently there. Members of the local churches freely attended, but we looked for most of their pastors in vain!

We had our home with Brother and Sister Rohart, the young pastor and his splendid wife. They certainly did their level best to make life pleasant for us in every way. Brother Rohart is quite a singer and led the congregational singing as well as did some solo work himself. He is a great favorite with the children and can get a child to do almost anything. The way the folks took us into their hearts and homes was most refreshing. And they fed us on "wild turkey" and now we are "wild" about turkey! From all the tame birds I have eaten I judge that man has not improved them by taming them!

There were some who were restored after periods of careless living, some who renewed their devotion to their Lord and some who were saved. While the total is not large, yet considering the size of the work and the difficulties involved we feel it is a real victory and indicative of a great future. That there is a real future for the Winchester church is without question if we but rise up and avail ourselves of it. No better location apart from all other churches and in a fine growing residential community could be found. We believe in Winchester and shall be glad to have any part we can in its future growth.

The offering, while not the largest ever given, yet was such as to show that these folks mean to stand by the work of Christ at the cost of real sacrifice. We believe that within another year the brotherhood will hear of their rejoicing over clearing off their last \$800 of indebtedness.

And talk about apples! Well, I thought I had seen apples in the Northwest, but I confess I never really saw apples at all till I came to Winchester! I saw a pile of apples so big that it would have taken four or five snapshots to have covered it all. I got two of it. And cider! Well, if a couple of those big tanks would "bust" it would "flood the country round about." And there were hundreds of such tanks. And vinegar! Well, it's the same story over. You see the vinegar doesn't make these folks sour, because they ship it all out! But it is a great country with a lot of life, prosperity, confidence and a real future. We believe in Winchester's future. You see, one good brother gave us a barrel of fine apples to send home to the "kiddies" so we can't forget Winchester! R. PAUL MILLER.

#### A HEART STIRRING REVIVAL

A heart stirring revival campaign just closed at the mission church at Winchester, Virginia. Our meeting ended with our communion service held at the close. Brother Miller's help at this service was surely appreciated. The church considered it a great spiritual privilege to have an evangelist like Brother Paul Miller to lead them in this campaign for souls. We praise the Lord that the Brethren church has a man of God like him to offer to our churches that are seeking a revival. We want to highly commend him to our churches as a servant of God, one that really not only helps build up your home work before leaving it but also aiding the pastor himself. Thanks be unto God for sending us a man that can help a poor unworthy mission pastor. He surely has helped me. Hallelujah and Amen.

In spite of the busy season here in the apple industry during which our meetings were held, the attendance was very good and many nights we wished our building was larger. The interest was unusual and the Holy Spirit was manifest in moving upon the hearts of the people. Fourteen souls made the great confession, and fifteen were reconverted.

We are hoping if the Lord carries to have another revival soon, but we need a larger building to seat the crowds. We have a good-sized vacant lot adjoining the church on which we could erect a tent. If there are some spirited Brethren who could help us get in touch with some one who has a large tent, we would appreciate it. If you choose, you can help us next year to have one of the greatest revivals we have ever had. If you would like to have some part in a tent campaign, write the pastor.

E. J. ROHART,  
Winchester, Virginia.

#### FREMONT FACING FORWARD!

Fremont Brethren church celebrates the twenty-ninth anniversary of her organization on Thanksgiving Day. All but one of the twelve loyal charter members have been called into that Presence where is Life indeed. The faithful leadership of Brother and Sister S. M. Loose for fifteen years, and of their successors has not been in vain. Incomplete records attest that an average of nine members have been added each year to the church.

After a quarter of a century of witnessing for the Whole Gospel Faith, increased membership found the original building inadequate. A building program had to be undertaken or the work would sustain serious loss.

But decision to incur indebtedness was not reached until the local congregation was assured by the National and District Mission Boards that they would "stand by" with financial assistance. Having received such assurances, the building project was launched and successfully carried through. As a result, Fremont has a plant equal to her needs for several years. Already owning a splendid parsonage property, and maintaining a full-time pastorate, before the building project was undertaken, present indications are that Fremont within a few years, will be able again to resume full self-support.

The gifts of the brotherhood for Home Missions at Thanksgiving time, have had a large part in making possible Fremont's promising future. May this single instance, which is but one among many, of the man-



ner in which the Mission Boards foster extension of the home base, inspire to greater liberality in our thank-offering this month. Our Board's ability to foster such extension is limited by the extent of our giving. May the entire brotherhood underwrite our Home Board's far-reaching program for this year, and provide a margin of surplus. W. S. CRICK.

### HARRAH, WASHINGTON

#### An Outpost of the Great Northwest

A certain friend of the writer, in noting our address as "Harrah," commented that we must be having an "enjoyable time," in "such an enjoyable place" (confusing our village's name with the interjection so similar). Indeed, better yet, would be to exclaim "Praise the Lord" now that the intense heat of summer is past and weeks of wondrous sunny days, crisp nights enhanced recently by a moon so brilliant that fine print was read by its light, are here. The very busiest season of the year is now coming to a close, and for this we shall praise the Lord, if it will give more opportunity for those who have been blessed with an abundant harvest to give more of their time and energies to the work of the Lord. However, we are not unmindful that many have been faithful even during days of arduous toil. We praise the Lord also that a siege of sickness in the writer's home is now practically at an end.

But, the special thing for which we can say "Hurrah," is the action of our membership in a desire to set the feet of the church on a better financial basis. To this end the families of the church simply went down into their pockets and subscribed sufficient funds to pay up all indebtedness except one lump sum of \$2,000 which had been loaned by one of our leading brethren and which amount can be repaid at liberty with no worrisome entanglements involved. Besides this, the funds just now raised will enable us to finish the church building, especially the outside stucco which had been postponed (lack of rain making this possible); and church pews have been ordered to replace the highly unsatisfactory opera chairs originally installed.

Even before this noteworthy step of financing was taken the Sunday school decided to have their rally day offering go towards liquidating one specific \$40 debt, and the offering was \$69.04. At that same time a brother and wife, who desired their names withheld, offered to supply a new set of song books, one of our greatest needs. These new books are now a reality, and a joyous one when we think of the "shredded" and pageless condition of the predecessors.

The next ambition of the membership, in a financial way, is to become entirely self-supporting. It seems altogether possible that this may be done ere long, and if it should come to pass inside of, say two or three years, this will be an unusual record for any congregation, and will show that it pays to turn our eyes to some of the "unexplored" (Brethrenially speaking) lands, thought so often as the home of the sage brush and prairie dog.

But these financial considerations are not the greatest points of interest, nor that which calls most for our praise and thanksgiving.

A body of believers working smoothly in fellowship and unity is of greater value than much fine gold, and such is Harrah. God grant that it might always be so! Just now we are looking forward to the fall com-

munion, dated for Wednesday night, November 6. To many in this field our manner of thus commemorating the Lord's Supper will be new—this will be the second such service (if we are rightly informed).

Furthermore, we are looking forward to a revival effort later in the winter, all plans for which have not as yet been completed; but we feel the field is such as should yield a bountiful harvest, depending upon our faithfulness in watering with diligent seed-sowing and prayer in the meantime.

One of the leaders who was largely responsible for the establishment of this church here, is now planning to move to a new irrigation project in Oregon. While we regret very much to lose this family, we feel the distinct loss to Harrah will without doubt mean the founding of another Brethren work in a state not now in the Brethren lists, a fact to the shame of our people.

There are books, speeches, methods, and schemes galore on the market for the "raising" of church funds. Some one has tritely and rightly stated that the proper way is simply to place the hand in the pocket, grasp the purse, and "RAISE." Well, this same thought holds good on the subject of "How stem the ebb tide of Brethren congregations?" Some one must follow in the steps of our Dunker forefathers and be willing to leave all the pleasant ties of "the old home town," push out into virgin territory, and above all take their religion along. The day of the pioneer is in no wise past for those who truly love the Lord and the church of their choice. There is entirely too long a jump from the most western Brethren church of Kansas or Nebraska to the most eastern congregation of the Pacific coast states.

So, Harrah comes to this Thanksgiving season with true thankfulness for many things, amongst which not least is the fathers of the church who continuously pushed westward, and that right here in our midst are those who still feel the call of the unconquered—unconquered for Christ and the church. We are moreover thankful for the support rendered us by the church at large in these days of beginnings, and trust that the new plans for home church extension may result in a genuinely progressive growth, to the end that the whole Gospel may be proclaimed in wider areas than ever, to the glory of the Lord in these last days.

FRED V. KINZIE.

### MUNCIE, INDIANA, NEWS

When we came to Muncie a year ago we found a small group of faithful workers eagerly waiting for their new pastor. They had been without a pastor for some time and were anxious to get started anew in the work of the Lord. They gave us a fine welcoming reception.

We had been working for five years with a fine group of people at Smithville and it was hard to break ties that had been formed and move to a new field. They gave us a fine farewell reception wishing us God-speed in our new work among new people.

The church here was fully organized and all set to go forward in real work. The membership is small but they have maintained a good Sunday school for several years. The attendance in the school began to increase until 260 were present on Rally Day. This set a high-water mark and made possible an average attendance of 145 for the year. The attendance in church services were good and new people were interested in our work.

During the winter evangelistic services were held with Mr. Glenn Wagoner of Goshen, assisting the pastor. Good crowds were in attendance and fine interest was manifested during the meetings. One of the special features was the daily broadcasting by Brother Wagoner from the local station. This new feature was much appreciated by the people and gave us splendid advertising for our services. Much good was accomplished, but no accessions were had during the meetings.

The building here is a great handicap to successful work. We have a large dwelling house which was converted into a church. There are a number of rooms we use for classes but the auditorium is entirely too small for Sunday school work. Then our Beginners, Primary and Juniors have to meet in a basement that never was intended for this service. On special occasions we have them standing around the walls of our auditorium.

One of our goals during the year was "A New Building in Two Years." The people were asked to pledge and the Sunday school classes worked with the result of \$2,000 being raised to date. Many of the friends of the school helped us attain this amount. The W. M. S. is a great factor in this work. In addition to quilting they sell home-made pies and soup every Wednesday. Thus they are adding to their treasury which in time will increase our building fund. We still have until December 31 to cash in on our pledges and we hope to increase the amount a little by that time.

Sunday, October 13, was Rally Day and Homecoming Day at our church. We began the day with 300 in Sunday school and a good crowd at preaching service. This was followed by a basket dinner at noon and an afternoon service, with Rev. J. L. Kimmel as speaker of the day. There was an evening service with the pastor as speaker. Special music was rendered in the afternoon by the Y. M. C. A. male quartette and in the evening by our own male quartette. Letters of greeting from former pastors were read at these services. Altogether it was a big day in our work here. Some strangers who were present are still talking about our fine Sunday school.

We are very grateful for the financial help the Mission Boards are giving the work in Muncie. We are trying to prove ourselves worthy of your support. We hope the people of our churches throughout our brotherhood will rally to the support of these boards and give the best offering they have ever had. Let's show our thankfulness in a really substantial way.

M. L. SANDS, Pastor.

### DES MOINES, IOWA

It has been some time since any news of the work at Des Moines has appeared in "The Evangelist," the last being given by Dr. Charles A. Bame in reporting a revival meeting which he held last November.

There has been no regular pastor here for the past year. During the late winter and early spring months the pulpit was supplied by one not a Brethren and the work was not constructional so far as the Brethren cause is concerned. During the summer months Brother Floyd Shiery of Dallas Center, now a Junior at Ashland, did some preaching for these people and was well liked by all.

We closed our three years' work with the good people at Conemaugh, Pennsylvania on August 11. After a brief visit with the writer's parents in southern Iowa and Mrs.

Staley's parents at Lawrence, Kansas, we began our work here the first Sunday of September under the most discouraging conditions of our ministry. On that first Sunday there were twenty-seven in Sunday school. Most of those present were boys and girls whose parents do not go to Sunday school or church. The school has been reorganized with Brother Ray Emmert, who did such a commendable piece of work in the absence of a regular pastor, heading the list. We have experienced a slow but steady increase in attendance. A young people's class has been organized with about twelve members and the pastor as teacher.

Most of the children in the absence of their parents go home after Sunday school, so on that first Sunday the new pastor was forced to preach to an audience of nine. Since that we have enjoyed the presence of from fifteen to thirty adults. Sunday evening following District Conference Brother Cashman came over from Dallas Center, bringing his good people with him. Thank you, Dallas, come again. Your presence was greatly appreciated. We have a Women's Missionary Society that many of the larger churches would be proud of. Before this appears in print we hope to have organized a Senior Christian Endeavor Society.

In the Capitol city of our home state, with a fine church building and a small group of as loyal and faithful members as can be found anywhere and with the help of the Omnipotent God, we believe that there is a real future for the Des Moines church.

Praying that the Lord may richly bless the readers of this article and asking an interest in your prayers we press forward.  
AUSTIN R. STALEY, Pastor.

#### FIRST BRETHREN CHURCH, NEW YORK

We are celebrating the first anniversary of the FIRST BRETHREN CHURCH OF NEW YORK in conjunction with the second anniversary of the BRETHREN GOSPEL HALL, located at 315 West 57th St., New York City, from November 3rd to 18th inclusive. The first date being to commemorate the opening of the Gospel Hall, and the 18th for the organization of the church.

We plan to have various speakers and special singing and would welcome any of the Brethren from nearby places, if they find it possible to attend.

On Sunday, November 24th, God willing, we expect to hold Holy Communion and would be glad for any of the Brethren to come and partake, and assist Sister Aboud in this most holy celebration.

We have to thank Almighty God for his goodness, in keeping the door open under financial and other pressing difficulties and we covet the prayers of the brotherhood in general, for this most needy and worthy field of the Savior's vineyard.

We ask your prayers for precious souls' salvation and more grace to declare the full gospel to a hungry city.

Yours in the Master's service,  
E. M. ABOUD.

F. Petznick, Secretary, 273 Linden Street, Brooklyn, New York.

We cannot put on the graces of the life of Christ as we put on clothes, one after another: they have to grow like flowers out of our souls. Such traits of character like purity, unselfishness, mercy, manliness, forgiveness, toleration, and kindness are not the results of a moment.

"It is better to go lame to heaven than walk straight to hell."

Isn't it rather strange, how poor some rich people feel?

The little boy with his five loaves of bread, was not the last fellow that got a large return.

The fruit of the Holy Spirit is "gentleness." This should reach down to the cattle in the barnyard.

Some men's religion can't stand water very well. Statistics at church on rainy days proves this to be true.

Some cats and dogs get along better than some people.

### OUR LITTLE READERS

#### A FOX TALE

When I ask children to tell me what they know about a fox, they almost always reply: "He is a little red beast, very cowardly and cunning; he kills hens, and has a very bushy tail."

This is all quite true; but Renard lives a very hard and extremely uncertain life; yet all the while is so dashing and gentlemanly, so quick and clever, that you must forgive him one or two faults.

He begins his life in a nice warm nest of hay, dry moss, and leaves, at the bottom of a deep burrow, generally in a sandy bank. His mother tends him, fondles him, plays with him, as only a mother can; her one ambition being to keep him concealed from human sight. Once a man came by a particular burrow with his dog, hung about for some time near by, and then went away again. That night, Mother Fox took her little one up in her mouth by the nape of his neck, and set off to find a safer home. Hardly had she gone ten yards from her burrow when a dog jumped out of some bushes and gave chase.

Mother Fox flew like the wind over hill and dale, on and on, till her breath began to come in short, sharp gasps, and she felt she would soon have to turn and face her pursuer. But never once did she dream of dropping her little one and thereby saving herself; oh, no! cowardly as foxes are ever said to be, the mothers will always die fighting for their young.

Happily for this mother, however, a long stretch of bushes just then came in sight, and summoning up all her strength she made a last spurt, and crept into the thick of them. The dog followed for a short distance, but evidently found the thorns too sharp for his thick nose and long flapping ears, for he soon retired, leaving Mother Fox gasping, but triumphant, with her cub in her mouth, and made tracks for a hollow tree which she knew of in the neighborhood. Reaching it in safety, she soon had a warm nest made in the tree trunk, where little Renard lay for weeks eating and sleeping by turns, till he grew into quite a respectable fox.

And what a merry little fellow he was! As playful as a kitten, and quite as active; running all round and over his poor patient mother, burying his face in the furry depths of her brush, or, if she refused him that huge enjoyment, flying round and round in a mad race after his own, till he looked for all the world like a woolly spinning top!—B. Grieve, in The Carroll and Brooks Readers.

#### SUNDAY SCHOOL NOTES

(Continued from page 11)

influential state in the teachings of Jesus himself. The Old Testament idea fell short of its mark because it held that the father relationship existed only between God and Israel. The early Hebrews gave no place in the relationship to others. But Jesus widened the circle into a universal Fatherhood. It was to be inclusive rather than exclusive. God was interpreted as being one who was ready to receive not only those of the house of Israel but people of other races and nations as well. The new fellowship with God knew neither Jew nor Gentile, bond nor free. The church today can make its greatest contribution to society by uniting all in a universal brotherhood."

#### Human Brotherhood

"One of the greatest contributions of the Christian religion is its measure of success in developing human brotherhood, and in so far as we have actually responded to this spiritual power such as was manifest in our welcome for the men from foreign shores who conquered the air in their coming, love has proved to be man's greatest ally. The extension of our frontiers westward was always retarded by the obstacles set up by the roving bands of hostile Indians. China has suffered severely because of the savage brigands that have made the highways unsafe and have terrorized the rural and outlying sections of the country.

"A resident of San Francisco, at the time of the earthquake in 1906, wrote to a friend: 'I saw a rich woman from the St. Francis Hotel lying asleep on a doorstep with her head on a muff. A long sable coat was thrown over her, and under one corner of it a young Japanese boy was curled up asleep. Everybody was everybody's friend, and though we were all dog-tired, there was not a word of complaint or ill-nature.' Common danger, common disaster, common tasks, common joys, can usually be counted upon to produce an almost ideal brotherhood with the law of love supreme. Why must it be lost when the excitement is over?"

#### Sentience Suggestions

Caste spirit forces a cast-iron ring around the soul.

Racial prejudices are not to be nourished but to be uprooted.

The best cure for race prejudice is service of the despised race.

The Father plays no favorites.

A person who thinks himself inherently better than a person of another race has not learned how to think.

Each race has its mark of superiority; but each race has also deficiencies that should keep its members humble.

To be exclusive is to shut oneself out from what is worth while in life.

Protagonists of "Nordic supremacy" have an overdone superiority complex.

Race prejudice sometimes serves as a pretext for oppression.

Brothers in Christ should scrap petty antipathies.—L. B. Phifer.

### ANNOUNCEMENTS

#### FORT SCOTT, KANSAS

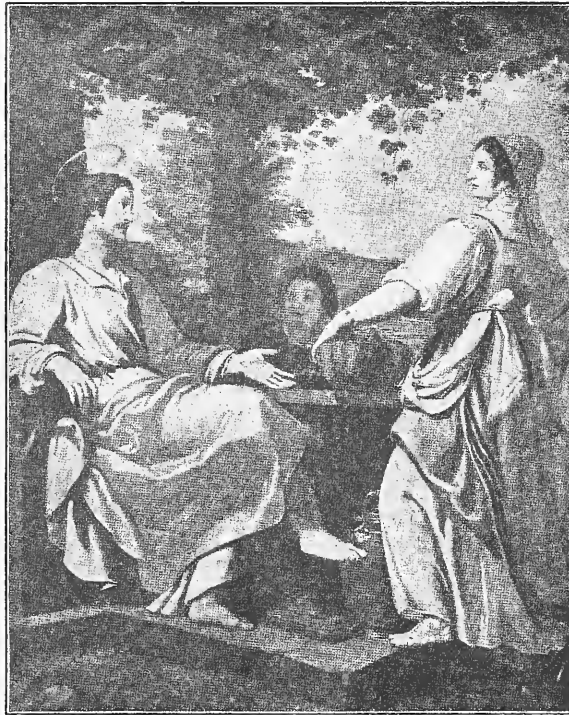
The Brethren church of Fort Scott, Kansas, will observe Holy Communion, Sunday evening of November 17th. An invitation is extended to all. Isolated members please make a note of this service and be with us if possible.  
L. G. WOOD.

# THE BRETHREN EVANGELIST

Volume LI  
Number 44

Special HOME MISSION Number

November 16  
1929



—Billivert, in Vienna.

JESUS AND THE WOMAN OF SAMARIA

A Passion like that of the Master's for Lost and Unevangelized Souls would set Home Missions forward at a pace never before realized. That will answer every Need of Men and Money

## Signs of the Times

by  
Alva J. McClain

### A REMARKABLE Editorial

The leading Editorial in a late issue of the Long Beach Press-Telegram is so remarkable that I am giving it all my space this week. In matters of detail, the trained theologian might improve upon this editorial, but its general ideas are startling for their accord with Biblical prophecy. When editors of great daily newspapers begin to think along these lines, it is time for the church to sound the cry, "Behold, he Cometh."

### THE Editorial

#### AWAITING GLORIOUS DISCOVERY

But do we trust in God? Is there sincerity in the declaration broadcast on the coin of the realm? Or do we trust more in the value of the dollar than in the Deity in whose power we pretend by the inscription on the dollar to repose our confidence, and to whose beneficence we purport to commit our welfare?

Do we trust in God, or are we ever blowing bubbles of vanity and conceit that burst when they appear their loveliest?

Do we trust in God, or are we chasing rainbows whose mythical pot of gold always is out of reach; or if grasped in the form of worldly riches otherwise attained, crumbles to ashes under the test which all things material must endure?

Greater than the price that is supposed to lie at the rainbow's end is the ability to understand God and really to trust his infinite love and his infallible intelligence.

Yet mortal sense tells us we can feel the dollar in our pocket, while God, to the same mortal sense, is a long way off, if really existent.

The dollar, in truth, is impotent. Worse than that, it is destructive. Love of money is the root of all evil. Love of God is the source of all good.

Simple, not abstract, are these statements. They rest upon Scriptural authority. The Master's teachings are filled with admonitions to seek first the Kingdom above, to take no anxious thought of the morrow, to consider the lilies of the field, to note the fact that while the foxes have holes and birds of the air have nests, the Son of Man had not where to lay his head. Yet who would not give up all earthly possessions to be assured of a place at the right hand of the Savior in the eternal heavens?

How shall we learn actually and always to trust in God? By what token in these modern, hurly-burly times shall we know that the faith of our fathers was justified? Do we need a sign to confirm our spiritual inheritance? If so, where shall that sign be sought? Surely not in the busy marts of trade, nor amidst the distractions of the forum, nor in temples dedicated to the worship of worldly idols. Rather, in the secret place of the Host High, beside the still waters of sacred meditation, in the solemnity of communion with the Holy Ghost.

Great have been the discoveries of these latter days. Does a still more marvelous revelation wait around yonder corner? Is there to come from out the mental mists that hide this further unfoldment an overpowering demonstration which will sweep away all doubt, and by the same grand proclamation of the first Great Cause and Ultimate Purpose, affirm the universal

Fatherhood in a manner that will bring to bended knee every mortal being in voluntary acknowledgment of God's supremacy both in the trivial and the vital affairs of life?

This is not an impossible sequence in the progress of an unprecedented age. Indeed, is there not Biblical promise of that Second Coming which shall find all redeemable mankind ready to exclaim, as did Thomas under the unmistakable proofs which he was vouchsafed: "My Lord and my God!"

That this happy day may appear more quickly than the confusion of the period would indicate is a hope sustained also by prophecy of Scripture, which tells of chaos and disturbance and violence as marks of the last desperate resistance of Satan against the marshalling of the heavenly hosts.

This dawning of the millennium will witness the destruction of the last enemy of mankind, death itself, the fear of which has been for ages the white flag of humanity's foreordained defeat.

Watching and waiting, working and praying for that day of days, man needs more than ever before to set aside periods for quiet study of the facts of being. By this means will the human mind be attuned to catch the opening strains of the inspiring anthem that will announce the Great Awakening.

### A FRIENDLY Warning

To all this, I would add just one word of caution—If the world is looking for a great demonstration which will compel belief in the supernatural, let men beware lest they be deceived by the Great Counterfeit of the Ages. Before the Revelation of the Son of God from heaven there will appear one who by his greatness will deceive all that dwell upon the earth whose names are not written in the Book of Life.) Rev. 13:8. Read the whole chapter.)

### Pastoral Visiting

Bishop Hogue said as between a good pulpiteer and a good visitor in a pastorate the latter was preferable. He added that there was a growing disinclination among Free Methodist preachers to pastoral visiting. "This witness is true." "Pastoral" is a word from the sheep industry, and so leads our minds to the care of sheep as illustrative of the work of the pastor. Shepherds are always with the sheep committed to their care. Not for an hour are they left in danger unguarded, and most all other animals are the enemy of sheep. How true a parallel to the sheep of his hand!

Excuses are profuse. People are busy. They will be when the last trump sounds. The pastor should assume the importance of eternal things as in their true value and superiority to material and earthly considerations, and then act that way. No temporal duty can stand before prayer and exhortation, in its importance when analyzed in the laboratory of wisdom. The Discipline is clear and quite adequate in instruction on this head, and served the pastors of bygone days. If the pastorate is a spiritual charge, and involves the care of souls, and is not a professional employment, then the importance of diligence in care and oversight of those committed to our trust appears.

One good preacher, now gone to God, said when charged with neglect in visiting, "I got a call to preach but none to visit." Such a "call" is found in the Discipline, and is obligatory upon all who accept the charge of circuit or station. In the Bible also is the example: "Publicly, and from house to

house." Many who are diligently "publicly" fail, and are wanting in the "house to house." An unvisited charge is only half served, and a minister neglecting the calling portion of his "calling" is but half serving, at best.

Often when calling proceeds, the poorer members are neglected. One such said the pastor called once in a two-year term. Others were served weekly or oftener. "Respect-of-persons . . . ye commit sin."—A. J. M., in Free Methodist.

### Incarnation

What the doctrine of the Incarnation really means is not that God has invaded a world that is alien to him and taken on a nature different from the divine, but rather that man and God are akin, that they belong to the same family. The doctrine of the Incarnation means that this is God's world and that history is the sphere of his activity. God and man are not unlike and totally distinct with reference to ultimate nature; they do not differ in kind. And the Incarnation of God in Christ is not altogether something new and strange, something totally different from what we see going on in the world around us all the time. Indeed, if I may so speak, God is evermore incarnating himself. He incarnates something of his beauty in a flower, something of his majesty in a storm, something of his vastness in the wide-extending sea, something of his eternity in the steadfast mountains—"God's eternities in stone." He puts something of his holiness in every saintly soul. He incarnated himself perfectly in Jesus Christ. As a matter of historical fact, "God was in Christ." Said Jesus, "He that hath seen me hath seen the Father." And Paul was telling what Christ had come to mean in his own experience when he wrote, "In him dwelt all the fullness of the Godhead bodily."—From Preaching with Authority, Yale Lectures for 1929. By Bishop Edwin D. Mouzon.

A man may be a bully at home, and a good-fellow among his friends, pious at the church and hard-boiled at the market place. This acting like Dr. Jekyll and Mr. Hyde may fool men, but never the Lord. With him a man is either one or the other.

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**GEORGE S. BAER**  
Editor

**R. R. TEETER**  
Business Manager

Send all moneys to the  
Business Manager

# THE BRETHREN EVANGELIST

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## Home Missions---The Task Before Us

This is the time when the entire brotherhood is called to face the task of Home Missions. At this Thanksgiving season our churches are to make their contribution for the extension of the Gospel in the Homeland for an entire year. And every congregation should be ready to do its full duty with promptness and generosity. No church or individual can afford to shirk or lag behind in this important enterprise, and none should do less than its or his best. The need is too urgent and the calls are too persistent. "The reflex of missions" is too valuable to risk being lost and the future of the church too much at stake.

### The Missionary Passion

The advancement of the kingdom of God is being delayed for lack of missionary passion. There is too much lukewarmness about the propagation of the Gospel. We have not, in large numbers, a zealous desire for it. We are not vitally, seriously, anxiously concerned about it. We are concerned after a fashion, but it is little more than a well-wishing attitude toward the Gospel. It is not the kind that will drive men to sacrifice and to heroic endeavor. We are not overcome with zeal for it. We have not come to the point where we lose any sleep about it, though it is the chief task that faces the church of Christ today. And this lack of passion is our outstanding weakness, a costly weakness indeed, and a cause for slowness of growth. The spread of the kingdom is being delayed because we take the matter so lightly, we treat our supreme task so indifferently. We need to be aroused at this point. We need to have our eyes opened and our souls stirred with the urgency of the task. This is the very first thing necessary to the giving of life and substance in such measure as to make possible the great Home Missionary advance about which our church leaders have been talking.

### A Vision of Lost, Distressed Souls

If the members of the church could catch a vision of lost souls, if they could see the spiritual need of men as Jesus saw it, there would be a great revival in missionary endeavor. Jesus sought to give his followers such a vision. It was after he had made his missionary tour and had visited all the cities of Galilee, that he pointed out the great need and wretched condition of mankind in these memorable words, "distressed and scattered as sheep having no shepherd." Do our souls get the picture? Are we impressed? J. W. Shephard relates: "Once in the long ago as a shepherd lad it was my duty to 'salt the sheep,' scattering salt upon the rocks and watching the timid creatures shyly approach and timorously lick the salt until their timidity was lost and some would even venture up and take it from my hand. On a memorable night my boyhood ears heard a startling tinkle of the bells at midnight as the dogs invaded the flock and scattered the 'distressed' creatures far and wide, wounding, tearing the wool from some and killing others. This vivid impression of my boyhood days has been burned into my soul as I have traveled around Brazil and seen the multitudes hopelessly abandoned in the darkness of ignorance and illiteracy. Thousands of them are around us in every town and city who do not know the Gospel." And those who have the vision to see are aware of that fact that practically the same condition obtains in the towns and cities of the homeland. There are great numbers of people in the great western stretches and in the mountainous districts of the south who are wholly untouched by the Gospel. In every section of our country there are many communities where little or no church privileges are afforded, and many others where there is a hungering for the advantages of the whole Gospel. And everywhere men are dying in the darkness of sin and ignorance and unbelief. If we only had eyes to see the distress and hearts attuned to understand the wretchedness of these hosts of unshepherded lives our souls would burn with missionary fervor. Or, to turn to another figure that Jesus used, if we could

only see the multitudes of people falling in sin, unevangelized and unsought, as a harvest falling to the ground because overripe, we would hasten to the fields and gather many precious sheaves for the Master. An adequate supply of men and money is awaiting a vision of this sort.

### The Need of Intercession

Before we give we must pray. Before we go we must pray. Before we do anything besides seeing, we must pray. Then along with everything else we must pray, and as a completion of everything else we must pray. We have not rightly appraised this mighty force. Robert F. Horton says: "Intercession is the greatest and most powerful instrument that God has put into our hands. The whole trend of modern discovery and of modern thought has been to make more credible for us the power of prayer. Today we bind the whole earth together and speak across continents and across seas. . . . We can see the meaning of prayer and can understand that it is a God-ordained method of service by which all things are made possible for the kingdom of God." Then he illustrates the power of prayer by reference to the prayers offered up by the little church at Jedburgh, Scotland on behalf of their missionaries, the Murrays, in the South Seas, resulting in a sudden and extraordinary spiritual awakening in those islands. The people came in asking for baptism, and rose up in the assemblies confessing their sins, crying to God for forgiveness. And all this came about without any special effort or plan on the part of the missionaries; they were unable to explain it until they learned months later that on that particular date their home church had betook itself to earnest prayer. As Dr. Horton says, "The prayer that ascended in Jedburgh for the coming of the kingdom of God was answered in Tutuila on the other side of the world." Prayer is the most important thing we can do for the promotion of Home Missions. It is not an easy thing to do, in fact, nothing is more difficult. But at the same time, nothing is more effective, nor more powerful.

### Missionary or Decadent

Every church is either a missionary church or a decaying church. That is inevitable by the very nature of the Gospel, which is a live, moving, active force, that cannot be restrained or hoarded. It is good news and must be passed on, and he who attempts to withhold it and keep it for himself, will find it becoming stagnant, breeding spiritual disease and death. Like the manna gathered by the Israelites in the wilderness, the Good News cannot be selfishly hoarded, but can maintain its true character only as it falls upon new ears and finds entrance into new hearts.

A painter was once asked to portray a decaying church. He placed on the canvas a fine, handsome building, and a large number of fashionably dressed people going towards the entrance. In the lobby where it could be seen by all who entered, was a box with a slit in it, and on the box was written in large letters, "FOR MISSIONS": but over the opening a spider had woven its web. A church that loses its interest in missions loses its life. And may we be permitted to suggest that there exists some possible connection between the slow growth and in some localities, the decrease, in membership, and the small pittance given for Home Missions. When a church undertakes in no uncertain way this great task of missions, increase in membership will inevitably appear. "Vital Christian conviction and vital Christian life are shown in our interest in the advancement of God's kingdom on earth. Once get people interested, instructed and inspired concerning missions, get them down on their knees for the salvation of the world and giving must follow. When a Christian gets the world-wide vision, he gives and gives freely."

It is wise to plan to raise your church finances in ways consistent with the highest spirituality.



## EDITORIAL REVIEW

The Christian ought not to consider the tithe in the light of the Mosaic requirement, but he ought to consider it an obligation nevertheless. The tithe should be accepted as the minimum of the Gospel requirement.

One of the most certain evidences of growth in the Christian life is the consciousness of stewardship, the sense of belonging to the Lord and of being under obligation to use not only money, but life and talents and time as pleases him.

The secretary of the General Conference is asking for the data from the various district conference secretaries and from leaders of departmental organizations. This is the data that should be included in the Brethren Annual and Conference Minutes. Prompt action is important.

The children will find in this issue of the Evangelist an excellent mission story written by Mrs. Charles W. Mayes, and those who cannot read it for themselves should have their parents read it to them. If they read it, they will want to have a part in the Home Mission offering.

Brother Drushal in this issue writes of the importance of the adequate support of the work at Lost Creek, by which he means the support of the school as well as the church. Our Kentucky work has long been a most appealing mission venture and much splendid fruit has been reaped from it.

Brother Claud Studebaker writes us that he would appreciate having any one send him names of any Brethren people, or people having a Brethren background, living in or near Pittsburgh. Brother Studebaker is pastor of our Pittsburgh church and you may address him at 5002 Dearborn Street, Pittsburgh, Pennsylvania.

President E. E. Jacobs records for us a few items of news concerning the college. The College was called upon again to provide a radio program at Mansfield recently and all who took part on the program acquitted themselves well. The Ashland College band is proving to be a very high grade organization and is receiving many favorable comments.

Dr. G. W. Rench writes of his pleasant visit to the First church of Johnston, a report of which the pastor, Brother Ashman, recently made. Brother Rench speaks of the remarkable growth this congregation has made during the years since he served as its pastor twelve years ago, and of the spiritual strength of that people. He pays fitting tribute to the veteran Sunday school superintendent of that church, Brother Albert Trent, who is completing his fiftieth year of service in that capacity.

Brother A. B. Cover, pastor of the First church of Los Angeles, writes of the progress of the Lord's work in his field. They met the "summer slump," especially as it effects the evening service, by putting on special programs that succeeded in large measure in attracting the crowds and resulted also in discovering some unused talent. The various departments of the church are functioning effectively and the congregation is united behind Brother Cover's leadership for another year.

The members of the Home Mission Board and other persons interested in the cause are writing this week, presenting strong appeals and arguments for a more loyal and enthusiastic support of Home Missions and it is hoped that those to whom papers are sent will make an effort to distribute them wisely and thoroughly, that they make their appeal as widely as possible. As a rule the regular Evangelist readers are already supporting every interest of the church and do not need to be urged, but those who are not members of the Evangelist family must be reached, if the offering is to be what it should be.

The church at Clay City, Indiana, recently enjoyed a successful Homecoming and Rally Day program, when a goodly number of members living at a distance returned for the day. They have planned a joint revival with the local Church of the Brethren, with Brethren H. M. Oberholtzer and Ira T. Hyatt, the two pastors, doing the preaching and exchanging pulpits. It is a fine spirit they

manifest, and possibly the next step will be to plan to worship regularly in the same church, as one congregation, in the not far distant future. And that, of course, is what we ought to be planning to do in many places where the two groups of Brethren have overlapping fields.

Dr. Charles A. Bame writes that he is now in evangelism, the thing in which his soul delights. He asserts that the thrill of his first experience as an evangelist has never left him and that he cannot rest without engaging in such work. We need men like that, as well as men who find their chief joy in organizing, calling and teaching, and carrying on the daily grind of the pastorate. His meeting at Cedar Rapids, Iowa, was a union meeting with the Church of the Brethren and the Brethren church and he says, "All outward semblance of differences was absent as the two groups worshipped together." That is as it should be, and we thank God that more and more the spirit of fellowship and co-operation is being encouraged between the two denominational groups.

Our correspondent from Long Beach, California, writes that the new Sunday school building is completed and the church will soon be finished and they expect to dedicate November 24th. The First church has accomplished a great undertaking in securing for themselves this extensive equipment and they have set before themselves a challenging program of religious education, which will be under the direction of Prof. Alva J. McClain. This splendid church has gone forward from one victory to another in a remarkable way during the long pastorate of Dr. L. S. Bauman, who has been in charge of the work from its beginning. We shall hope to have the privilege of publishing a view and description of their new plant when it is dedicated.

Turn to the Business Manager's Corner and read the brand new proposition that we are offering you as an inducement to do your church a favor. The Evangelist is offered for three months for twenty-five cents. This is your opportunity to put it into every home of your congregation. No church can afford to stay off the Honor Roll at that price, much less afford to be denied the inspiration and instruction and the news services of our church paper. There are many churches that ought to take advantage of this offer, some to give their members a taste of the Evangelist for the first time, and others to present an inducement to a membership once on the Honor Roll, but dropped off for financial reasons, to get back in line. It would be a fine thing for a church to make every home a Christmas present of the Evangelist, or a Sunday school class teacher might wish to send the paper to each home represented in his class. Or possibly some Sunday school would care to subscribe for a period of three months for each home represented in the membership of the church or the school. Or, let interested members take it upon themselves to solicit short time subscriptions at that rate, and thus bring a great spiritual blessing into the lives of the people. The pastor might well consider this a part of his pastoral duties. In most of the big denominations as well as small ones, the pastors are the recognized agents of the church papers. It should be so in our church. We pray for cooperation in every way in our effort to make possible the rendering of a larger service on the part of our church paper. And along with this, we invite any reader to offer suggestions or criticisms looking to the improvement of the paper. If you have an idea that you think is worthy and practicable, send it in, and it seems to be possible and advisable to put it into practice we will do so. Tell us what you think of the various departments and which you find most helpful personally.

### PRAYER REQUESTS FOR THIS WEEK—

Please pray for our campaign led by Brother H. E. Eppley, evangelist, and Brother G. W. Chambers, pastor, at Mount Olive Brethren church, in Virginia, writes C. T. Van Lear.

Pray for victory in the meetings at Louisville, Ohio, November 10 to December 1, with the pastor, Brother A. E. Whitted doing the preaching and Mr. and Mrs. H. E. Richer in charge of the music.

Pray for the churches that they may respond in a large way to our Home Mission appeals and needs, and that the funds may be supplied to make possible the carrying out of a really aggressive Home Mission program.



# GIVE HOME MISSIONS THE RIGHT-OF-WAY

## Opportunity at the Door!

By R. Paul Miller, Newly Elected Home Mission Secretary

The city of Jerusalem was the first center from which all missionary activities issued forth. It was natural for it to be so. It was there that Jesus was crucified; it was there that the Holy Spirit fell upon the waiting disciples at Pentecost; it was there that eight thousand were saved in a short time following Peter's great sermon thus forming the first Christian Church. Great zeal, even to martyrdom, characterized the early days of the church in Jerusalem. But this beautiful situation did not last. Before long the legalistic religionists began their contentions and soon the church in that city was torn asunder by strife about words. In their devotion to controversy they forgot the call of Christ to evangelize the far corners of the earth and as a result the City of Antioch became the center of Christian testimony. Jerusalem had her opportunity and threw it away, and today the sad case is that missionaries must now be sent to the very city where Christianity was cradled.

Is this not a very real picture of America today? Has not America been the greatest center of Christian testimony in the world for a hundred years? And now the pitiable fact is that America is becoming so involved in religious contention and is so failing to preach the gospel at home that millions of dollars in deficits are facing the Missionary Boards and returning missionaries freely declare, in their shocked surprise at conditions here, that America is in great need of Foreign Missionaries to come and lead her back to Christ!

But the tragic thing to note is the part that The Brethren church is playing in all this! Just as we decline in evangelism, in conserving our present membership, and in failing to extend our ministry into every city that we can possibly reach, so are we taking part in this tragic drift into decay. No wide-awake Christian in the Brethren church can fail to see the

tendency against evangelism, our neglect of isolated members and smaller churches struggling for life, together with the pitiable slow advances we have made in the cities of America!

To stop this ultimately fatal course the Home Mission Board comes to the entire brotherhood with a program of aggression that will not only overcome all this but will send the Brethren faith forward in such a march of progress that the charge can never be said that we gave up to the apostate drift of the age.

Going ahead of what our present income would really justify, the Board has appointed a field secretary to actually start the great work, believing the need program to be so apparent to all loyal Brethren that they will back them up in the work to the fullest extent. To double the amount of the Thanksgiving Offering of last year may seem a good thing, and it is, but face to face with the tremendous needs and possibilities it is still far short. We have the lacks of many past years to make up and account for and that is not an easy thing to do. Let no church consider that equaling last year's offering to Home Missions will suffice! No pastor can ignore this pressing appeal without hurting himself in the long run, for he narrows his own field within the church. Every individual member of the Brethren church who does not respond to this appeal is hanging a question mark over the spiritual future of his own boy and girl. If the church at home decays and does not advance to care for the growing generation, who will preach the old faith to your children? A doubled Home Mission offering is every responsible father's answer to his concern for the spiritual welfare of his own boys in this godless, Christless age!! Remember, it must be doubled!!

This will make it possible for the Board to go into the

### DOUBLE LAST YEAR'S OFFERING

*"To double the amount of the Thanksgiving offering of last year may seem a good thing, and it is, but face to face with the tremendous needs and possibilities, it is still far short . . . Let no church feel that equaling last year's offering to Home Missions will suffice."—R. Paul Miller.*

*"The issue cannot be avoided; the facts must be faced. The response this Thanksgiving time will indicate whether we 'Forward March' or disgracefully retreat."—Freeman Ankrum.*

*"My challenge and appeal is this: Will you give most liberally that the beginning may be made in the great program of giving your Brethren Friend a Brethren church where he moves?"—R. D. Barnard.*

*"Our Home Mission work is the base of supplies of both men and money with which to answer the Lord's call and to meet the challenge of the waiting millions."—L. G. Wood.*

*"We must build more churches where we can reach more people. . . . If we will pay the price we can build many more churches."—Claude Studebaker.*

*"If our Church does not rise to her opportunity now, it will beyond all probability never face a bigger or better one."—C. C. Grisso.*

*"The need says, 'Double up.' Present prosperity says, 'Double up.' His wonderful, self-denying love says, 'Double up.'"—G. C. Carpenter.*

*"PRAY concerning it, and then GIVE, that you may rejoice in seeing the cause you love GO FORWARD."—A. B. Cover.*

*"Let us make it, not a collection, but a real 'Thank-offering', not giving as unto men but as unto God."—F. C. Vanator.*

*"Let us make our Thanksgiving offering truly proportionate to the blessings we have received."—Roy Patterson.*

*"Your Board can move no faster than you supply the funds with which our work is done."—H. F. Stuckman, President Home Board.*

cities where your boys and girls are going to live and follow them up and keep them true to the faith of their fathers and their childhood. We could recite you enough spiritual tragedies already, due to our failure in the cities, to make your heart break as it has ours. We are ready to go in now, but we can only do so as every man, woman and child and pastor in the Brethren church makes it possible for us through giving and praying.

But this is not all our need. We need young men who love Jesus Christ utterly to lay their lives on the altar of carrying Christ to these places. We need young men who are red-blooded and intelligent and trained for the work, who are not afraid to work that they might build a monument to their Lord in establishing these churches; young men who are willing to do as did the great Apostle Paul, who went from house to house, day and night, pleading with tears in the wicked city of Ephesus. God give us young men who are worthy to follow in the footsteps of the great men of faith who have gone before them, and with them may we have fathers who will back them up with their gold! Remember, we must double the offering in order to begin! "Lift your eyes, look upon the fields for they are white unto harvest."

Berne, Indiana.

## Give Your Brethren Friend a Church Where He Moves

By R. D. Barnard

"Take your Church Letter with you when you move" is a statement we like very much to make when a new person or family comes into our community. It is a principle we very grudgingly endorse, if at all, when one of our members move to a different community. There is a good reason for this. Other denominations have congregations in about every community in the United States. They can safely say it, for it only means the transfer of membership from one congregation to another, or if the counsel should become generally accepted, they would gain more from the smaller denominations than they would lose. Our problem is different. There are so many more communities and cities where we do not have congregations than where we do. For us a large percentage of the moving from the home community and church means a loss to our denomination in general.

We realize that a great mission is being undertaken by the Brethren church through its Home Mission Board—that of using an Executive Secretary in the person of Brother R. Paul Miller as a type of pastor for all isolated Brethren folk. This is noteworthy, it is highly commendable, and has our whole-hearted support. I believe every pastor of the Brethren church should cooperate in this.

We are thinking of another thing, however, and even it is not a new thought. We know our Home Board has often considered it and has given much time and prayer to its accomplishment. If it is to be accomplished we must help. Give our friend, when he moves from a Brethren community to a community where there is no Brethren church, a Brethren church. This, I suppose, sounds impossible. But impossible or not impossible, we must begin to do it, and forge ahead in doing it as the years pass, or we must suffer irreparable loss in our ranks.

I do not believe this thing impossible. I believe it highly possible and highly probable. Do we want to? Have we really consecrated self and possessions to Christ? Do we believe in the Brethren's special and unique message? If we can answer to these "I do" or "I have," there is little else to hinder; we are ready to go forward.

But how can this be done, you ask. I hasten to say, I do not know all about it—possibly very, very little. But I have a few thoughts, and I don't charge for them; they are free. First, it is rather safe to say that Brethren folk, when they move, move to certain general communities. This seems to have been Brethren history. In the earlier days Brethren seemed in moving to make jumps of about 300 miles each, from the east coast to the west. Brethren churches mark these places. Now the tendency seems to be that Brethren, as other folk, move to great centers of population. I do not have the figures, and may be wrong, but I can easily imagine that a large percentage of isolated Brethren live in some eight or ten great centers of population and industry. Be that as it may, at least the Mission Board knows of a few of such centers where congregations could be found and undoubtedly established if there were funds and leaders. This gives a hint of the purpose of this article, and the challenge it will soon present.

Another thing. Our people follow the same general trend of life as others. They go south in winter, and north in summer: they invest their money about the same places as others. In so doing interests have centered in certain great sections of our land. As we understand it, the Brethren churches of California and the Great Northwest, in their beginnings, were to some extent the result of such movings and the saving of those who came by the establishment of these churches.

Many of our people are moving to Florida, Texas, and similar places of appeal. Is it not an opportunity to form Brethren communities? I believe if some concerted, continuous action or policy were launched in the best of these great sections, Brethren people, when they moved, would seriously consider Brethren centers. In saying this I am not thinking of entering the land business as a denomination. But thought spent upon this theme will not be wasted.

We are dreaming, you say. Possibly so. But one thing is sure—there is a great present with us. The Thanksgiving season is near. This is an opportunity for us to really sacrifice in our giving, or rather, **our paying**, to the work of Christ for Home Missions. Even the beginning of the great plans adopted by our Home Board cannot be made without a most liberal offering. My challenge and appeal is this: "Will you give most liberally that the beginning may be made in the great program of giving your Brethren friend a Brethren church where he moves?"

141 N. Orchard Ave., Dayton, Ohio.

## Forward, March!

By Freeman Ankrum, Vice-President, Home Mission Board

All too long as a church have we stood still, so far as our program for the Home Mission work has been concerned. Our progress has been slow and at times we have made no gains. Year after year comes the Macedonian call to come over and help us, and we have been forced to reply that we have more calls now than we can answer. The nucleus groups in numerous cities look to the Board for some one who will come and lead them to their realization, that of a church and a spiritual home. As these leaders have not been forthcoming some of the people have been lost to the church, as they do not care to wait indefinitely when there is no promise of help. The time has come when the progress of the Foreign field is contingent upon the enlarging of the Home Base, as the program of our church must not become top heavy. The advance in the Foreign field can only be in proportion to

our progress in the homeland. Our claim to be a Missionary church must be more than a paper claim. The proof of our claim must be found in the results. In days gone by we have not been able to supervise the weaker Mission points as supervision was needed. Neither have we been able to make thorough and complete investigation of the nucleus groups. It was necessary for men to leave their pastorates for a few days, which, while being the best they could do, was far from satisfactory from the standpoint of the people visited. The Board has at its recent meeting this year at Winona unanimously taken the first step which it hopes will be the beginning of a new epoch in the Home Mission work of the Brethren church.

We have a man in the person of Brother R. Paul Miller who, after the first of the year, will be full time field secretary, and who can give the needed supervision required in the field. As a Board we have taken the first step, and the second step is up to the brotherhood this Thanksgiving time. The issue cannot be avoided; the facts must be faced. The responses this Thanksgiving time will indicate whether we Forward March, or disgracefully retreat. Shall this always be true? The answer is in your hands.

Oak Hill, West Virginia.

## The Supreme Task of the Church

By L. G. Wood, Member Home Mission Board

As one has long since said: "The mission of the church is MISSIONS; and how truly the Lord made that fundamental in the marching orders which he gave nearly two thousand years ago! But also, how slow his people were to comprehend the meaning of that part of his order! Perhaps the first expression of the present religious awakening among the men of America was a movement to send the gospel to the whole world. The Laymen's Missionary Movement aroused tremendous interest in the spread of the Gospel and vastly increased missionary contributions.

But it was discovered that the missionary movement did not cover the entire wants of humanity. A Gospel that supplies every human need cannot be confined to the bounds of even a world-wide missionary enterprise, and so this Laymen's movement merged into the more comprehensive "Men and Religion Forward Movement."

The missionary work of the church is not less important, because it is now being done in a larger way, but it is more important because it is not yet being done in the largest possible way. The mission work of the church takes its place as the reason for the existence of the church and the definite plan of God for the uplift of all mankind through the regeneration of the individual.

Therefore we conclude that there is no difference between Home and Foreign Missions, except as we classify for the study of different fields. The heathen in Africa, South America or China are no different from those in the United States, as to their need of Divine Grace. The question of Home and Foreign Missions is settled by the great commission of our Lord, under which we work: "Go ye into all the world and preach the Gospel to the whole creation."

While it is my opinion that American Protestantism is the best type of religion that this world has ever known, yet much of the business is not conducted according to the program of Christ. The political chicanery, with which many public officials have secured their offices, the complacency with which the public views the atrocious acts of some men of wealth, the infamy of child labor and

sweat-shop systems—these are only a few samples of national evils which confront us as a nation. Shall the church so interest herself in these evils, and launch into politics and try to clean up these affairs? No, not if she desires to be true to her supreme calling. These evils are the challenge to the church to "preach the Word," and make Christ known to every individual possible, for the Gospel is still the "power of God unto salvation to them that believe." The greatest thing the Brethren church can do now, is to consecrate and concentrate, all of her resources upon the one supreme task, to live and preach the living Christ as the world's only hope; for his is the only Name given.

There is an acknowledged great awakening in Foreign fields, calling for the Word of God, may every member of the Brethren church do his best in the broadening of the home base, that we may answer the worlds' call in a much larger way than ever before. Never before has the heathen world been so free and anxious to receive the Gospel. Never before have the demands been so great for missionaries to "occupy" the waiting fields. Never before have there been so many heathen peoples standing, as it were, on their tiptoes, asking for missionaries to be sent to them to lead them to God. These things have not just "happened," but this is in the fullness of God's plan for the church and the beckoning hand of opportunity to every child of the King. God never created a yearning without providing means for its gratification and the Gospel is at hand to meet the heathen's eagerness for light. Our Home Mission work is the base of supplies of both men and money with which to answer the Lord's call and to meet the challenge of waiting millions.

Let every member of the Brethren church live, pray and give for the broadening of the home base, and let us not plead our smallness, for we are engaged in the greatest enterprise on earth and have the greatest program known to man.

Truly the fields are white for the harvest and it is a man's job. The program of Christ is plain. The command is emphatic and divine power is promised to those who will follow the divine plan. Let us obey the orders of the great Commander and carry the Gospel to the whole creation beginning at Jerusalem.

Fort Scott, Kansas.

## Why Double Up

By Dr. G. C. Carpenter, Member Home Mission Board

1. Because of the Need. The church in the homeland must be strengthened before the church in distant lands can be enlarged. The home field has many cities where there are already goodly numbers of Brethren people who are anxious to help establish new Brethren churches. Therefore it is very necessary that our Thanksgiving offering for home missions be at least double the amount given annually for a number of years. The need says double up!

2. Because of Prosperity! Brethren people are more prosperous than ever before, a favored people. There may be exceptions but they only prove the rule. If God's share is laid on his altar for his work this year every church can easily double its former banner offering. "As God hath prospered." "Will a man rob God?—Bring ye all the tithes—The tithe is the Lord's." Present prosperity says double up! •

3. Because of his Love! Jesus died for a lost world because he loved men. Then Love commanded the evangelization of the world and we are marching today with that command as our marching orders. It says begin

at home. Therefore the Thanksgiving offering for home missions is of first importance among all the offerings of the year because it provides funds for homeland work. It provides for the enlarging of the foundation. Do we love with Christlike love? Do we have compassion on a lost and needy world as Christ had? His wonderful, self-denying love says double up!

Hagerstown, Maryland.

## Our Most Vital Task

By Claud Studebaker, Member Home Mission Board

The one thing essential in the propagation of any species of life is the reproduction of its kind. Failing to do so is a sure method of extinction. Every Christian is to bear fruit, otherwise he is barren and is cast aside. Fruit may be edible or beautiful and may serve many purposes, but the real purpose of fruit is the reproducing of its kind. It bears the seed of life for another plant, hence the continuity and increase of the kind is assured. The fruit of the Christian life may bring many blessings, but the really vital purpose of our fruit bearing is to make more Christians.

The primary objective of the disciples of our Lord was not to seclude themselves and live righteously but to cast themselves out into the current of humanity and preach the gospel to every creature, to redeem their souls and bring them to a like precious faith. The urge of every Christian should be to lead others to Christ. The fathers in our church bore fruit, not only by adorning their lives with the heavenly graces, but by reproducing their faith in others and building churches. The many churches that were built by even a small group is testimony to the greatness of their faith. We are left to carry on with a heritage of a whole Gospel, unincumbered. No people ever held a more clear cut and powerful message. No time in all the history of the church when the need of it was so distressingly great. Out of the babel of doubt and speculative philosophy, a clear call from the trumpet will catch the ear of those who are true at heart. The old order is passing, mourn or rejoice as you choose; it makes little difference. A small group in a rural community or small town, no longer is able to carry on with a local elder as before. This is a day of education and specialization. The church has been the prime mover in the progress; she has built schools, endowed colleges, and now finds herself with an educated constituency, in a fast moving, distracted world, with the identical sins and soul needs of the early centuries.

Will the Brethren church meet the issue? She can, if she will. Our will has been faulty. With our manifest conviction in the importance of our distinctive doctrines we have been all too ready to barter them away for a little popularity or convenience, in worship, or a matter of economy, or to stifle our faith and fail to hand it down with the vital seed to reproduce itself. I think the world sorely needs the message of the Brethren church, now. There is a tremendous swing from the plain teaching of Christ. The overworked phrase, "The Jesus Way," is as helpless to meet the need of the world as a toy cannon would be to win a battle, for they have reduced our pre-eminent Christ to a nice young man who lived an exemplary life. Our Christ is Lord, and all of his commands come to us as the fiat of an eternal God. Our ministry and churches are sound in the faith. We should bear fruit. Your faith does not mean much to you unless you are willing to propagate it. If you have light and put it under a bushel, beware! You may discover your light has gone out when some one kicks the bushel off.

Our young people and older ones as well are leaving the rural communities and small towns and filing places in the large centers, many of them important places. Our loss is tremendous from this condition. We must build more churches where we can reach the people. We have faithful groups in many places who with some financial aid and a faithful leader will develop into a strong church. An increase of five thousand dollars in our Home Mission offering as a thankoffering would still indicate that we are not suffering from excessive gratitude. If the Brethren church will consecrate her life and substance, she will see a marked rise in the spiritual state of the church and a very great increase in new churches. The man who talks about what he believes and prays loud and long, but shuts up like a clam when it comes to matching his words with his dollars, will have have a hard time convincing the world that he is sincere. If we will pay the price we can build many more churches. What will be say, brethren, in our Thanksgiving offering? "She hath done what she could." Will we?

The most vital task of our church is to give our whole Gospel message to the world. To do so effectively we must build more churches where we can reach the people. This Board should have a much larger offering. I sincerely believe we can give it and be greatly blessed in the giving.

Pittsburgh, Pennsylvania.

## Lengthening the Cords and Strengthening the Stakes

By C. C. Grisso, Member Home Mission Board

If space permitted I should like the privilege of preaching a sermon from the above text to our entire brotherhood at this Thanksgiving season. Forgetting our past history, our beginnings and our growth as a church, and taking a look around us as we are today, we cannot but believe that if ever there was a time in the history of the Brethren church when extension ought to be the great dominant thought, that time is now. If our church does not rise to her opportunity now, it will beyond all probability never face a bigger or better one.

Our Home Mission work as yet has not been pressed to its limits. There are scores of centers where there are Brethren that ought to be organized and thus utilized as a nucleus for a church. What if those who have gone before us had been content as we, how many churches would we have today? I fear that in the midst of our greater opportunities, and wide open doors, and our immensely richer affluence, we have shown an indifference and cowardice that in their situation they had never shown. We ought to be building more new churches. We should be giving more attention to our weak ones. We should be more carefully shepherding our isolated members. All of these call for an immediate and heroic response of both men and money. Thanksgiving time is here. As for the church that we love may its coming witness a mighty advance along all lines.

What we need, I believe, is a new vision of our task, and when we once have it, we are going to leave off many things that are now demanding our attention and will begin to give our time and thought and money to the extension of his kingdom. Verily, "an enlarging of our tent, a stretching forth the curtain of our habitation; a lengthening of our cords and a strengthening of our stakes." Isa. 54:2.

Lanark, Illinois.

## The Urge of Missions

By F. C. Vanator, Member Home Mission Board

Behind every worth-while movement there must be a motivating power. It must be a power that is exhaustless. It must be a power that is untiring. It must be a power that will become increasingly insistent, the urge of which is felt in each part of the movement. Such a power—such an urge is our God.

We are often asked what the real meaning of missionary endeavor can be. It is the earnest endeavor to please our Master by doing the very thing he asked us to do, namely, "Go, make disciples." But disciples cannot be made by simply "wishing." Discipleship is the result of Workmanship.

Just now the particular need of our work is the turning of the attention of the entire brotherhood to the task of Home Missions. Being the pastor of a Home Mission church brings one in vital contact with the real need of such a movement as Home Missions. Such an one is looking at the question from the inside. Looking from the inside out makes the situation look much larger than looking from the outside in. The one on the outside sees only the need; but the one on the inside both sees and feels the need.

Let us look at the scene from the "inside out" for a moment. The Mission church looking through the eyes of a helpful Mission Board, sees the church in action as a great brotherhood which has become the agency through which Christ is working for the upbuilding of his church. They see the effort that is put forth in the general church that becomes more than the mere giving of an offering, and which becomes to them the symbol of mutual helpfulness.

In helping the mission church the general brotherhood is putting faith and strength into the weak and tiring arms of that mission church membership. And so, as we come to the time of our Thanksgiving Offering, let us make it, not a collection, but a real "Thank-offering," not giving as unto men but as unto God.

"I gave my life for thee,

What hast thou given for me?"

Peru, Indiana.

## The Obligation of Stewardship

By A. B. Cover, Member Home Mission Board

The Scriptures are very explicit upon this teaching of Stewardship. Everywhere is the invitation "come," and always follows with the command, "go." So it is a matter of assuming our obligation. I remember that one man I met in a former congregation, said, "I do not believe in missionary work." Before that pastorate ended that very man was interested in all of our missionary work. I simply taught him the Word. Again and again there comes to me the thought that the Lord made it possible for every one to have a part in his program. I am thinking of the wild man of Gadara: he came to Jesus Devil-driven but he found peace and then he became a home missionary. Jesus told him to go tell his friends how great things were done for him and he went. The woman who went to the well for water when she met Jesus forgot her water-pot and became a home missionary, testifying for her Master. We could multiply instances but let these suffice.

What are we going to do that another opportunity comes this Thanksgiving time to testify for our Master? The crying need is before you. We must strengthen the

home base if we would advance. So to you, my brother, sister, comes anew the call! Will you rejoice the hearts of your servants who are seeking, praying, laboring, that this work may reach out in increasing power and influence by sending in an offering that will make possible the building of new churches and strengthening those that are still under the care of the Home Board? Pray concerning it, and then give, that you may rejoice in seeing the cause you love go forward.

Los Angeles, California.

## The Call More Urgent than Ever

By Frank G. Coleman, Member Home Mission Board

Through the years we have been urged by our Home Board to go over the top with our Thanksgiving Offering. They have told us repeatedly their ability to extend the Church is limited to our giving. The Foreign Board has said, We cannot go farther in the foreign work until the home field is extended. But, through it all, we maintain about the same degree of liberality. The Thanksgiving offering remains about the same year after year. Another Thanksgiving season has come bringing another urgent call to each of us to make this the banner offering.

Is Christianity at the "Cross Roads?" Our answer is written in the defeated and demoralized condition in mission work throughout the world. Curtailment to the amount of 50% in some of the largest mission projects, due to lack of funds. From India, China, Africa comes the tramp of recalled missionaries, and the wailing heart broken cries of those heathen left to perish in darkness. You, dear reader, if you be a child of God, have a grave responsibility in the preaching of the Gospel to every creature. Perhaps God has blessed you with wealth. You have far more than you will ever need in this life, why not put it to work for the Master? Your Mission Board offers you the regular rates of interest for annuity gifts.

The call this year is more urgent than ever. The time is getting shorter. One of these days the Lord is coming. Will we rush to him with our hoarded wealth and throw it at his feet only to hear him say, too late, too late? You should have invested it for me in the Gospel, that I might have had mine own at my coming.

Make this a real Thanksgiving Offering.

Flora, Indiana.

## True Thanksgiving

By Roy A. Patterson, Member Home Mission Board

"O give thanks unto the Lord, for he is good: for his mercy endureth forever." Surely such words must have been inspired by a spirit of deepest gratitude, recognizing the eternal mercies of a loving father.

As a nation for more than one hundred and fifty years, we have been recognizing Thanksgiving Day, in a special way, though with some interruptions. The observance of this season began on a bleak day, when the Pilgrim Fathers, after months of privation, misery and indescribable hardships, knelt upon the cold, snow-covered ground and gave thanks unto God for the blessings they had received. Miserable as their lives must have been, they still gave expression to hearts filled with gratitude.

This day has become a national holiday, but we are wondering if, since that day, our Lord has heard such sincere prayers. Are we a truly grateful people? If so our expressions of gratitude must be of a magnitude proportionate to those who were so thankful that they could kneel on the cold, snow-covered ground and with bared

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## Some Suggestions to Aid Boys and Girls in Preparing the Foundation for a Useful Life and a Few Hints to Parents

By Patrick Purcell, Probation Officer Juvenile Court, Mount Vernon, Ohio

### TEN SUGGESTIONS

#### For Young Men to Follow

First—Honor and respect your parents. Have reverence for the old home and home ties. By your acts and conduct always uphold the honor of your family name. Look upon the old home as the dearest spot on earth, it will cultivate in your heart love for your own home that you may establish later. Respect and obey your school teachers, make good use of your school days.

Second—Be polite and gentlemanly at all times and in all places and to all persons. Remember that a young man who is a real gentleman will always be respected. Be kind to parents, relatives and all companions, and be kind to all animals. Such a trait, well formed, will make you a kind father and faithful husband.

Third—remember that a pure mind and a clean body is the foundation for a useful, pure and successful manhood.

Fourth—Be truthful and honest, and never be influenced to practiced sinful habits or dishonest acts. Remember that a bad habit will grow upon you like a disease, and is almost certain to cling to you all through life. So never make the beginning.

Fifth—Practice the habit of associating with only good, clean, pure minded companions and help others to be clean and pure minded. Read only good uplifting, instructive literature.

Sixth—Avoid public dance halls or other public amusement places that are not clean and uplifting. Don't be a pool room patron or a street corner loafer. Don't use or induce others to use intoxicating liquors at any time or place. Have lots of human pride.

Seventh—Remember that employers are not seeking for young men who have the reputation of being rough, wild, cigarette fiends or loafers. The young man who is

industrious and of good habits will always be in demand for positions of trust and merit. Be an active member of some church organization and Sunday school. It will strengthen your character.

Eighth. Remember that a man of strong character and a pure minded woman are the noblest and most perfect of all God's created beings. Never allow yourself to be tempted to rob a young girl of her modesty and virtue. That is a sin that will bring down upon you God's wrath and punishment. At the proper time prepare for marriage, and look upon it as a sacred undertaking, and select a clean, sensible, modest girl as a life companion. Don't have it said of you that you were compelled or forced to get married, for such would be a handicap on yourself and family in future.

Ninth—Cultivate the habit of industry and thrift. Don't crave for things that your position in life will not justify or permit. Don't be afraid of work, it is honorable to toil at any honest labor. Avoid getting into unnecessary debt, especially debts you cannot meet. Endeavor to live within your means and be self-supporting as early in life as possible. Don't be a burden on your parents.

Tenth—If when you grow into manhood you are entrusted with property or funds of another, don't commingle it with your own or use any part of it for your own use, intending to replace it. It is a temptation that will later cause you disgrace and dishonor. Don't live a double life. Live a clean upright life and you will always have friends in this life, and leave behind you an everlasting monument after death.

### TEN SUGGESTIONS

#### For Young Girls to Follow

First—Don't parade with an "all dressed up and no place to go" air. Dress with taste and modesty. Remember that modesty

is the fairest jewel on a girl's brow. It inspires noble thoughts and lifts the soul to God. The modesty of the Christian girl must not allow foolish, dangerous and sinful acts or fashions to dim the sweetness and luster of its glory.

Second—Always tell your mother where you are going and with whom. Remember that if you deceive your mother, God will punish you in some way. Keep no secrets from mother.

Third—Remember that a strong character is a safeguard against temptation. Choose modest, clean companions and don't allow yourself to be tempted or bribed. Attend Sunday school and church services regularly.

Fourth—Don't accept gifts of money, jewelry or clothing from pick-up acquaintances.

Fifth—Don't let boys or men treat you to intoxicants, at any time or place.

Sixth—Avoid public dances, wild automobile parties and moving pictures where suggestive films are shown and exhibited.

Seventh—Beware of the young man who offers you an auto joy ride.

Eighth—Beware of the young man who after a ten minute acquaintanceship wants to put his arm around you; he is not clean minded.

Ninth—Look for healthier and safer forms of excitement than street flirtations.

Tenth—If you find a really clean, decent, sensible boy friend, introduce him to your parents; and meet with him under the bright light of your home, and not in an automobile in the dark of night on some lonely highway.

### TO MY FRIENDS

#### Both Children and Parents

My purpose in offering these suggestions is with the hope that they may bring to the mind of youth the necessity of now and then to stop and consider whither are we drifting. Are we avoiding temptations, and on the road to a clean character and useful life, or are we drifting along the roadway strewn with temptations, at the end of which is grief, disgrace and unhappiness? And again, with the desire of urging parents to set a good example for their children and watch more closely their habits and associations.

I have had more than the average man's experience in dealing with domestic affairs. I have learned much of law violation, life's misfortunes and mistakes of youth, and my heart is burning at times with the desire to

heads, give to their posterity such an example of true Thanksgiving Spirit as would find a permanent place upon the pages of history.

But my dear friends, as we pause to give thanks, there comes to our minds those who through lack of equal opportunities or other conditions, do not enjoy the advantages, physical and spiritual, that we enjoy. It is with these we must share the goods news and the abundance of a wonderful harvest.

What greater expression could come from a true Thanksgiving Spirit than the desire to share with others, to help them and really know what Thanksgiving means.

Let us make our Thanksgiving Offering truly proportionate to the blessings we have received, remembering the mercy of our Father endureth forever. Surely our mercies ought to endure for a season.

Dayton, Ohio.

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A CHRISTMAS PRESENT



tell children how to avoid temptation, and those things that would be helpful to them in days to come. If I could only get my message to reach their hearts and could have the cooperation of parents. But, oh, how often my efforts are in vain. Too frequently I am looked upon as a crank whose eyes and ears are open to the observation of such small things that should not be noticed. I have observed the beginning and end of many a wasted life, hence I do observe small temptations, and with all the sincerity of my mind and heart I urge children to never begin a sinful habit or a dishonest act.

One of the most alarming evils in our American social life today is the increasing number of broken homes, separated parents, children by the thousand scattered to the four winds of fate, deprived of real parental care, good example and companionship, of what should be united fathers and mothers, divorced parents, remarriages, stepfathers, stepmothers, and in many cases the second stepfathers or stepmothers, until the situation is alarming, children every day going down the pathway to ruin and destruction for want of real parental care, deserted by father or mother, and in some cases by both. The situation reminds me of a remark made by a little boy when I inquired of him about his father, and he replied, "Do you mean my real father, my new father, or my newest father?" I have lots of sympathy for the most of wayward children. They were born into this world handicapped by traits and bad habits of their parents. In many cases no preparation for marriage. Marriage and marriage vows are treated as a make-up joke agreement. If we don't care to live together we can get a divorce. If we have children we can put them in the orphans' home, so-called once. Now they are mostly Homes for Deserted Children. It is strange how few realize, that bad habits and traits of parents will very often crop out in children and their parents wonder why their children go astray. I recall the case of a young girl under age, a plaintiff in a divorce case, who had run away and married a worthless young man. It developed in the testimony that she had been cruelly abused and finally deserted, and I asked her the question, "How did you come to meet up with this fellow?" and she answered, "I didn't meet up with him; he overtook me on the street one evening and said 'How do you do?' and I said 'How do you do?' and he asked me if I didn't want to take an auto ride, and I said I would, and while riding he asked me to run away with him and get married, and as my home was not very pleasant for me—I had a stepfather—and I thought I would take the chance, and we ran away and were married. We stayed at mother's home for a short time. My husband wouldn't work and was mean to me, and one evening he came home and beat up on me and left, and I have never seen him since." The girl's mother, who was standing

(Continued on page 15)

## Editor's Select Notes on the Sunday School Lesson

### The Higher Patriotism

(Lesson for November 24)

Scripture Lesson—The Book of Jonah.

Printed Text—Jonah 1:1-3; 3:1-5; 4:5-11.

Devotional Reading—Isa. 55:1-7.

Golden Text—He made of one every nation of men to dwell on all the face of the earth.—Acts 17:26.

### Introductory Note

We know nothing of the Prophet Jonah except what we learn in the Book of Jonah, save for a reference in 2 Kings 14:25, where he is mentioned as "the son of Amittai, the prophet, who was of Gath-hepher." Gath-hepher was a village in northern Palestine. Jonah prophesied about 862 B. C. "The natives of the town commonly identified with the ancient Gath-hepher, point out what they claim to be the tomb of Jonah. There are many places however that are claimed as the burial place of this prophet."

### The Call of Jonah

The Book opens with the summons of Jonah to go to Nineveh and denounce the wickedness of the city, the inference of the account being that he is not merely to denounce its wickedness but to call its people to repentance. Nineveh was the capital of the ancient Assyrian empire. A journey to Nineveh would perhaps mean a thousand miles of travel northward to the upper Euphrates valley, and then eastward through Mesopotamia. The response of Jonah to this summons is described in the language that reminds us of the early chapters of Genesis: "Jonah rose up to flee into Tarshish from the presence of Jehovah." Tarshish was in the opposite direction from Nineveh. It is probably to be identified with the ancient Tartessus in southern Spain. The Phoenician merchants had sailed westward to Tarsus and procured various metals; silver, iron, tin and lead. It is said that ancient tin mines are still to be found on or near the coast of Spain. Thus, instead of going in friendly spirit to Nineveh, Jonah tried to run away, went down to the site of the modern Joppa, which was the port of Jerusalem and the adjoining country, found a ship going to the eastern end of the Mediterranean, paid his fare and went on board. Then follows the story of the storm and the great fish.—E. Leigh Mudge.

### A Missionary Book

The object of the Book of Jonah is not to teach repentance, though the repentance first of Jonah and then of the Ninevites is prominent in the book, and even God is said to "repent" of the punishment he had intended for the great city. This teaching, however, is subordinate to the fundamental lesson of the book, to which each chapter is related and of which the last chapter is the climax, the great lesson of God's love for all men. The book is a stinging rebuke to Jewish pride and exclusiveness, which held that all other nations were outside God's family, and that men could be saved only as they became Jews. One of the greatest and most wonderful things in the Bible is the appearance of this powerful evangelical book in the midst of the Old Testament writings, and one of the earliest of the prophecies. It is saturated with the spirit of Christ, the universal love of Calvary. It might have been written by the Apostle to the Gentiles. It is one of the chief missionary books of all time.—Adams.

### The Great Fish

The greatest danger with which we are confronted in the study of the book of Jonah is that of becoming involved in a fruitless discussion of the story of the fish and miss the main point of the story—that God loves all men and has a place in his plan for the salvation of other peoples of the

earth as well as for the Hebrews. Let us take this simple and beautiful story for what it really says and not lose the kernel by working on the shell. However, just for the information of those who are interested, we will quote what we consider a reliable statement about the great fish:

"There are few stories in the Bible which have been subjected to more adverse criticism than that of Jonah and the 'great fish' rightly interpreted, no doubt, to mean the greatest fish of all, the whale. The great fish in question would be the sperm whale or cachalot, the species which inhabits the southern waters where Jonah was voyaging. It attains a very large size and may measure from 50 to 70 and 80 feet in length. The head is about one-third the length of the body, very massive high and truncated in front. It will not, therefore, be considered exorbitant if we postulate for Jonah a whale 60 feet long, with a mouth 20 feet in length, also 15 feet in height and 9 feet in width."

### Jonah's Mission

(1) God at no time confined his love and care to the Jews. With the first promise to Abraham was expressed God's desire and intention to bless all nations. God's people were always intended to be a missionary people. Thus Professor Beecher says, "The religion of Jehovah, as described in the Old Testament, was a missionary religion from the beginning." To remind the Jews of this may have been one reason for Jonah's mission. (2) He was sent on this mission while his own country was yet very bad. He was not to wait till all was done at home before he preached abroad. Yet (3) he first did all that he could for his own country. (4) His mission was to be one of the great enemies of his country. If the great enemy of Israel should repent, then Israel would be safe. (5) Jonah's foreign mission was patriotic as well as religious. Not one moment was Israel out of danger while the Assyrians retained their power and their wickedness. They must repent or perish. No Christian nation can be at its best, can attain its highest prosperity, can even be safe, while the rest of the world is heathen. Foreign missions are crammed full of patriotism.

If there are any who are tempted to make light of or to despise foreign missions, press this lesson home. Jonah made himself ridiculous. Instead of being overcome with joy and gratitude to God for saving the thousands who lived in Nineveh, he was selfish enough only to think of his own feelings. Judged by the great plans of God every opponent of foreign missions makes himself as ridiculous as did Jonah.—Illustrated Quarterly.

### Our Problem

"Our Problem is to broaden the basis of loyalty. Within a hundred and twenty-five years we have watched patriotism expand from the local unit to the larger one. We have seen Massachusetts patriots converted into American patriots, Bavarians into Germans, Venetians into Italians. In the last few years we have been witnessing the growth of an imperial patriotism within the British Empire. There is, so far as I can see, not the least ground for supposing that the broadening of loyalty must stop at the existing frontiers." "The task before us, therefore, is to widen the area of good will so that law and orderly government may transcend national boundaries and include all humanity. Some call this a dream, as men in other days called national unity a dream. But as men dream, so they achieve."

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## MISSIONS

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### The Call of the Homeland

By Mrs. Mary C. Wenger, Member Home Mission Board

The Call of the Homeland is not an appeal, it is rather an insight into a great truth—the base of world reaching operations. The saving mission of the Homeland is forcing us into a true definition of God's salvation.

A saved America holds the key to the world's saving. The world is looking to America. Every wrong righted here in the Homeland will be the removal of a cause of stumbling in the Foreign land. Christ saved the world by being a Home Missionary, and his method of salvation is the only really effective one which has ever been devised.

Right here projects the spiritual leverage at the hand of God for the uplift of the human race toward God and heaven. It is true that the state of Home Missions is the index of its missionary activity in Foreign lands.

At this Thanksgiving time the Home Mission Board is making a special effort to raise funds to carry the Gospel to many who are calling for it.

The work is so important that no one is justified in shirking duty. The work is God's work through us. I am not sure but that the major task of Home Missions lies with the individual Christian, rather than with the Mission Board. Our missionary task at home is as clear as crystal.

May God keep our ears open to the divine command, make our hands strong for mission service and cause our feet to be shod with the Gospel of Peace. "For him and through him, and unto him are all things." To him be the glory of God forever.

Dayton, Ohio.

### Two Kinds of Sheep

By Mrs. C. W. Mayes

"I thought that Jesus worked as a carpenter before he began his real work," observed John as he sat looking at a picture which hung on the opposite wall. "I wonder why he is pictured as a shepherd taking care of his sheep."

"I am sure that he was a carpenter, but I believe that the Bible says something about him being a shepherd, too," answered his sister Dorothy, who was busily at work making a dress for her favorite doll.

"Let's go and ask mother about it," suggested John, and off the children ran, for it seemed that mother could always settle their problems.

They found her in the sewing room, and when they had explained their difficulty, she smilingly laid aside her sewing and picked up her Bible.

"I think I can read something to you that will help you to understand about Jesus as a shepherd," she said.

When she had turned to the tenth chapter of John she read the words spoken by Jesus, showing the difference between a true shepherd and an hireling, and proclaiming himself to be the true shepherd. Then she asked the children to listen carefully while

she read these words, "I am the good shepherd, and know my sheep and am known of mine. As the Father knoweth me, even so I know the father: and I lay down my life for the sheep. And other sheep I have which are not of this fold, them also must I bring and they shall hear my voice and



—Parker.

### The Good Shepherd

there shall be one fold and one shepherd."

Then she read further on in the chapter where Jesus spoke to some men who did not know him, and could not understand what he was talking about. This is what he said:

"But ye believe not because ye are not of my sheep. As I said unto you, my sheep hear my voice, and I know them and they follow me and I give unto them eternal life."

"O, I know what it means now!" exclaimed John, "Jesus was a shepherd to people instead of to sheep, wasn't he?"

"Yes," answered mother, "and he is still a shepherd to those who love him, for he cares for us tenderly and well, when we hear his voice and follow him. Then mother asked Dorothy to bring the picture which had been responsible for their little talk, and they all looked at it closely.

"How contented and safe the sheep seem to be! And how kind the shepherd looks," observed Dorothy.

"Yes," agreed mother, "but now let us close our eyes and imagine that there are some more sheep in the picture. They are just a short distance away, and when they see the shepherd, they dash madly in the other direction. Some of them run into the thorns and briars which tear their wool, and others fall on the dangerous rocks. They look poor and hungry for they cannot find the good grass, and many times they are thirsty, for they do not know about the

clear sparkling stream. Often a wolf comes and snatches one of them away, but there is no one to care.

"Softly the shepherd calls to them but they will not follow him for they do not know his voice. Perhaps they think that the long crook which he carries, is to strike them instead of to care for them and to keep them in the right path."

"Why don't the other sheep tell them about him?" asked Dorothy anxiously. "They could understand then, couldn't they?"

That was just what mother wanted the children to think about, and she looked very happy as she answered, "Surely they could, but what if the happy sheep do not care enough about the others to bother to tell them?"

"O, I am sure that would make the shepherd very, very sad," said John.

Then mother reminded them that all who know and love the Lord are the happy sheep, and asked them to think who the unhappy sheep might be. Of course they could not help but think of those around them who do not know and love the Lord. And when mother explained that there are many even in our own land who have never even heard about Jesus, both children were very thoughtful and sober. Finally Dorothy spoke,

"We should be telling them about him, shouldn't we mother? How can we do it?"

"I will tell you one very good way," answered mother. "Next Sunday our Thanksgiving offering is to be received. The money given then is for the purpose of helping those in our own country to know about our loving Savior, and even you children can help with that."

Quickly the children ran to count the money in their banks, and then as the week went by, they carefully saved every cent that was given them for candy or ice cream and both of them found several little errands to earn more money.

How happy they were as they counted their money into the little home mission envelope. And it is certain that it helped to make at least one more happy sheep.

Whittier, California.

### Lost Creek, Kentucky

After the establishment of any work, and after it has been in existence for some time there always comes the inevitable question, Why should it be continued? That question is now being plied to the work of the Brethren church at Lost Creek, Kentucky. We do not question at all the necessity of the question, nor that anyone does not have a perfect right to ask it. That was asked of the work here from its very inception, especially the school phase of it, (finding some of our first Evangelist articles recently reveals that so clearly) and it is still being asked today.

Yes, the question is all right, perfectly so. But the thing that does not appeal to us as being proper is for one to form a "snap judgment" of the expediency of the school phase of the work, i. e., form judgment when they have only had a bit of look-in on the work, some of them only over night. Could the judgment of such be competent?

Now there are two outstanding things which seem to us to be valid reasons for the continuance of the work on the basis on which it was organized, and continued to the present time. This basis recognizes

the church and school work as one, working together and if you want a separation of it, then the church first, and then the school. However try to separate the school from the church work now, and those competent to pass judgment, invariably see clearly the result.

The first of these two outstanding things is that not a denomination is dropping its school work, where it has been already established, unless it be in one or two cases where a certain denomination had too many going. If you doubt this consult the late report of the Russell Sage Foundation on this point. And not only are other denominations not dropping their school work now, but two new schools have recently been established not so very far from us. We are not unfamiliar with some of the articles of the theorist, appearing in recent magazines, that the time has come for the church schools to discontinue, and let the state do the work. But none of the denominations are doing it, but on the other hand are only

the more fully equipping their schools, and establishing new ones. We are more than willing to let this fact stand against the theory of the theorist.

Then the second of these two outstanding evidences of the need of the whole work is found in this: We do not know of a single one of those who have labored here in the past, and have fitted into the work, that went away knocking on it, i. e., the school work with the church work. On the contrary some of those have been sending in their offerings right along for the work, and some who have been here in the years past, are now back, and back when they knew that there had not been sufficient funds in sight for the running expenses of the year, and glad that they were back again. Who can know better the needs here than those who have labored right here in the work year after year? We submit the above, as valid evidence of the integrity of the whole work, both here and at Krypton.

G. E. DRUSHAL.



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### FIRST CHURCH OF LOS ANGELES

Vacation days are over and we are gradually settling into our usual activities. This great Pacific coast has many enticing allurements for the tired toiler who seeks real rest and recreation. From the pen of Brother McClain a description of some of the beauty of the Sierras. The writer with his better half also was privileged to enjoy some of those scenes never to be forgotten. To stand upon the shore of Crater Lake and behold the beauty of a perfect reflection, one realizes in a more significant sense what Paul meant when he said that we were reflectors of the heavenly. What poor reflectors of the Christ we are! We returned to our pastoral and ministerial duties after seeing parts of Nevada, Oregon and then the northern part of this state, refreshed, inspired and ready to assume obligations with that zeal that physical energy adds to spiritual tasks.

Upon our return, we found that the work had been well cared for by Brethren Kenneth Ronk, who attended the University here and B. F. Schisler, our elder of the congregation. So we took up the reins and have been endeavoring to lead on to greater vision which we hope will mean eternal fruitfulness. We tried an experiment in our evening services and it has proven successful. Instead of the regular sermon on Sunday evening, we put on special programs with a shorter address either by the pastor or some one upon whom the pastor would call. The response by the various organizations were much beyond the pastor's expectation. Every organization of the church and each individual were in the mood to respond with the result that much good has been accomplished. We are blessed with considerable talent which we utilize to the Master's glory. This gave the pastor an opportunity to discover some hidden talent which is used to profit now. This way we avoided much of the summer slump.

At our quarterly business meeting in July, the pastor was again extended the yearly call to remain as pastor. We accepted the call and are glad to report that

the outlook is, that we are facing the best year of our work here. The membership has shown a desire to cooperate with us in our leadership which means that one essential of advancement is established. No work will prosper with divided forces; and we are led to believe our forces are more firmly united than heretofore during our pastorate. We formulated our plans for Rally and Promotion, the last Sunday in September. The program in every respect was considered a grand success. So the Bible school is reorganized and has settled to definite work. We are regaining the loss of the usual slump that vacation brings here, especially where in a few hours' ride one can reach the mountains or the sea-side. The Endeavor societies are shaping up in an encouraging way. The W. M. S. is a banner society and we are proud of their achievement. Our choir under Brother Cecil Snyder is doing good work and the orchestra adds to the musical end of the work. The men's organization, the Brotherhood of Alexander Mack, is functioning in a telling way. We have our monthly meetings where a happy fellowship is enjoyed. In the October meeting, we invited to a banquet the entire church membership with special friends to hear our city mayor, John C. Porter, whom the united brotherhoods of the city elected to this office and who is a fine Christian gentleman. We were honored by his presence and instructed in civic righteousness by his address.

We are also looking forward to our communion service which we will hold on November seventh. This will be preceded by a short evangelistic campaign, which we aim to make helpful in every way. We were not privileged to attend General Conference this year but we rejoice because of the splendid reports of the Conference. We ask that you who have prayer lists add us and pray that the Lord may use us in His Glory.

A. B. COVER.

### CLAY CITY, INDIANA

On the first Sunday of October our church observed its annual homecoming and rally

day. The weather was ideal. The distant membership responded well to the invitations and quite a number came from long distances. The services lasted throughout the day. A most excellent spirit of worship, fellowship and brotherhood prevailed through every part of the services.

After the forenoon session a splendid dinner was served in the basement of the church. Then came the friendly social hour in the shade of the trees on the church lawn. This in turn was followed by the afternoon meeting with special music, recitations and a short talk by the pastor.

As has been the custom on such occasions to invite our sister church, the Maple Grove Church of the Brethren, a goodly number of them were present and enjoyed the occasion with us.

For some time we have been feeling the need of a series of evangelistic meetings. On discussing the matter with the members of the Maple Grove church we found them in very much the same circumstances as ourselves. Being so far removed from churches of like faith and practice it always makes the financial burdens in securing an evangelist from a distance rather heavy. Consequently finding a mutual need and interest we have decided to begin a series of union meetings at our building in Clay City on next Sunday, November 3rd, with Brother Ira T. Hyatt, pastor of their church preaching. It is the intention to continue the services later at the Maple Grove church with Brother Harvey Oberholzer, and pastor, filling their pulpit. Trusting our plans are directed by the Spirit and that the cause of the Master will be materially strengthened not only in the two churches but in the community at large, we solicit the interest and prayers of all who may be in sympathy with the work at this place.

Respectfully yours,

MARTIN R. GOSHORN.

### JOHNSTOWN—FIRST CHURCH

Among the many churches in Johnstown, Pennsylvania, the Brethren people are in considerable evidence. It has been my privilege to be in the First church, preaching over the three consecutive Sundays, October 13, 20, 27, and assisting Brother Ashman in a series of Bible lectures preparatory to their fall communion service. At the latter service 442 surrounded the Lord's table—an inspiring, and never-to-be-forgotten, service. The pastor is beginning his ninth year with this congregation. A noted and noticeable change has taken place since leaving that field about twelve years ago. A magnificent new church building, with a large and growing membership whose standing is in keeping with its stately and imposing edifice, without losing in spiritual power, is an accomplishment any body of people may well delight in. Their anthems were religious. The congregational singing was thrilling. A spiritual pastor backed by consecrated leaders is the answer to such a condition.

This is the home of that veteran Sunday school superintendent, Albert Trent. He is rounding out his fifty years of unbroken service as superintendent of that great school. When that school looks upon a floral wreath some of these Sunday mornings instead of the smiling face of Albert Trent, it will know a giant tree has fallen in the forest. It is not generally known that Brother Trent was the stenographer in that famous Berlin church-trial of H. R. Holsinger, which provision almost wrecked the plans of the Annual meeting commit-

tee sent there to try Brother Holsinger.

We missed the cheering presence of three spirit-filled elders, who have answered the summons, already on the way to us all, since leaving there. Elder R. Z. Replogle, Elder W. A. Adams, and Elder Benjamin Goughnour. These Brethren were an inspiration to any preacher as they sat from Sunday to Sunday in their pews. But new leaders have come forth, building wisely yet surely on the foundation they helped to lay. Elder Hilderbrand, one of the pioneers who spent his last days in Johnstown, is also gone across.

But there were many, many old friends to meet Mrs. Rench and I, and the greeting we received was worth going across a continent to experience. Anything, everything loving hearts could do to make our stay pleasant and profitable was placed at our command. Even the shut-ins visited lent their good cheer to make the evening service tender and helpful.

We can never forget faithful, old Johnstown with their many kindnesses. It must be a step in the preparations for that wonder of all wonders—that great meeting with the Lord in the air.

G. W. RENCH,  
Shipshewana Lake, Indiana.

#### LONG BEACH NEWS

We are happy to report to our brethren that the Long Beach church work is steadily going forward.

The Bible school building is now complete and the work on the church is rapidly being finished. We expect to dedicate on Sunday, November 24th.

Our church program has been greatly enlarged with the coming of Professor Alva J. McClain who is in charge of three Bible classes.

The first class that was organized, 180 met, and 80 registered as students. Seven different denominations were represented.

So, you see, we are acting as a home missionary among the other churches. At each Sunday service new members are being added. The seed is being sown and great may the harvest be.

Pray for us as we enter this larger field of service that we may each one find his place in sowing the seed and in garnering the harvest of lost souls, as we continue to look for the coming King. Following is the dedication day program:

9:25 to 10:45—Special Bible school program.

Exercises by Primary Department.

Address by Prof. Alva J. McClain.

Offering lifted by pastor.

11:00—Morning sermon by the pastor.

3:00—Dedicatory Sermon, Prof. Alva J. McClain.

Dedicatory Offering, to be lifted by the pastor.

7:30—Evening Sermon. Rev. John Lienhard, pastor of the Second Brethren church, Long Beach.

Monday Eve.—Community Church Night.

Tuesday Eve.—Southern California District Churches' Night.

Wednesday Eve.—Organ Recital. Dedication of Organ.

Thursday Eve.—Bible School Night.

Friday Eve.—A night for "Just the Folks of Fifth and Cherry."

Yours in his Service,

HARRY F. LONG,  
Church Reporter.

#### NEWS OF THE COLLEGE

We had the pleasure recently of having Rev. L. S. Chafer at the Chapel service, where he spoke very acceptably. Rev. Chafer is head of a Bible school at Dallas, Texas, where our former librarian, Leslie Lindover, is now in school. He has a position also in their library. Rev. Chafer also addressed the seminary students at their weekly meeting.

We had the privilege during the Ohio conference which recently met here, of having several of those attending to conduct our chapel devotions: Rev. Willis Ronk, from Meyersdale, Pennsylvania, and Rev. Gearhart of Dayton.

Dean Charles Anspach recently attended an educational meeting at Columbus where he led in a part of the discussion.

I attended the fathers' and sons' supper at our South Bend church where Rev. Victor Leatherman is the pastor. The attendance was very good and a fine spirit prevailed.

Dr. Ullman, Mrs. Dean Leslie, and others attended the meeting of the Northeast Ohio Teachers' meeting in Cleveland. As many of our graduates as could be assembled had luncheon together when Dr. Ullman and Superintendent Bowsher, of the Ashland schools, addressed them.

This past Monday evening, the College furnished the program over the Mansfield radio station. Mrs. Stuckey, Mr. Glenn Jacobs, a student, the California Male Quartette, and the College band of 25 pieces, were the participants. The reception here was good.

Recent football scores, Ashland 20, Wilmington, 18; Ashland 43, Cedarville, 0; Ashland 31, Thiel, (Pa.) 7.

Our theological men have been called on for pastoral services in nearby churches in larger numbers than usual. They are supplying not only for our own churches but for congregations of other denominations.

EDWIN E. JACOBS.

#### TRAVEL FLASHES

##### Cedar Rapids

We are now in evangelism; it was the call to this work more than twenty-five years ago, that pulled me out of the schoolroom, and brought amazement to me for the very wonderful response to my poor sermons, filling houses and winning lost men to Christ. The thrill of that first experience has never left me. Although twenty-two years of my ministry have been spent in the pastoral relation, I have always held from three to ten meetings a year and always one or more in my own pastorate. I believe that it would be a good policy for every preacher to hold at least one meeting a year in his own pastorate, regardless of what else the program for the year called for. Evangelism is not only scriptural and necessary for the growth and progress of the church, but it is so interesting and thrilling that I covet the experience for every preacher of the gospel.

One might think that after so many years, I might be slowing up and that this work would be galling. But I am doing this work this fall easier than ever. Indeed, it seems that I can not rest without doing it. I have learned after all these years of trying experience how to eat and take care of my body, and better also of my voice, so that here I am, singing solos,

preaching, and leading the singing, all—all, when I have to. And let me throw in this hint, that churches calling men to this work ought to do the very best possible in the way of getting them the things they need—even the things they think they need for they have enough to bear without putting on them burdens that could be easily lifted and carried by others without any trouble.

Cedar Rapids was like that. I was in the beautiful and hospitable home of Brother G. T. Ronk. Each day we discovered how much alike we were in comity of spirit. Both evangelistic and fundamental in our theology; both with a considerable experience in evangelism in the Brethren church; both struggling to do the utmost while it is yet day and before the night cometh, it was a great pleasure to live with him and his family, all interested in the larger sweep of the Brethren principles in American life. May God give us more folks of the vision of the Ronks—more with the readiness to see that things go, regardless of the money cost!

##### A Union Meeting

This meeting was of the nature of a union between the two sister groups of Brethren. It was the second I have helped to conduct and in each, there seemed to be a free spirit answering to the prayers of our Lord, "that they may all be one ... that the world may know that thou hast sent me." I hope that Brother Ronk will tell in his own inimitable way what he said to me almost every day about the surprising progress and power of the meetings. From the first day when we all knelt before God and renewed our allegiance to him, to the last, when they gave so liberally to send me on to my next meeting, the Lord seemed to be working in peculiar power and we saw and believed that he was pleased. All outward semblance of differences was absent as the two groups worshipped together. Both received the messages with equal eagerness and apparent sanction. In a Church of the Brethren meeting house, with about half of each kind (?) of Brethren, I, (a Progressive) presided at a communion service surrounded by a number of preachers of both groups—I will not say division. There were many reconsecrations and some very fine additions to the churches; a wonderful cementing of the two groups and an invitation to return to the city for a city-wide meeting in December to be conducted at the Mission building down town with radio accommodations and later, I shall give the brotherhood the hours I shall be broadcasting from there.

I hope to render more of this kind of service as the days come and go. There is no wider field for advancement of the things of Brethrenism than in our smaller churches trying to group together with a sister church, calling an evangelist who understands the two groups and thus extending our gospel and enlarging as we can not without this added strength from our friends and the God who hates schism and division.

I am now at Ankenytown, Ohio, home of the Leedys, the Garbers, the Workmans, the Deals and others, who have much longer been Brethren than my forebears. The Lord is blessing us wonderfully. I still have some open dates beyond the holidays and desire to be kept busy in the Master's work. Write me at Ashland, Ohio.

CHARLES A. BAME.

## SOME SUGGESTIONS FOR A USEFUL LIFE

(Continued from page 11)

by, remarked that 'My daughter made a mistake in running away and not telling me anything about it,' when the girl spoke up and said, 'Oh, mother, I didn't have very far to go to learn the trick. When you were a girl you ran away yourself and got married, and shortly after I was born you were divorced from my father, and now you have applied for a divorce from my stepfather, so you can't blame me. You set the example.'

Yes, we have hasty marriages, quick divorce, then alimony. In some of our large counties in this state the amount of alimony payments made by divorced husbands is so large that it is hardly believable, until some divorced women are commercializing on alimony orders. Should I be asked "What is your cure and remedy for the evils I mention?" my answer from my experience would be "Back to the sanctity of the home. Prepare for marriage, and reverence for marriage vows. Good example of parents for their children to follow, and not only a Christian training of children, but to train for the bringing of children into the world a generation before they are born."

I have ascended the hilltop of life and am fast going down the valley at the end of which my life work will end. I have willingly and cheerfully given the best years of my life—a third of a century. I gave my heart, my best thought and energy in safeguarding youth and in aiming to instill into their young minds a desire to live good, clean, useful lives, and fulfill the object of their creation. The first great end of life is to be saved for God and to enjoy the reward of a life well spent, and next, to leave the world better for having lived. When I am summoned to lay down the burden of this life what a consolation, what a pleasure to me in parting this life, if I can feel that it will be said of me that I was kind to the poor, the wayward and the unfortunate; that I was a friend to children, and earned their respect and confidence. For this I would rather have than all earthly fame. The friendship and friendly greetings of the children as they pass my doorway waving a friendly hand or uttering a word of cheer, then the old man would know, understand and remember that at his journey's end he is not forgotten.

"Friendship makes sunshine brighter  
Friendship makes burdens lighter."

## TO PARENTS

From the bottom of my heart I urge parents to set a good example at all times. Remember that children are imitators. No matter who you are, some child may be patterning its life after yours, looking up to you as a model. Let me illustrate the thought I wish to leave with you. A father said to his small boy, "Jimmy, when you grow up I want you to be a gentleman." The little fellow answered "Daddy, when I get to be a man I don't want to be a gentleman. I want to be just like you."

If your children meet disaster and bring dark clouds on the sunshine of your home, you are the one to suffer, you are the one to blame. So then, bring up your sons and daughters with respect for God, religion, their neighbors and law, then in the building of our homes and nation there will be no blot or flaw. Always keep in mind that the home is the foundation of all that is good in this world. Anything that tends

to lessen or disturb the sacredness and sanctity of the home is undermining and destroying the foundations of our religious life and our country's welfare.

Hoping to be remembered as the friend of children, the friend of the poor, the wayward and unfortunate,

Respectfully,  
August, 1928 PATRICK PURCELL.

If it be my lot to crawl, I will crawl contentedly; if to fly, I will fly with alacrity but, as long as I can avoid it, I will never be unhappy.—Sydney Smith.

## ANNOUNCEMENTS

## WILLIAMSTOWN, OHIO

The fall communion service will be observed at Williamstown, Ohio, on Sunday evening, November 17th.

C. K. SANDY, Pastor.

## SECOND CHURCH, JOHNSTOWN

The Second Brethren church of Johnstown, Pennsylvania, will hold its semi-annual communion on Sunday evening, November 24th at 7 o'clock. Brother James S. Cook of Martinsburg will be with us on the 20th and will preach on Wednesday, Thursday and Friday evenings at 8 o'clock. Then on Sunday morning at 9:30 we will have Bible school, followed by preaching by Brother Cook, who will conduct the communion in the evening.

D. G. HILDEBRAND.

## THIRD CHURCH, JOHNSTOWN, PENNSYLVANIA

'The Third Brethren church of Johnstown, Pennsylvania, will hold their Communion Service Sunday evening, November 24, at 7:30 o'clock. Every member of the church is strictly urged to be present. We invite others to share in this observance, who believe as we do. This service is the climax of one month of doctrinal preaching.

J. L. GINGRICH, Pastor.

## FOR THE BRETHREN ANNUAL

The secretaries of the various district Conferences as well as the secretaries of the church auxiliaries respecting the General Conference notes are urged to forward their material, including the officiating of each, to the General Conference Secretary, J. L. Gingrich, 186 Spring Street, Johnstown, Pennsylvania. The new Annual will be sent to press as soon as all material is in. Then, too, all ministers who will have a changed address are to send to the secretary their corrected address before the material goes to press.

J. L. GINGRICH, Secretary.

## Business Manager's Corner

## AN OPPORTUNITY OF A LIFETIME

That is the way a great many advertisements begin that are intended to reach the "sucker list" of people who are looking for some "get rich quick" scheme whereby they may easily rid themselves of the savings of a lifetime. And it usually is an opportunity too, but it is an opportunity for the "fake" salesman to dispose of worthless property at the expense of the uninformed investor.

Our proposition will not impoverish any one nor will it increase one's material

wealth in any marked degree, but it should be of great advantage to the spiritual attainments of all who take advantage of the opportunity. Souls must be fed as well as bodies, and soul food must be provided the members of every Christian family if its spiritual health is to be maintained.

## The Law of Supply and Demand

This law may hold good in the material world, but we doubt if it is true of the spiritual world, for in the spiritual world the supply seems to be always in excess of the demand, and what we would like to do now is INCREASE THE DEMAND.

We have no "federal bureau" that can be depended upon to supply us with funds to enable us to carry over our "surplus stock" of spiritual food until the market takes a turn for the better, so we must draw upon our own resources and depend upon your co-operation to stabilize the market.

## Your Part of the Problem

The regular price of The Brethren Evangelist is FOUR cents per copy, but we are now offering the paper to NEW subscribers for THIRTEEN weeks for Twenty-Five Cents which is less than TWO cents per copy.

This special number of the Evangelist will get into the homes of about FIVE THOUSAND families that are not now subscribers to the paper, and we are trying to reach this large group of "unpapered" Brethren people. Will you seize this chance? Put a QUARTER or twenty-five one cent stamps in an envelope and send it along. Then read the paper carefully and "prayerfully" for three months and see if by that time you will not want to become a "permanent" subscriber. Many a good sister goes to a beauty parlor and pays \$7.50 or \$10.00 for a "permanent" that will not last her as long as \$2.00 invested in a subscription to the Brethren Evangelist.

I have no quarrel with the beauty parlors, nor with those who patronize them, but it does seem to me we should give as much attention to the things pertaining to our souls as we do to our bodies.

## An Honor Roll Help

Pastors, this is your opportunity to get your church on the Honor Roll, if it is not already there. We will not publish the Honor Roll this week, but there have been a goodly number of churches to renew their Honor Roll lists since our last report, and some of these are now in their TWELFTH YEAR as Honor Roll churches. Don't you think that is worth while?

Our proposition to pastors at this time is to give credit to all these three month subscribers, if their subscriptions are renewed, for the three months and then make their subscription for the remainder of the year for \$1.25, if the pastor secures enough to entitle his church to a place on the Honor Roll.

## Another Proposition

The Publication Board has authorized us to reduce the number of subscriptions required to secure a place on the Honor Roll to FIFTY subscriptions where they are secured through individual canvass, but the fifty must be sent in at one time and the money must accompany the order to secure this special rate. There must be no book-keeping and no delayed collections on the part of the Publishing House. There are a goodly number of churches that should now be able to win a place on the Honor Roll.

Will you do it?

R. R. TEEYER, Business Manager.

# Thanksgiving Offering

## Mission Points Where It will be Used

Peru, Indiana—F. C. Vanator, Pastor .....	\$ 500
Ft. Wayne, Indiana—J. L. Kimmel, Pastor .....	800
Muncie, Indiana—M. L. Sands, Pastor .....	300
Huntington, Indiana—O. G. Lewis, Pastor .....	250
Osceola, Indiana (Bethel Church)—Walter Gibson, Pastor .....	300
Fremont, Ohio—W. S. Crick, Pastor .....	100
Ellet, Ohio—Floyd Sibert, Pastor .....	400
Fort Scott, Kansas—L. G. Wood, Pastor .....	500
Mulvane, Kansas—Claude Landis, Pastor .....	120
Des Moines, Iowa—A. R. Staley, Pastor .....	400
Winchester, Virginia—E. J. Rohart, Pastor .....	400
Philadelphia, Penna. (3rd Church)—W. A. Steffler, Pastor .....	400
Harrah, Washington—F. V. Kinzie, Pastor .....	720
Lost Creek, Kentucky—G. E. Drushal, Pastor .....	3,000
Krypton, Kentucky—No pastor at present .....	800

**Budget for the Year ..... \$13,690**

## How Funds are Provided

Through the generosity of missionary-spirited individuals, Bible classes, the National Christian Endeavor, the National Sunday School and National W. M. S. organizations, our National Home Mission work has been made possible.

## Forward Movement Program

If the BRETHREN CHURCH expects to go forward and accomplish BIGGER things along missionary lines at home or abroad, WE MUST provide more funds to keep up and to extend the HOME BASE. Under the new plan with Rev. R. Paul Miller giving considerable time during the coming year, to arouse deeper interest in our Home work and to get together groups of Brethren people living in cities where no Brethren churches are located, we do hope to see our HOME BASE greatly strengthened. WILL WE DO OUR BEST?

WM. A. GEARHART Home Mission Secretary.



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# THE BRETHREN EVANGELIST

## *Heart Throbs of Our Church Leaders*

XXIX—"YOUTH—ARE WE FAIR TO IT?"

By Fred C. Vanator

Are we keeping faith with our young people? Few there are, indeed, but would answer "Yes," but some would reply with an emphatic "No." Some would even go so far as to say that we are narrow in our viewpoint—that we have forgotten we were young once ourselves. But is this true?

I heard a prominent young people's worker make an address a few weeks ago upon the subject "Boys." He said something that struck me as being the key note to the whole situation. He said, in effect, "Ours is a day of 'Don't,' when it should be one of 'Do.' 'Don't do this; don't do that,' until our children are becoming like the little lad, who, when asked his name, said, 'Charlie Don't.'"

True, the commandments say, "Thou shalt not." But Jesus said, "This *Do* and thou shalt live."

Looking at both sides of the question we may say, in the main, we are fair to our young people, in that we furnish them homes and education and advice (sometimes good and sometimes bad) and, in thus looking after them until they come to the age of "severance" when we think we have done our duty.

But, (and how much meaning that word takes when it acts as a transition), we likewise



have been unfair to them. It is unfair to a building to put in "mud" when bricks should be laid. And, would it be fair to a structure to take out a keystone and fill the place thus vacated with putty? And yet that is what is being done with youth today in far too many cases. We say, "Thou shalt not," and then, when they obey and take the forbidden thing from their lives, we put in a "piece of putty," in that we leave a void.

Youth today does not need "preaching" half so much as it needs example. It does not need "nagging" as much as it needs leadership. Youth is a time of activity. It is thus that growth takes place. But it should be guided into sensible, loving, Christian activity. We dare not say, "You cannot do that," and when they ask what they can do, we answer, "Sit down and twiddle your thumbs." Youth is not built that way. I am pleading for a definite, active, Christian program for the youth of our church.

Brethren, let us seek to help our young people, not by less "don'ts" but by more "*Do's*," thus filling a place in their hearts as well as their minds.

Peru, Indiana.

## Signs of the Times

by  
Alva J. McClain

### THE Mote and the Beam

This country is experiencing a fresh wave of anti-trust agitation, aroused by the late exposures of lobbying on the part of great capitalistic combines. The Hearst newspapers, with scare-head editorials, are demanding legislation to prevent the expansion of the trust evil and its propaganda.

No thoughtful person can seriously question the need for such agitation, in view of the recent revelations at Washington. But the most dangerous trust is not the Power Trust, nor the Textile Trust. No combination can possibly be filled with such possibilities for evil as a chain of great newspapers whose policies are dictated and controlled by one man or one group of men. Newspapers are the most important channels of public information. Their absolute freedom and independence should be maintained if necessary by law. It should be made a criminal offense for any one man or group of men to own or control more than one news organ.

### THE Prohibition Predicament

The most disillusioned men in America today are those optimists who supposed that prohibition would usher in the millennium. Things haven't turned out quite as they expected. The legal enactment of prohibition has done a great deal of good, but along with it has come the greatest wave of organized crime and racketeering this nation has ever experienced. The present era should be designated by historians as the period of organized crime. Those who seek to gloss over the facts are nothing but little boys whistling in the dark.

The bone of contention now is, What caused the present wave of crime which is organized around the popular demand for booze? The anti-prohibitionists claim it was caused by the enactment of the 18th Amendment. The prohibitionists retort that the cause is lack of enforcement. In my judgment, both miss the mark. The Apostle Paul offers a better solution. His seventh chapter of Romans sheds more light on the prohibition predicament than all the modern discussions put together.

In this chapter, the Apostle is dealing with somewhat the same general problem as we are facing today, namely, Why is a good law attended by evil results? Is it possible that the law is not really good, as the antis argue? Can a good law be the cause of evil? Paul's answer is that the law is not the cause, but rather the occasion of the evil. The following quotations will indicate his argument:

"Is the law sin? God forbid. . . . But sin, taking occasion by the commandment, wrought in me all manner of lust. . . . When the commandment came, sin revived. . . . And the Commandment, which was ordained to life, I found to be unto death. . . . Sin working death by that which is good. . . . For we know that the law is spiritual, but I am carnal" (7:7-14). Here are the main points in the argument:

1. The Law is good.
2. Man is carnal.

3. The application of a good law to a carnal man cannot change his nature.

4. On the contrary, the imposition of law actually arouses sin in a carnal nature.

5. The cause of sin lies in man's carnal nature which rebels against restrictions; the law which restricts is only the occasion, not the cause of sin.

The Apostle Paul could not have written a clearer statement of the prohibition predicament if he were living today.

Now what is the solution? The Apostle states it in the next chapter. "What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and as an offering for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit" (8:3).

When we have learned that no law, no matter how good, can possibly change the carnal nature of fallen man, but that only the Atoning Sacrifice of the Incarnate Son of God can overcome the natural man's rebellion against law, then we shall continue to make progress in the matter of temperance. The present prohibition predicament is just one more instance of the ancient problem—"When the commandment came, sin revived." We have trusted too much in law. We have forgotten the Word of the Lord, "Ye must be born again."

## Thanksgiving Proclamation

By President Hoover

"At this season of the year, when the harvest has been gathered in, the thoughts of our forefathers turned toward God with thanksgiving for the blessings of plenty and provision against the needs of winter.

"They came by custom to look to the Chief Magistrate to set apart a day of prayer and praise, whereon thanks as a united people might be given with one voice in unison.

"God has greatly blessed us as a nation in the year now drawing to a close. The earth has yielded an abundant harvest in most parts of our country.

"The fruits of industry have been of unexampled quantity and value. Both capital and labor have enjoyed an exceptional prosperity.

"Assurances of peace, at home and abroad, have been strengthened and enlarged. Progress has been made in provision against preventable disasters from flood and pestilence. Enlightenment has grown apace in new revelations of scientific truth and in diffusion of knowledge.

"Educational opportunities have steadily enlarged. Enduring advances have been gained in the protection of the public health. Childhood is measurably more secure. New experience and new knowledge in many fields have been reported from which a deeper wisdom may grow. We should accept these blessings with resolution to devote them to service of Almighty God.

"Now, therefore, I, Herbert Hoover, President of the United States of America, do appoint and set aside Thursday, the 28th day of November, as a day of national thanksgiving, and do recommend that all our people on that day rest from their daily work that they should extend to others less fortunately placed a share of their abundance, and that they gather at their accus-

tomated places of worship, there to render up thanks to Almighty God for his many blessings upon them, for his forbearance and goodness."

### KNOCKING AT THE GATES OF LIFE

Dr. Stanley Jones, on the eve of his departure from London for India, opened his address in Central Hall, Westminster, with this declaration:

"I think we are trembling on the eve of a spiritual awakening throughout the world. Somehow I sense it among classes that you would not think had any spiritual longings or yearnings. I was recently at Columbia University in a students' meeting, and the subject assigned to me was this: 'My Personal Religious Experience.' Now of all the places in the world where I would hesitate to strip my soul bare, that place would be mechanistic Columbia, but before I had gone very far I discovered that we were just folks, that mechanistic philosophy or psychology had not gone so deep that it uprooted those things that are elemental; for, before we are psychologists, we are people, and sometimes we survive the psychology and remain people.

"I had luncheon with the millionaires of Wall Street, and of all the hard-shelled people in the world who would be impervious to religious influences, they seemed to be the ones; but in a little while we forgot about being millionaires and missionary, and we were just folks wanting something. They were children knocking at the gates of life and wanting something—God, life.

"The students are supposed to be blase and hard-shelled. I found if you could get to it that there was a deep, underlying hunger in the student world. They were impatient of bunkum, of cant, of hypocrisy, and they loathed veneer, but I found those students looked you straight in the eye, and said: 'Is there anything real in it? If so, in Heaven's name, tell us!'

"I feel we are on the verge of one of the greatest spiritual awakenings, if we can meet it, that the world has seen in many a century. There is an upsurge of spiritual craving throughout the world."—The Christian Advocate, (New York).

Many an otherwise good meeting has been killed by a long winded prayer. Most prayers in the Bible are short, and to the point.

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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

Send all moneys to the  
Business Manager

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## "Ye Thankful People"

It is a beautiful custom we have of gathering in our appointed places of worship for special thanksgiving to God as the autumn season is nearing its close. Nothing makes for attractiveness and beauty of life like the spirit of thankfulness and few things are more essential to our welfare, both physically and spiritually, than gratitude. This custom is a valuable precaution against forgetfulness and ingratitude. Well is it that our President reminds us of our duty along this line and calls us to our public assemblies by annual proclamation. And wise is the admonition that we often songfully express in these words:

"Come, ye thankful people, come,  
Raise the song of harvest-home."

It is significant that the admonition in this couplet is to "ye thankful people", for the unthankful do not come, and would not if they were invited. There must first be present the spirit of thanksgiving before we can expect any gathering together for the expression of thanksgiving. There must first be eyes to see God's goodness before there will be any cooperation to sing his praise. Professor Agassiz once approached the instrument of the celebrated microscopist, but paused and said, "Tell me what I am to see." The microscopist, delighted, answered, "You are a man after my own heart. You recognize that there must be a prepared mind to enable the eye to see rightly." So, as we approach this Thanksgiving season we shall see what we have been accustomed to seeing, or what we have been prepared to see. And until we have gotten a vision of our utter dependence on God and have come to recognize the constancy of his loving care and provision, there will be little or no gratitude, much less uniting in public expressions of thanksgiving.

It is important, therefore, that we build into our lives the habit of seeing the goodness of God. There are good things crowding into our lives every day in uncountable number and variety, but we are not accustomed to looking back of the gifts to the Giver. We just accept them as a matter of course, without stopping to consider from whence they came. Though taught to pray, "Give us this day our daily bread," we receive the bread and consume it with seldom a thought that

"Back of the loaf is the snowy flour,  
And back of the flour the mill,  
And back of the mill is the wheat, and the shower,  
And the sun, and the Father's will."

We do not bear in mind, as did Saint James (1:17), that "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." We are forgetful of the goodness of God, notwithstanding the fact that we are warned that "When thou shalt have eaten and be full; then beware lest thou forget God" (Deut. 6:11, 12). The blessings of God are showered upon us with the fullness that the sun sheds its rays upon the earth, but we seem as unresponsive and barren as the Sahara. We are so short in memory of God's kindnesses, so dull in appreciation of his goodness and so slow to recognize his hand in the affairs of life. We are made to cry out with the Psalmist, "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men" (Psa. 107:8). Surely every visible benefit and blessing ought to be a suggestion to us of the Great Beneficent One, and every good gift a sign of the Giver of all good. And we ought to command ourselves with unrelenting purpose to "Bless the Lord, O my soul, and forget not all his benefits" (Psa. 103:2).

Having really sensed and truly recognized the goodness of God, we shall want to tell it to others; we shall want to bear witness to our gratitude in public assemblies. Praises shall pour forth from our thankful hearts as spontaneously and unrestrainedly as the waters flow from the never-failing spring in the hillside. So

it was with the Psalmist, who said, "My tongue shall speak of thy righteousness and of thy praises all the day long," and with that spirit possessing all our hearts the churches will be thronged with worshipping people. There will be no reluctance or half-heartedness in our support of meetings set apart for public praise, for out of the depth of our gratitude we shall eagerly join with others in voicing our appreciation of the great goodness of our Lord and Savior. Such was the enthusiasm of David, who declared, "I will give thee thanks in the great congregation: I will praise thee among many people." Thus he could spread the news of his Lord over a greater portion of the earth. If every Christian were of that same mind, the places in the homeland and abroad now without the knowledge of the Gospel would soon be enlightened and the number of heathen lands now unoccupied by Christian missionaries would diminish rapidly.

When that thorough appreciation of the goodness of God is realized, it will show itself in the home, will be expressed in unquestioned sincerity and it will "forget not all his benefits." Surely the home is in need of a revival of a display of gratitude within its precincts, on the part of the members, both toward one another and toward God. There is, in the former attitude, so much of grumbling and fault-finding and taking things for granted and seldom an expression of thankfulness. And in our attitude toward God there is scarcely less of complaining and bitterness over disappointments and in many Christian homes no thanksgiving at all. Even in those homes where there is the custom of returning thanks at meals, the thanking of God for things so bountifully provided is not infrequently followed by a lamenting of the hard times and a grumbling about the things prepared to eat and to wear so that the children are made to question, as was the case in one home, whether God hears the expressions of gratitude or those of dissatisfaction. There is need of a more consistent show of thanksgiving in the home.

A keen consciousness of the loving care and daily provision of God in the midst of the varied and trying experiences of life imparts to one a sense of security and joy that is satisfying. And it makes a wonderful difference as to the spirit in which one faces the round of each day's duties, as the testimony of many would verify. Just one will illustrate. The other day a Christian woman told of starting the morning with a sad and heavy heart. She had no song, no praise, no thought of gladness. All work went with a drag and plans persisted in going contrary. Circumstances were distressing and nothing seemed worth living for. The outlook presented nothing but drab and gloominess. When suddenly, in response to an unvoiced prayer, and all unexpectedly—so quickly her own soul was unprepared for it—something happened which changed her entire outlook. Light broke in upon the gloom and her wretched, hopeless attitude gave place to one of calmness and assurance. It seemed as if an angel from heaven had brought light and a song into the tangle of her life, so marvelous was the effect. The spirit of joy and gratitude was awakened in her heart, and that changed everything. "The life was saved from despair. The clouds and shadows rolled away and the blue sky hung everywhere." She knew that God cared for his own and her soul was satisfied.

And finally a keen sense of God's constant care for our lives should move us to show our gratitude in service and sacrifice for him. It is a beautiful thing to give sincere expression to our appreciation, and we have acknowledged that all too often we are thoughtless and thanksgiving languishes on our lips. It is noble to set a consistent example of praise in our homes and to maintain an attitude of calmness toward life's daily grind, but if in all these we are genuine and true, the soul will seek not only to voice its thanksgiving and to express a grateful attitude, but will desire to actually do something about it. A real sense of indebted-

edness tends to move the soul to deeds of service, and to self-denial and to sacrifice. It leads to a thanksgiving life, which is a life void of selfishness. Thanksgiving thus becomes thanksgiving and service is seen to be the best way of showing genuine gratitude. And the most acceptable thanksgiving is not the mere speaking the praises of God for the blessings he has bestowed upon our lives, but the sincere effort of the heart to give to others some blessings not directly bestowed by God because he wanted us to have the incomparable privilege of bestowing them in his name.

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## EDITORIAL REVIEW

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Brother R. E. Gotschall recently closed a meeting at Glenford, Ohio, where he is pastor, with three accessions and others near the kingdom. The attendance was large and the interest good. The revival was closed on a Monday night with a well-attended communion.

Brother S. M. Whetstone, pastor of the church at Waterloo, Iowa, writes in a personal note to the editor: "Our work is opening up in real good shape here and I think we have reason to expect some good results before long. The attendance and interest increases with every service."

Brother Fred C. Vanator, pastor of the Peru, Indiana, church, has for some months been publishing a neat little church bulletin each week, and we imagine that the output is largely due to the knowledge he gained of the printer's trade while in school at Ashland.

Brother Horace Yoder favors us with a brief history of the effort to establish a Dunker congregation in the Rio Grande Valley in Texas, which effort has suffered a distinct loss in the death of Brother Stewart Lichty. This situation is typical of many a challenging opportunity offered by the great west.

One of the most important types of revival that the church needs is a revival of the teaching of Christian stewardship. Perhaps, "revival" is not the word we should use here. It suggests that once we did teach Christian stewardship and that it has fallen off. But we really never did give much attention to it. It is scriptural however, and we need to be awakened to the fact. We are not teaching the "Whole Gospel" without it.

Brother C. B. Sheldon, missionary on furlough from Africa, writes of his visit among the churches. He has been very busy telling the story of Africa's need and everywhere he found a warm reception and very generally found a live interest in missions. He was able to visit three different district conferences, and we can say for the Ohio conference, that his address was much enjoyed, as was also that of Mrs. Sheldon.

Religious leaders of New York City will participate in the celebration of the one hundred and twentieth anniversary of the New York Bible Society on December 4th, in the Holy Trinity Lutheran church. During its long life of service this Bible Society has circulated millions of copies of the Scriptures among immigrants, sailors and seamen, alien populations, the sick in hospitals, prisoners, and has supplied the Scriptures in raised type for the blind. It has also placed over one hundred thousand Bibles in New York hotels.

Have you ever claimed like Moses that you are halting of speech and unable to witness effectively for Christ, consider then that more effective way by which you can witness for your Lord —by a radiant Christian life. Dr. Chalmers says: "There is an energy of moral suasion in a good man's life passing the highest efforts of the orator's genius. The seen beauty of holiness speaks more eloquently of God and duty than the tongues of men and angels." You can make your life, by the grace of God, speak with such eloquence.

Dr. Charles A. Bame tells of his campaign at Ankenytown, Ohio, of two weeks' duration. Notwithstanding the handicaps of bad weather and rush work for the farmers, he had good attendance

and interest, and the church membership was much stirred up and a number of conversions were received. These people have suffered in the recent past, as other country churches have suffered, but there are still a goodly number of Brethren people in the community, including a promising group of young people, and Brother Bame thinks the church has a very worthwhile possible future before it.

From Oak Hill, West Virginia, come reports from pastor and evangelist of a "victory revival" in which forty-two took a stand for Christ. Some of these were reconsecrations, we are told. It was Brother Ashman's first revival at Oak Hill and in cooperation with Brother Ankrum, but they all (pastor, evangelist and people) worked together in a fine way for the advancement of the Kingdom. These two hustling pastors made a splendid team in evangelism and it is not surprising that the Lord honored their efforts. Brother Ankrum is serving his seventh year as pastor of these people and the church has made fine progress along every line under his leadership.

Elder D. F. Eikenberry of Canton writes of the progress of the work being realized there under the leadership of Dr. J. C. Beal, who had just begun a revival meeting, the first service of which resulted in five making request for baptism. Three additions to the church had previously been registered, one by letter and two by baptism. Brother Beal's Tuesday evening Bible class continues to hold good interest, the average attendance being about fifty. A new pipe organ was recently dedicated, the gift of the late Sister Eliza Smith, who remembered the church of her love by giving it one-fourth of her estate. May God put into the hearts of more Brethren people to dispose of their substance at the last in ways that will honor him and promote his cause.

The request has come for the publication of a complete list of the special days of the church, and that request will be honored in next week's issue. But for the present, let us say that the next special day is "White Gift Offering Day." Every Sunday school is requested to take an offering at the Christmas season for the promotion of the work of the National Sunday School Association. This Association is cooperating in the promotion of some most important educational work in various lines. Some of its money is spent on our educational work being conducted in Kentucky, some goes to Ashland College, some to the promotion of Sunday school work in the brotherhood and—well, a complete budget is promised for a later issue. Also the Association is cooperating with the editor in planning for a special issue of the Evangelist that will tell the brotherhood of their work and needs.

Dr. Florence N. Gribble writes from Africa that her medical work is bringing her into touch with steadily enlarging numbers of African people, opportunity to preach the Gospel to whom is thereby secured. She also informs us that it has been made possible for the enrolling of little girls in the Yaloke school. This will mean much for the building up of Christian homes and the more extensive teaching of the Gospel in the years to come. These are not the days of rapid growth such as was realized a few years ago, but is the time of testing and trial, yet the belief is expressed that the days of great blessing are close upon them. At the time of the writing of the letter, Mr. and Mrs. Hathaway and Miss Bickel were expected soon to arrive on the field from their furlough, and Mr. and Mrs. Kennedy and Miss Emmert and Miss Tyson were to leave for the homeland on their furlough.

### PRAYER REQUESTS FOR THIS WEEK—

Brother Freeman Ankrum of Oak Hill, West Virginia, writes: "We request intercession at the throne of grace by our friends of the work here, as the battle has never been easy and is not now."

Dr. Charles A. Bame says: "Pray for us at Hudson, Iowa," where he is now engaged in a revival. Brother Forest Byers is the pastor.

Brother H. W. Koontz writes: "R. Paul Miller begins an evangelistic campaign in Masontown, December 3. We would appreciate the prayers of the brotherhood in behalf of this meeting."

Pray that programs may be prepared and plans may be laid in our Sunday schools in such a way as to bring glory to the name of Christ during the approaching Christmas season.

## Thanksgiving a Remembering

By R. F. Porte

Thanksgiving Day recalls to our minds some of our American history. The event in our history which was the beginning of our national Thanksgiving was one of remembering. It takes little imagination to picture with what reverence the people came together to thank God for a bountiful and sufficient harvest. The feeling of thankfulness was intensified by the remembering of the years of suffering and need. This leads us to ask ourselves whether failure and want do not have both an ethical and a spiritual value? The answer to my question may be suggested in the fact that severe distress is the time when mankind turns to prayer. It is quite common for people to become very independent and inconsiderate when there is continued prosperity. It may sound very harsh to say that there is any good in the sense of need, but what experience is there which contrasts life's experiences with such coloring! How beautiful are the rays of light on the morning of a clear day! The beauty of the rising sun is magnified by the receding darkness of the passing night. So a severe contrast in life will always increase the power of mankind to appreciate the bounties which we all receive and which we do not always recall to mind.

It may be truly said, I think, that our Thanksgiving will become more meaningful if we stop and recall to mind the gracious beneficence of our Heavenly Father. The thought is well suggested in Psalm 103 where the Psalmist says, "Bless Jehovah, O my soul, and forget not all his benefits." The music of that Hebrew poem rises like a growing symphony when the Psalmist recalls the guilty soul and exclaims, "Who forgiveth all thine iniquities." The Psalmist goes on to think of broken, suffering humanity and again says with divine hope, "Who healeth all thy diseases." Again the note of hope is struck for the slave, "Who redeemeth thy life from destruction." The Psalmist looks higher and then with glorious melody says, "Who crowneth thee with loving kindness and tender mercy." The chorus reaches its climax as the singer thinks of the needy of the earth, "Who satisfieth thy mouth with good things." What a treasure is Jehovah to the writer of Psalm 103! What a treasure Jehovah may be to us all if we will resolve to return to our Heavenly Father with appreciative remembrance of his great gifts!

In order to be unthankful one must need to be very short sighted and possess a poor memory. With all the trouble which may beset an unfortunate soul it would be far better to remember the good

Travelers in the polar regions keep up their spirits by remembering the good things of home and talking about them. A farmer one time offered his farm to an agent to be sold. The agent prepared a description to be printed in advertising and brought the description to the farmer for his approval. After reading a well written word picture of his farm and taking a moment for reflection the farmer said to the agent, "That is exactly the kind of a farm I have wanted all the time, I do not wish to sell my farm." It takes something different to make us see and appreciate the things we ought to appreciate. What interest would there be if all the world was one color? It is the sunlight on the storm cloud which makes the rainbow possible. Who knows but what the song of Fanny Crosby was not sweeter because of her affliction? The most of us can go to our churches on Thanksgiving Day and devoutly thank God for a healthy body and for the living hope in Christ Jesus our Lord, when we think of the multitudes so far less favorably situated than we. Let us lift up our eyes from our immediate sorrows and discontents and look away a bit and behold earth's beauty in heavenly splendor portrayed. God lives, the world is not all right; but God is right and the end of life is in God.

The element of remembrance which I am stressing in this short message is a step towards recognizing contrasts in life. What benefit can one possibly derive from the consciousness of only that which is dark and sad? How can one recognize the good without being moved by some high emotion? Who can look at a beautiful sight or witness a heroic act without a high emotion? Out of the sinful world have come forth lives touched by love divine and reflecting a heavenly splendor. Dr. Jowett once said that, "No one is going to have anything worth calling a harp in glory who has not first learned to harp music in his own soul." What value is the varied colored landscape to sightless eyes? The harmony of a sweet strain of music can mean little to deaf ears. How shall a soul so benumbed by the sordid things of earth rise in ecstasy in the presence of the heavenly? Happiness lies within and the joy without is but a reflection of the light giving power within. Life need not be colored by the things which surround us, we may possess the heavenly glory in our soul. The more darkness there is, where our lot may be cast, the more the heavenly light may glow with the splendor of the noonday sun. At this Thanksgiving season let us choose the best, contrast it with that which we call dark and disagree-

### *Freely Received-Freely Give*

By C. F. Yoder, Rio Cuarto, Argentina

*Have we not received,  
The life we live, the breath we breathe,  
The sunshine from above,  
The rain that falls, the winds that call  
The fruits that grow for one and all,  
The gifts of God's great love?*

*Have we not received,  
Our precious homes, our friends so true,  
And schools in which to learn,  
The work we need, the books we read,  
And kindnesses in word and deed,  
New joys at every turn?*

*Have we not received,  
Eternal life through faith in Christ,  
The hope of heaven above,  
The Holy Spirit, light divine,  
That in our hearts doth ever shine,  
And fills them with his love?*

*Shall we not freely give?  
And first of all our grateful praise,  
Our love and gratitude,  
To him who guards us all our days  
And helps us walk his righteous ways,  
And crowns our lives with good?*

*Shall we not freely give,  
Our hands to serve, our tongues to tell  
The story of his grace,  
Our eyes to see the work to do,  
Our feet to bear the message true,  
To every clime and race?*

*Shall we not freely give  
The tithe of all we have received,  
With offerings of love,  
Our hearts, for they are his alone,  
Our time, till he shall call his own  
To reign with him above?*

able and then rejoice in the better prospect.

Thanksgiving cannot be artificially produced. The President may issue the Thanksgiving Proclamation but that is merely the reminder to those who are thankful to express their thankful devotion to Jehovah. An abnormal mind could not be thankful. Thankfulness is not produced by the mere possession of things. For centuries the Egyptians were ignorant of the source of the Nile river which brought them yearly great fertility and bountiful harvests but that did not stop the yearly overflow of the river. Back of Thanksgiving there must be the remembering of the Great Giver. There must be a sense of obligation. Why not thoughtfully ask ourselves what is worth-while without appreciation? The fruits of earth might as well be stone. We can see, I think, that unthankfulness is the result of not taking thought of our blessings. Assistance in time of great need or distress produces within us a sense of thankfulness. This feeling of thankfulness is determined by our realization of need. Thankfulness may be a mere courtesy in some cases and in other cases the expression of a sense of obligation. It is quite possible with little thought to realize our utter dependence upon God. Mankind actually owes everything to God. Our helplessness without Gods' provision for our needs is immense. It may be necessary for God to deal severely with us in order to awaken within us that happy sense of thankfulness. If God is interested in the moral growth of his people and we know that he is, then God is interested in having us know the things for which we should be grateful and on account of which we are indebted to him. The unthankful person must be one who is only conscious of a sameness of things. All things look alike. The passing year of 1929 is just another year. Thanksgiving Day is another holiday and suggests a great feast. Another view of the unthankful person is that he tries to get happiness out of the possession of things. The spirit that covets things and more things. What more could a person want than to know that he is being kept by a loving heavenly Father who graciously supplies the need of life? Thanksgiving comes to teach us that the soul must not be stifled under the mass of things. There is a material side to human life which demands material things but that which we are, the image of God in us reaches out for that which only God can supply. Thanksgiving is the placing of the life in the larger atmosphere where greater growth is possible.

Gratitude is the memory of the heart. How poor the mind that does not glow in the riches of other people's thoughts! How dark the heart that is not illumined by the blessing of God bestowed so freely! How poor indeed is he who lacks the spirit of thanksgiving! How can we receive a gift without appreciation? In prayer we yield to the pressure of our love. In thanksgiving we yield to the pressure of our sense of the value of blessings received. We are reminded of the ten lepers Jesus healed. One returned to bring a forgotten thanksgiving. The nine went away in the satisfaction of their healing. They possessed that which they had long hoped for and dreamed about. The thankful one returned with a sense of his debt. Dr. Robert E. Speer once said, "Thanksgiving opens a road between the human heart and God, over which God may more fully give himself to men." Thanksgiving has an out reach to those to whom we are indebted. There is need for that spontaneous out-reach of the heart after God who has given us so much. "Bless Jehovah O my soul, and forget not all his benefits."

Sergeantsville, New Jersey.

## Testing Our Work by the Output

By Wm. H. Beachler, D.D.

*(Moderator's Address at the recent Ohio Conference at Ashland, and voted by that assembly to be published in the Evangelist)*

In preparing this message, if so dignified a term is permissible, I was aware of two facts. First, that it has become a custom among us to have some such paper from the Moderator at each conference. It is just possible therefore that I was governed mainly by a sense of duty in the matter. And the second fact is that we have before us for our enjoyment and edification an unusually strong, comprehensive program—so comprehensive in fact that it seems to leave very little ground to be covered in a Moderator's message.

As I cast about for a subject there came to mind an expression very prevalent today, viz., "checking up." The process of "checking up," or testing, is in operation continually and on every hand today. I take it that this is due largely to the fact that we are living in a scientific age, when facts are faced, causes sought out, and results demanded. My subject is, "Testing Our Work by the Output."

We should never shun facts. We should never disregard the merit of checking up. We should never cease demanding of ourselves the most and the best, either individually or collectively. Jesus of Nazareth never feared facts. He held himself constantly under the most exacting and merciless testing. Hour by hour and day by day he checked up on himself. He unceasingly demanded the best and the most from himself. It is not strange therefore that he never, not once, had occasion to ask the Father for forgiveness. Neither is it strange that he could face with absolute absence of fear and with every degree of assurance the most bitter, relentless, discriminating, eagle-eyed critics man ever had with the challenge, "Which of you convicteth me of sin?"

No harm can come of checking up. Very often harm comes from failure to do it. And I am constrained to say that, when an individual, or a congregation, or a conference, through lack of courage or frankness, or because of unwarranted satisfiedness or complacency, or for any cause whatsoever, ignores testings or refuses to check up on himself or itself, it is just too bad, to say the very least.

There is a vital connection between true growth and progress on the one hand, and fearless testing and checking up on the other. We cannot overcome our weaknesses except as we seek them out and recognize them as such. We cannot turn failure into success until we are willing to face our failures as failures. We cannot correct our inefficiencies by merely coining alibis, excuses, and explanations. The sincere individual or organization demands nothing less of himself or itself than the maximum of output, plus the maximum of quality, and may I add, at the minimum of cost. To do this, we must face facts; study causes; demand results—in brief we must check up on our output—we must test our work by our output.

I am thinking of this conference in relation to our churches in Ohio. And I find myself of the strong persuasion that for the most part, the ideals and plans of this and similar conferences in the future must find fulfillment and realization in our local churches. I cannot think there will be serious inclination to dispute this.

What results therefore are we getting in our churches? When we test our work by the output what do we find? Are we getting the maximum of output, plus quality, at



a minimum of cost? Are we satisfied with the results we are getting? Hardly a greater calamity could overtake us than just that—to be satisfied. Someone of note has proposed that if he were adding one more to the present list of beatitudes it would be, "Blessed are the dissatisfied for verily they shall improve." And he added, "The satisfied are dead already and should be buried." If there is soundness in this proposed beatitude, its merit, it seems to me, is as apparent for an organization or congregation as for an individual. Another has said, "Whoever is satisfied with what he does has reached his culmination point—he will progress no more. Man's destiny is to be not dissatisfied, but forever unsatisfied."

In this study I am passing by the thought of the years of history covered by Ohio Brethren churches—what we were at the beginning from the standpoint of number of churches and total numerical strength, and what through the years we have gained. But rather, I shall endeavor to hold this study to the thought of the output—the present output in our churches.

**Our children and young people.** In checking up on our work in the churches where we are to begin, if not with our children and young people? Children and young people represent at once the greatest asset of the church, and at the same time the most delicate, intricate task that faces the church. A church has not even begun to attempt a check up on itself until it takes into account what it is doing for, and what results it is getting with, its children and young people. The church of tomorrow will be very largely what the church of today does with, and for, and through its children and young people. No failure of the church can be as costly and tragic as the failure to demand of itself "output," in its work with the children and young people.

A man outstanding in his own denomination rather recently said this, "I am almost constantly dedicating churches, having dedicated more than forty new churches in the Detroit area since last General Conference. Without exception the congregations have been noted for the large numbers of children and young people. And again and again I have remarked that the future of the church is secure so long as it has increasing multitudes of young people."

Purely to stimulate thought I raise a series of questions. For instance, Are our Ohio Brethren churches seeing the full measure of their obligation and responsibility to their children and young people? Are our Ohio Brethren churches viewing their children and young people as their supreme opportunity? Are our Ohio Brethren churches demanding of themselves that they shall stand side by side and shoulder to shoulder with the most aggressive Protestant churches of Ohio in an endeavor to make Ohio a cleaner, more wholesome and safe state for our children and young people? Are our churches doing their utmost to make possible for our children and young people the very best religious instruction? Are we continually pleading for better homes and better parents for our children and young people? Are our Ohio churches giving to their children and young people due and proper recognition in the life and activities of their congregations? One time Jesus as a lad got lost from his parents and they found him in the temple. Many a lad since has been lost, ignored, forgotten, pushed aside, in the church. About the greatest thing a pastor can do for some church officials and church boards is to help them realize and discover that there really are such things as children and young people. How tragic that church boards should ever become so immersed in dry, dead matters of secondary importance that children and

young people should become for them a negligible quantity!

The present generation of young people faces a world radically different from the world faced by any former generation of young people—speedy transportation, new forms of amusement, new temptations, new perils, new ways open to waywardness, changed ideals and standards. And because this is true, young people of today need every safeguard, every restraint, every caution, every encouragement the church can bring to bear. And the handwriting I see on the wall is just this, that the church today owes her young people a greater debt than the church of any former generation owed the young people of that generation. Nor can this debt be paid in censure and criticism. To refer to youth as "Hell Bent," and "Flaming Youth," gets no where. Our young people do not need more censure and criticism; they have an abundance of that. They need genuine sympathy, and kindness, and comradeship, and wise guidance, and sane, wholesome fathering and mothering. Our youth are in a world which is not of their making. They found it already made and waiting for them. Their dads, and mothers, and uncles, and aunts, and grand-dads made it for them. And the great shame of it all is, some of the gravest perils that beset their pathway have been placed there by men mad for gold.

It seems to me, as pertains to our children and youth, the moment demands of the church the exercise of her soundest and best sense. It is truly no time for foolishness. It has been wisely said, "We cannot prepare the path for the boy, but we can prepare the boy for the path in which he has to travel." Thus I take it that our task with the child and the youth is a task of preparation. If you please, preparing children and youth to live; to live nobly, safely, triumphantly today, tomorrow. To perform this task we must know the child, and the youth, and the world in which they live. We must then humbly and in the fear of God seek to arm these boys and girls and youth with strength of character; with moral anchorage; with a power to discriminate between what is right and what is wrong; with a love for God, and Christ, and the Bible, and the church, and the right, and a hatred of the wrong; with high regard for honor and honesty; and with reverence for things sacred. To send young people out from our churches thus prepared to stand, and live, and serve, and resist, and lift, is at once the greatest work our churches can do. What about the work of our churches at this point? In the light of the output, will our work stand the test?

(To be concluded)

## The Challenge to Brethren People

By S. M. Whetstone, Member Home Mission Board

The Brethren Church has unlimited possibilities. No member of it need feel ashamed of belonging to one of the smaller denominations. Rather, may we do all within our power to give to the world, just at this time, the message for which Brethren people have lived, labored, and died. Your Home Mission Board brings to the Church a tremendous challenge, and not alone to the Church, but to each individual as well. The necessity for support of the work in the homeland is equally as important as that of the foreign field; in fact the foreign work can not be carried forward as it should, until the home work is strengthened. Permit me to offer a few concrete examples which stand before us as a challenge.

**1. The Challenge of a Broader Vision.** A task is necessary, but a vision is essential. No life, or enterprise,

is ever successful without a vision. The Brethren Church of tomorrow will match our vision of today only if backed by hard work and great faith. We have not realized the possibility before us; the great neglected fields which send up the cry every year. We have been too self-centered and too easily satisfied.

2. **The Challenge of a Larger Faith.** We must believe in the message of the Brethren Church. We must believe that God has a place for us. We must believe he will help us reach that place. We must believe in ourselves and in our cause. The Word of God tells us if we believe we have the thing we ask for, we have it. The Church has not fully realized the value of its mission points. Too long we have thought of them as liabilities, when they are assets. Giving is not so much a duty, as a privilege. The Church of the future that neglects its missionary work will die. Your Church, my Church, can have what it needs if it has faith to match its needs and works for it.

3. **The Challenge of Teaching and Preaching the Gospel of Jesus Christ.** Do not misunderstand me just here. We do have the teaching and preaching of the Gospel in large measure, but perhaps in some cases not to the extent we should have. We preach so much ABOUT Christ and we do not preach CHRIST enough. Our Christianity is not a book, nor a principle—it is a Person, the Divine Son of God. The blood of Christ cleanseth from all sin. Vital lessons hold; others do not. We are responsible for results to the limit of our ability.

4. **The Challenge of the Coming Generations.** We appeal to you for the sake of others. We are to plant, another waters and another reaps. Is that not true of most of our churches today? Another planted and now we reap. Perhaps our own children will move to one of these neglected fields before long. Someone has given us these words which suggest the message I want to leave just now:

A traveler on a lone highway

Came at evening, cold and gray,

To a chasm dark and deep and wide,

And he crossed over in the twilight dim,

For the rushing stream held no fears for him;

And he turned when he reached the other side

And builded a bridge to span the tide.

"Old man," said a fellow pilgrim, standing near,

"You are wasting your time building here;

Your journey ends with the ending day,

And never again will you pass this way;

You have crossed the chasm deep and wide.

Why build a bridge in the even tide?"

The builder raised his good gray head,

"Young man, on the way I have come," he said,

"There followeth after me today

A youth whose feet must come this way.

This stream that naught has meant to me

To that fair-headed boy may a pitfall be,

He, too, must cross in the twilight dim.

Young man, I'm building this bridge for him."

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## SIGNIFICANT NEWS AND VIEWS

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### WHAT SORT OF EDUCATION?

Is the contemporary faith in the efficacy of education justified? It is a religion with many, a reputed cure-all for the ills of mankind. Aldous Huxley, the novelist, is one of those who jeers at such credulity. It was the view of Helvetius that you can educate any shepherd-boy into

a Newton, an Alexander, a Raphael—what you will. But Huxley declares: "We have had universal education for about 50 years; the supply of Newtons, however, has not perceptibly increased. Everybody, it is true, can now read—with the result that newspapers of an unbelievable stupidity and baseness have circulations of millions. Everybody can read—so it pays rich men to print lies wholesale. Everybody can read—so men make fortunes by inventing specious reasons why people should buy things they don't really want. Everybody can read—so the old traditions have died, the local peculiarities which gave a savor to life are being ironed out, and every peasant is as shallow, as half-baked, as vulgar as the journalists who stir together the hogwash in their daily paper."

Exaggerated as this estimate may be, it also contains enough truth to leave a sting. What is here said serves to remind us how partial and half-baked much of our so-called education is. An older and wiser Huxley revealed to us the peril of training the intellect without at the same time reinforcing the feelings and the will. Without the development of the moral sanctions, our schools will only produce clever rascals, whose very cleverness will make them more of a peril to other men. Is anything more dangerous than education without character?—Reformed Church Messenger.

### UNION IS ONE THING BUT HARMONY IS SOMETHING ELSE

The Disciples, like Baptists, and the rest of their spiritual kin, inherit union from their fathers, but they find harmony a contemporaneous problem. At the Seattle Convention in August, a commission on harmony which had been appointed in the annual meeting in 1928, presented a report recommending a broad platform of freedom and cooperation, with conciliatory attitudes among divergent groups, a general pension plan, an international convention to serve as a clearing-house of communication and fellowship for all groups, and next year a great pentecostal convention in Washington.

Edwin R. Errett, speaking to the report, presented the view of the group represented by him in the following words: "We may as well face the fact now as later that unity and harmony are altogether too spiritual and intangible to be founded upon anything so human and fallible as adjustments of organizations. It is the distinctive characteristic of our movement that, renouncing all effort to obtain unity upon man-made declarations and arrangements, we propose unity upon a spiritual basis, and that a divinely created one. That principle having been bred into our people, we cannot hope to attain unity, and should not attempt to attain it, upon the basis of human creations."

With reference to the reality of spiritual unity, his view seems to be sound and generally accepted. But harmony is largely a matter of adjustment, of consideration for others, of willingness to cooperate, sometimes of ordinary good manners. Unity is God-made; harmony is man-made, and it often taxes human ingenuity.—The Baptist.

### A GERMAN SCIENTIST SPEAKS ACROSS 6,589 MILES

Speaking from his home in Berlin in both German and English, Dr. Albert Einstein, whose audience is usually limited to scientists expert enough to understand his words, was heard at the celebration of "Light's Golden Jubilee." Millions of listeners heard him as well as those assembled at Dearborn, Michigan. His words along with

those of President Hoover, Henry Ford, and Mr. Edison, who was the personal center of the demonstration, were doubtless heard in every nook and corner of the civilized world. The wonder of it all outruns the reach of imagination. Dr. Einstein's voice had to travel 6,589 miles, which his words did in less than one-fourth of a second, engineers say.

The round-the-world flight of Dr. Einstein's syllables was accomplished by devious routes. Land wires connected his Berlin telephone with the French shore of the English Channel, where the cables dived undersea toward London and Rugby, England, where the American Telephone and Telegraph transmitter is located.

From this point the message took to the air across the Atlantic to Netcong, N. J., and from there by land wire again to the National Broadcasting Building, New York. From the studios his words were spread fanwise to individual radio stations throughout the United States, and to short-wave transmitters of the Westinghouse Electric and Manufacturing Company, at Pittsburgh, and the General Electric Company, Schenectady, for further leaps through unestimated spaces.—The Christian-Evangelist.

### PRICELESS NATIONAL POSSESSIONS

Our scientists and inventors are amongst our most priceless national possessions. There is no sum that the world could not afford to pay these men who have that originality of mind, that devotion and industry to carry scientific thought forward in steps and strides until it spreads to the comfort of every home; not by all the profits of all the banks in the world can we measure the contribution which these men make to our progress. And they are the least interested in the monetary results. Their satisfactions are in their accomplishment—in the contribution of some atom of knowledge which will become part of the great mechanism of progress. Their discoveries are not the material for headlines. Their names are usually known but to a few.

\* \* \* \* \*

And scientific research means more than its practical results in increased living comfort. The future of our nation is not merely a question of the development of our industries, or reducing the cost of living, of multiplying our harvests, or of larger leisure. We must constantly strengthen the fiber of national life by the inculcation of that veracity of thought which springs from the search for truth. From its pursuit we shall discover the unfolding of beauty, we shall stimulate the aspiration for knowledge, we shall even widen human understanding.

\* \* \* \* \*

Our civilization is much like a garden. It is to be appreciated by the quality of its blooms. In degree as we fertilize its soil with liberty, as we maintain diligence in cultivation and guardianship against destructive forces, do we then produce those blossoms, the fragrance of whose lives stimulate renewed endeavor, give to us the courage to renewed effort and confidence of the future. —President Hoover, at The Jubilee of Light.

### WISDOM AND STRENGTH OF GOD

Today, as in the days of Paul at Corinth, "We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness, but unto them that are called, both Jews and Greeks, Christ the Power of God and the Wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men!"

## Our Worship Program

### Daily Readings and Suggestions

(Keep with your Bible)

#### MONDAY

John 11:11-16. **Love**—In verse 5 we read that Jesus loved Lazarus; in this passage we find, in part, the proof of it. The hatred of the Jews in Lazarus' neighborhood was so great that his disciples considered it certain death for Jesus to go there, yet he did not hesitate. Nor did he hesitate to prove his love for us all in coming into this world of sin, even though he knew that a shameful death awaited him here. Let us, like Thomas, determine to follow him, even though we die with him!

#### TUESDAY

John 11:17-27. **Faith**.—Martha here illustrates the faith and peace that may belong to every believer in spite of all circumstances. At this time of sorrow and loss, she found the presence of Jesus so sweet that she arose and went to him; her faith seemed unshaken, and she listened eagerly to the precious promises of Jesus. Let us pray that all those who today are sorrowing over the loss of loved ones, may find in him and in his precious promises that hope, and faith, and consolation, which they so sorely need.

#### WEDNESDAY

John 11:28-37. **Unbelief**.—It was Mary, remember, who had sat at Jesus' feet while Martha was busy with the dinner; yet it was Mary's faith that seemed so sadly shaken; she even reproached Jesus. She was like many in our day, who grow bitter and rebel when death touches the one they love. Let us pray that the faith of all such may be strengthened, even as Mary's was, since it is as certain that their loved ones shall live again as it is certain that Lazarus arose. And when they DO rise, it shall be to die no more!

#### THURSDAY

John 11:38-46. **"Though one rose from the dead!"**—Mary, and even Martha, seemed to feel that Jesus could have saved their brother from death, but could not raise him from the dead—as though there were a limit to his power! The writer feels that it was largely this unbelief on the part of those who knew him best that caused Jesus to groan within himself. In verse 46 we find a vivid illustration of Jesus' words, that some would not believe though one rose from the dead. The resurrection has been called the best attested fact in human history, yet there are many who do not believe. God hasten the day when the knowledge of the Lord shall cover the earth as the waters cover the sea!

#### FRIDAY

John 11:47-54. **Not for that nation only!**—Little did Caiaphas realize the full import of his words! It is well to remember that even an unbeliever may give voice to God's message. And let us not make the mistake of thinking that it was for OUR nation only: it was for all the children of God! Father, help us to realize that though others reject thee, thou wilt ever continue with thy disciples; and may our hearts ever be open to thy message!

#### SATURDAY

John 11:55-57. **Seeking**.—We find the Jews here seeking for Jesus—some for one reason, some for other reasons. There were also those who were determined to take him, and keep the people from following him. Today there are those who would know him, and there are many hindering circumstances. Let us pray for all such, that they may know him, and that nothing may separate them from the love of God.

#### SUNDAY

John 12:1-8. **Love and Service**.—Mary's loving act of service and honor has been told throughout the world. If only the church were as anxious to serve and do him honor today! And why shouldn't we all be? We have been saved from death, and we know that even our bodies shall be saved from the grave as truly as Lazarus was raised up. Cleanse our hearts today, O Father, from any such unworthy thoughts as those of Judas, and may we be anxious only to serve and honor thee. Amen!—T. C. L.

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Vice-President  
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## Should We Give the Gospel to Children?

Or Must they Wait until they are Grown up to Accept Christ as Savior?  
The Boy Who Couldn't Spell

By a California Reader

Some years ago in California, while doing personal work in an Old Soldiers' Home and working in a mission near by, I had need of clothing and other necessary things. In former years I had had every comfort and plenty of luxuries. But it had pleased the Lord to bring me into the school of faith, and I was at that time trusting him for my daily bread. So, kneeling in my room, I asked my heavenly Father for a suitable hat, and dress, and shoes, and such other things as I thought I had need of in the place of humble service to which he had called me in a wonderful way. I had abundance of fine clothes from my former life of plenty, but nothing that was suitable to wear among the poor with whom I was working. That very evening there was a call for me on the phone. A lady, who was a stranger to me, was calling from a nearby city. She asked me if I could stay with her children while she went East with her sick husband. A mutual friend, she said, had suggested me to her.

"No," I replied, "I cannot come now. I am busy here, I cannot leave."

"Do come," she pleaded, "I do so need you. May I come to see you in the morning?"

"Yes," I answered, "I shall be glad to see you, if you wish to come."

Next morning, during the Bible study hour, she came in. She was a charming young woman, a lovely personality, who soon coaxed the old soldiers to persuade me to go with her. "Yes, you go, Sister K—." She needs you and you need rest."

"If you will give the children to me while you are gone to do with just as I would with my own, I will go," I said.

"Oh, that is just what I want," she exclaimed. "You can be a missionary to them. They are little heathen. If you like to do missionary work my home is the place for you."

I went that afternoon, arriving just before the parents left for the East. The only request the mother made was, "Please teach Arthur his spelling lessons. His grades are so poor. Have Mary practice her piano lessons." With a good-bye and a wave of the hand they were off, and I was left with a sacred charge, two precious souls to win for the Lord Jesus.

It was a beautiful home with every comfort. There was trained help to care for it, and you may be sure it was a rest to a poor little missionary, who had once been accustomed to such a life but had just now come from living in a tiny little room, with about six dollars a month for expenses.

At the evening meal the children, Arthur eleven years old and Mary thirteen, were surprised to see me bow my head and ask God to bless them and the food he had provided. It was a new experience for them in their home. At night I would go with Arthur to his room, kneel down with him, teach him to pray, tuck him in his little bed, and, with a good night kiss and a "God bless you," I would leave him, praying that the dear Lord would help me win these young hearts for him during the five or six weeks I should be in their home.

How happy we were together. There was no friction. Courteous, lovely children they were. As the days went by my heart was

made glad, for I could see that the Lord Jesus was working in their hearts, especially dear little Arthur's.

He was truly a poor speller. He would bring home a long list of words and nearly every one would be misspelled. He was much ashamed, but seemed unable to do better. One morning I said, "Arthur, Jesus does not want you to spell poorly. He wants you to be a bright, fine student, and be your best for God. Do you not want to ask him to help you with your spelling?"

He said, "Yes," and we knelt and Arthur asked the Lord to help him to be bright and to teach him to spell, for he wanted to be his best for the Lord Jesus. Following that prayer, for five weeks, Arthur did not miss five words. He would bring home his work many times without one word misspelled.

That answer to prayer had a wonderful effect on Mary. Once she said, "I know God answers prayer for he heard Arthur's prayer. He never could spell before he asked God to help him."

Arthur's own heart was encouraged and his faith grew. We had many precious talks about God's Book and his promises. After Arthur's heart had been opened to receive the Lord Jesus as his Savior and Friend, how I coveted Mary for the Lord! She was so fine in character.

There was a big old barn of a church where the Shekinah glory seemed to overshadow the place. I loved to go there and on one occasion took the children. It was very different from the formal service of the high Episcopal church. They wondered at it all and did not get away from the influence of it.

On Sunday evening Arthur brought out an engine which ran with alcohol. Mary said, "Mama told you not to play with that engine while she was away."

There was only a small quantity of alcohol in it and he had been so good, so I said, "I will be here and when the alcohol is burned you will put it away, won't you, Arthur?" Without my knowing it he had put more alcohol in the engine and went out on the porch to run it.

In a few moments there was a scream from Mary. "The house is on fire! The house is on fire!" I gathered up a rug and threw it on the blaze putting it out at once, but oh, what a fright we had!

That night I said, "Mary, God has been very good to spare dear little Arthur and the home. It might have been so much worse. Don't you think we should thank him for his care?" For the first time she melted, and kneeling we thanked our heavenly Father for his loving care and protection. That was the little wedge to Mary's heart. From then on I could see that the Spirit was working with her.

Finally a letter came saying that mama and papa would soon be home. Arthur cried, and Mary said, "Why, Arthur, why are you crying? Aren't you glad they are coming home?"

"Oh, yes, but it means Mrs. K— will leave us." How good of my heavenly Father to give me the love of those precious children!

The last Sunday I was to be there, I said

to Mary, "I will go with you to church today."

"No," she replied, "I will go with you." So we went together again to the place where God was pleased to manifest himself in saving and sanctifying power. Mary sat in front of me and I noticed how she was melting under his presence and power. When the altar call was given she said that if I would go with her she would go forward and, praise God, she, too, was saved that day.

Arthur had been writing his mother how he loved the Lord Jesus and how the Lord was helping him to spell. When mother arrived I told her more, but she laughed cheerily and said "Oh, they will, over that, Mrs. K—." She little realized her own need of the same Savior her children had found. Fully believing that he who had begun a good work would perform it until the day of Jesus Christ, I left those dear children in his care.

The cook in that lovely home was a Christian woman and had long been praying that God would somehow send salvation into the family, and we rejoiced together that I was sent in answer to her prayers.

Moreover, the fifty dollars I received for caring for the children more than provided every article I had asked of the Lord just before I was asked to take the position in the home. "Before they call I will answer, and while they are yet speaking I will hear."

## Editor's Select Notes on the Sunday School Lesson

(Lesson for December 1)

### The Christian Home in a Modern World

Scripture Lesson—Matt. 19:3-9; Luke 2:40-52; 24:28-32; Eph. 6:1-9; 2 Tim. 1:3-5; 3:14, 15.

Printed Text—Luke 2:40-52.

Devotional Reading—Psalm 78:1-8.

Golden Text—Honor thy father and mother.—Eph. 6:8.

### Introductory Note

The home is the oldest institution of our social life, and it is also about the most fundamental and vital. It is important from the standpoint of the state, society and the church. Nothing has so much to do with the life and progress of Christianity as the home and no Christian institution is so important in moulding the character of children and youth and in giving inspiration to service as the Christian home. Not all other educational forces combined are so important as the true Christian home and family, where the child "is at school already with two great teachers, Nature and Love." All the instruction and training he may get elsewhere and in after years will not have so far-reaching an influence on his life as his home.

### "Some Major Problems of the Home"

Changing economic and social conditions and spiritual decline are creating grave problems for the home. Among these are: parental neglect of children, the strenuous life, use of leisure time, both parents working, divorce, commercial amusements, freedom of women and youth, lack of religious influences.

A seven-year-old boy in a juvenile court said he would go straight if only his father would take time to fix a wheel on his wagon so he could have something to play with. He attended Sunday school regularly, but also went to a movie immediately afterward each Sunday.

By an unknown author is the following entitled "Lost—A Boy":

"Not kidnaped by bandits and hidden in a cave to weep and starve and raise a nation to frenzied searching.

"The fact is, his father lost him. Being too busy to sit with him at the fireside and answer his trivial questions during the years when fathers are the only great heroes of the boys, he let go his hold upon him.

"Yes, his mother lost him. Being much engrossed in her teas, dinners, and club projects, she let the maid hear the boy say prayers, and thus her grip slipped and he was lost to the home.

"Yes, the church lost him. Being much tied with sermons for the wise and elderly who pay the bills, and having much care for dignity, the minister and elders were unmindful of the human feelings of the boy in the pew and made no provision in sermon or song or manly sport for his boyishness, and so the church and many sad-hearted parents are now looking earnestly for the lost boy."—C. D. Smith in Church School Journal.

### Christian Home Training

"Christian home training calls for training the children in the habit of private prayer. Mother prays for herself before she closes her eyes in slumber, and as she prays for herself, so she teaches her children one by one to clasp their little hands, and bend the knee and recite some simple evening prayer. Years may come and go, but the remembrance of that sacred moment when we knelt at mother's knee and spoke softly to the great God in heaven can never fade away.

"The Christian home will be sanctified by the voice of family worship. It will suffice for the family to meet for a simple service at some convenient time. A portion of the Bible may be read, a hymn sung if desired, and the father, or some one for him, should lead in prayer. When time presses in many homes it is the custom to conduct the simple service when the family assemble for the morning meal. Such worship makes a good beginning for the day, and draws the entire household into touch with what is holy and eternal."

"The table blessing should never be omitted in a Christian home. It may be only a sentence, or the silent blessing of the Friends may be used, but this simple acknowledgment of the goodness of God is certainly the least that can be made in any family that calls itself Christian."

### The Home Problem

Charles E. Jefferson, in "Quiet Talks with the Family," says: "The so-called home problem is, at its root, a religious problem, and it is only spiritual forces which can solve it." He lists the perils of the home as: (1) Economic forces: city growth, modern industry, tenements, apartments, women in industry, plutocracy, social whirl, expense of marriage, childless homes; (2) literary free love, which scoffs at marital fidelity; (3) the unchristian heart, the chief foe of the home.

E. A. Ross, in "Principles of Sociology," says: "More serious (than economic changes) are the spiritual changes which attack the family from the inside and work against its success and stability." Among these changes he lists: (1) the decay of religious belief. "Fraternal religion is stronger than ever among us, but fewer people are willing to bear conjugal unhappiness because they believe it to be God's will. For myriads the religious sanction to marriage has crumbled away, leaving it a galling

yoke if they are not well-mated." (2) Individualism works havoc in the family, implying absolute freedom of matrimonial choice, mating in obedience to romantic love, marriage the open door to "wedded bliss," rights uppermost in the mind rather than duties, and slight appreciation of the significance of the family for racial and social welfare. (3) Feminism and contending ideals of marriage.

### The Ideal Family

The ideal family consists of three divisions bound together by the closest of ties—the Husband; the Wife; the children. No family is at its best without children. If there are none let the parents adopt orphan children and train them as their own, in order that they may gain the best blessings and development and culture the family can gain from the training of children.

The home should be the center and source of every good influence, a lamp which can shed its light to those who are nearest, but also reaches around the world. It does great good to the children, broadens them even in their early years to know that they can help and reach those in need even in the distant parts of the world.

There are other things that can best be done by the united family. Family prayers together daily with the children, especially when young. When they are grown up it is not so easy. Going to church together. Each child contributing as well as the parents. Studying the Sunday school lessons together, and all joining in its teaching and services. And many other things as well.

Note that the bringing up of a family is no easy task, especially in this modern world. The trying to do it is a training in God's school of life.

The third chapter of Proverbs, verses 1-6, 13-17, is an excellent picture of what a model husband should be. Eph. 5:25, 28 is another picture of him. He must be a true gentleman, as courteous to his wife and children as to strangers. He must be an example that his children can look up to, that they can admire as the freshman does the senior athlete, who can often do more

for the new-comers than even the college authorities.

The picture of the ideal woman and wife is presented in Proverbs 31 has many points that belong to our day as truly as to 25 centuries ago. Note verses 10, 12, 20, 23, 26, 27, 28-31.

A church made up of the members of such an ideal family would be such a power in the world about it as no one could resist—if it also did its part.—Illustrated Quarterly.

### STRONGER THAN DEATH

I knew them well when they were small  
For we were schoolmates three.  
She was the loveliest girl of all,  
And he was handsome and lithe and tall  
And their lives were glad and free.

Together they went to the Sunday school  
And they learned to love the Lord;  
And the people said, What a happy pair,  
With beauty and talents and friends to spare

And all that wealth can afford.

As lovers next I knew the two,

For their childhood love remained.  
And she was tender and pure and true,  
But college friends his virtue slew,  
And his life with sin was stained.

Ten years passed by as she waited still  
And prayed for him to reform.  
But though he struggled he failed until  
He was naught but a wreck in body and will,

Like a ship on the rocks in a storm.

Ten more sad years and he was gone,  
Was gone to a penitent's grave.  
But she with a martyred heart loved on,  
Loved on in the light of the rosy dawn  
Of the life she could not save.

I like to think that the great beyond  
Has hope for even such as he.  
I like to think that a heart so fond,  
Has found in Christ an eternal bond  
That is worthy of such as she.

E. M. RIDDLE,  
President  
Warsaw, Indiana

F. C. VANATOR,  
Associate  
Peru, Indiana

CHRISTIAN ENDEAVOR AT WORK



Young People's and Junior Topics in THE ANGELUS

GLADYS M. SPICE,  
General Secretary  
and  
Treasurer

2301 13th St. N. E.,  
Canton, Ohio

## Cambria County C. E. Union

The Cambria County Brethren Christian Endeavor Union held its 9th quarterly mass meeting in the Conemaugh Brethren church, Thursday evening, November 7, 1929.

The program was conducted along the line of a "Model" or pattern meeting, having as its aim the setting of an example for individual society meetings. Every society of the Union had a representative on the program. This is the first time such a plan has been followed and it proved very successful, revealing much latent talent among the members. The topic discussed was, "What Happens When Young People Dare to Follow Christ?"

The third annual election of union officers resulted in the following choices: President, Floyd Benshoff; First Vice-President, Carl Uphouse; Second Vice-President, Ora Mackall; Secretary, Ruby Horner; Treasur-

er, Mary Brant; Junior Superintendent, Mrs. John Fitt; Intermediate Superintendent, Kenneth Ashman; Social Committee Chairman, Melvin Wertz; Lookout Committee Chairman, Arvilla Miller.

Nearly 100 C. E. members and friends were present at the rally, the First Brethren society gaining the felt banner award with a computed average of 71%. This is certainly not a banner attendance for this organization but in view of the fact that two of our churches are without pastors, it is considered fair.

The excellent spirit shown at this meeting bids well for the future of Brethren Christian Endeavor work in Cambria County.

The next meeting of the union will be held in February at the Third church, Morrellville.  
FLOYD BENSHOFF.



Send Foreign Mission Funds to  
**LOUIS S. BAUMAN**  
 Financial Secretary Foreign Board  
 1201 North 2nd St.  
 Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
**WILLIAM A. GEARHART**  
 Home Missionary Secretary  
 1101 American Savings Bldg.,  
 Dayton, Ohio

### Kingdom News from Africa

Yaloke, Aug. 14th, 1929.

Dear Evangelist Readers:

We are grateful for God's goodness to us during the time which has elapsed since our last writing.

Especially are we grateful to the Lord for his goodness through the medical work. About 2,500 or 3,000 treatments are now given monthly to our patients at the dispensary. In this way prisoners and others who have no opportunity to attend the church services are brought daily under the sound of the Gospel. Many of these have been saved. A wide-spread epidemic of mumps has brought many to the dispensary as well.

We cannot sufficiently praise God that he has at last made possible the admission of little girls to the Yaloke school. Some of them are already learning to read. Should our Lord tarry they will one day be capable Bible women, wives of evangelists, and mothers in Christian homes, teaching their little ones, as Lois taught her grandson, and Eunice her son. There is a wonderful object lesson in what is known as the second-generation Christians in Africa.

Mr. Bouquet and Mr. Lienard have recently visited Yaloke Poste, making only a brief military halt as the war still continues, in not far distant places. We continue to pray and wait upon God for restoration to normal conditions in French Equatorial Africa.

Church services are daily held, both morning and evening. Classes for school children and evangelists still continue to be a source of blessing and life as the Word is unfolded to those who attend.

There are busy days at Yaloke. Mr. and Mrs. Foster expect to leave for Bellevue August 26th. Mr. and Mrs. Kennedy will meet Mr. and Mrs. Hathaway here early in August. We will also gladly welcome Miss Bickel who will accompany the Hathaways. We do not know whether Miss Ethel Myers and Miss Byron are in the party or not. Miss Emmert and Miss Tyson with Mr. and Mrs. Kennedy will be leaving for furlough shortly after the arrival of Mr. and Mrs. Hathaway and Miss Bickel. We will then be only nine on the stations (until or unless Miss Byron and Miss Myers arrive). Miss Estella Myers expects to make us a visit at the time of arrival of Mr. and Mrs. Kennedy.

We do not forget to pray for Mr. and Mrs. Taber in France. We shall welcome the day when he shall come forth as a fully qualified physician.

Some Hausa traders have moved into a village near here. They are Mohammedans but we rejoice that they come daily to the Mission for teaching. We are handicapped as to language, but we are able to read the Word to them in Hausa and one of them can read Hansa and Arabic. It is a day of small things at Yaloke Station now, but a day when faith must shine brighter than even did it in the days of our spiritual prosperity. Days of great blessing are close upon us. Perhaps never or seldom has a work been so blessed as ours. Never has one been more tested. Our future as a sta-

tion and as a mission is as bright as the promises of God.

Our evangelists, greatly tried and tested, are yet to come forth as pure gold. Three especially have remained unshaken by all the enemy's tactics and our faith is undaunted for those who have in any degree been disturbed. They need your prayers that none of them may turn to the weak and beggarly elements of the world.

August is our month of heaviest rains. They are indeed sudden, these storms which come up and we are thankful for the safe shelter and protection of our home. We pray God's journeying mercies for many of our missionaries who in the latter part of August and in September will be traveling.

How thankful we have been for the safe shelter and protection of our God in the fierce storms of testing and trial which have passed over us during the year past. And now we have reason to believe that they will soon be fully past. We pray God's journeying mercies as with renewed vigor we shall arise and step forth to fare undaunted the dangers both seen and unseen that may beset our path, trusting still in his protection. Faithfully yours,

FLORENCE N. GRIBBLE.

### Among the Churches

After having made Ashland, Ohio, our headquarters we started doing some deputation work among the churches of the brotherhood. Having been gone from the homeland for some seven years, we, of course, find a great many changes, a great many new pastors are in charge of the churches. We were glad to find so many young men in the pulpits, taking up the work laid down by others. We have reason to be proud that we have so many consecrated and faithful young men taking up the work of the ministry; as these are days when people are lamenting the fact that there are so few young men taking up the work of the ministry; but such is not the case in our denomination.

We went first to Milledgeville and found the church in a growing state being ably led by Brother Cone. The people were very much interested in missions. At Lanark we found the church rejoicing over the fact that they had found such an able pastor as Brother Grisso and the people are right behind him. We are looking for that church to do even greater things for God than in the past.

The Iliokota District Conference at Lanark was surely a great success and we believe everyone who attended received a great blessing. Everyone went away from the conference with a greater determination to live true to him and be what he wants them to be. After the conference we were glad for the opportunity of going to Cerro Gordo, where we found the church suffering because they had had no pastor for over a year. We found many faithful ones who were trying to hold things together and keep the Sunday school running. We had a blessed time while there and rejoiced greatly when we learned that Broth-

er Lewis was coming to be their pastor. As Brother Lewis goes there we pray God's richest blessing to rest upon him as there are many problems to be met and solved and he needs your prayers also.

We then attended the Indiana District conference at North Manchester and even though we were only able to be there for the opening session, yet we could sense that they were going to have a wonderful time of feasting upon the Word of God. As the Pennsylvania District conference was convening at the same time at Meyersdale, we had to hasten away. This conference was also a success and the inspiration talks by Brother Ashman were some of the best that we have ever heard and know they were used of God to stir up Christians to see the need of consecrating all to him.

Then at Berlin, Pennsylvania, we found a body of people very much interested in missions, probably because this was Mrs. Jobson's home before going to Africa. We were glad for the opportunity of talking to Mrs. Jobson's brother and telling him of the welfare of loved ones in Africa. At Uniontown we also found the church going forward under the leadership of Brother Gehman. Brother Gehman seems to have the confidence of the people and believe that he is going to be used of God to bring them closer to him. We found at Masetown a people that was very much enthused over missions and believe the pastor is doing a wonderful piece of work in educating the Christians to the needs of foreign missions.

At Aleppo we found a very nice country church and the pastor has won a place in the hearts of all in the district. Then the pastor is not content with the work in the one church but sees the need at Cameron, West Virginia and is seeking to open up a work there also and we know he would be glad for your prayers in behalf of this new work. At Martinsburg and McKee we found the people very much interested in missionary work and even though the pastor was away we had a fair attendance and a good time.

We found the church at Pittsburgh moving forward under the able leadership of Brother Studebaker and believe God has great things in store for them. Then at West Kittanning and Brush Valley we noticed that the churches were very much interested in missions and had crowded houses at both places. It appears that the churches that have sent workers out into the field have a keener interest in anything relating to home or foreign work. So perhaps that is the reason why Kittanning and Brush Valley were so interested because they have a representative out in active service in Kentucky; we refer to Miss Bessie Hooks, who has worked so faithfully in Kentucky for so many years.

Then we were privileged to attend the Ohio District conference at Ashland and it was another time of feasting upon spiritual things and all will agree that it "was good to have been there."

In all of these district conferences we have noted the wonderful spirit that ran through them, of wanting to know more about the Book in order that they might be better able to draw men to Jesus Christ.

During the month of November we are planning on doing further deputation work among the Indiana and Ohio churches and we solicit your prayers as we go that we may be used of him to reveal the needs of dark Africa.

C. B. SHELDON.





## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### IN THE RIO GRANDE VALLEY, TEXAS

(The following is a portion of a personal letter written by Brother Horace Yoder, along with the obituary of Brother Stewart Lichty.—EDITOR.)

I will give you a brief history of the effort to effect an organization in this part of Texas. . . .

Rev. W. D. Keller of the Church of the Brethren came here from Baltic, Ohio, last winter and looked up those of Dunkard faith living in the Rio Grande Valley. He found some 15 families, including members of both branches of the church. Several meetings were held with around fifty in attendance at each meeting and a church organization was talked of that was to include the members of both branches of the church, as "co-workers for God." Brother Stewart Lichty offered to donate a valuable lot in Harlingen for a church. His widow, Mrs. Fanny Lichty, now renews this offer of the lot, but it should be accepted in a reasonable time.

On account of a good many of the members going away during the summer our meetings were postponed until after vacation time, when it was agreed we were to meet again and start a Bible class. Brother Lichty looked forward to these Bible class meetings with much interest, and the last meeting we held was at his home. He joined the Church of the Brethren early in life, and was a graduate of Oberlin College.

At each of the meetings held there was a fine spirit manifested and it was hoped that at least in the Rio Grande Valley an organization would be effected that would mean a united church of Dunkard faith instead of two branches. We still hope for this but we miss the leadership of Rev. Keller, who has not returned to continue the work, and we shall greatly miss Brother Lichty, who has been transferred to higher service.

H. M. YODER.

### TRAVEL FLASHES

#### Ankenytown

In the old home of the Leedys, Garbers and Beals, I had the privilege of sandwiching in a meeting of somewhat peculiar character. It may not be hard to explain when it is told that it began on Tuesday evening and ended two weeks later on Wednesday evening; that it rained each succeeding night for the first four nights and then again and again afterwards, pouring all day the last day until evening. The farmers, of which most of this community is composed, were frantic to get their corn out of the shocks, and this made another diversion mentally and physically that was not on our side of the ledger. Yet we had a fine meeting with most unusual attendance. Some of mature judgment said we had the largest crowd one night they had ever seen there at a revival.

#### A Community Revival

It was almost a community revival. The card of our Evangelistic and Bible Study League which asserts the great fundamentals and which some of our preachers of another day would not sign was signed by

a Universalist, by several of the Christian church and some of the M. E. church. It was a great time of Bible reading, text quoting and serious re consecration. It was not to be a time of large ingathering. The pastor said in the introductory meeting that if we revived the church, it would be an achievement. We believe that was done but it will take time to prove whether it was a "revival or a spasm," as I told them. The Sunday school grew, the collections increased and the attendance of people who had never been seen in the church were all marks of encouragement that made it seem worth while. But this church needs what a good many of our smaller churches need—a man on the field. These people are the offspring of the heroic and devout, responsive to every good appeal. Hospitable, sympathetic, faithful during this revival, it made me think that they would be most happy to do all in their power for a man who would be all that to them. They have a large auditorium, a fine parsonage and together with some other point, they ought to support a man full time and have him live among them and keep things moving in the right direction. If I were a member here, I would agitate that until it is accomplished. It had been so before and it can be so again; indeed Ankenytown could do so itself, if it desired. Brother Delbert Flora is the present student-pastor. A few confessions and many re consecrations received during these days of revival ought to make this church get on better in the days to come. We believe that it will.

I am just "country jake" enough to say that I had a good time eating chicken, visiting the families, leading the singing, conducting the devotions and preaching that I hope to return to them at a more favorable time and try it all over again. A few years and the standbys of the now will be gone and then, new folks will guide and direct here, unless there is new devotion and sacrifice among the children of the forbears.

#### Union?

Only a half mile away is a Church of the Brethren. In 1860, they divided—not on the subject of the lamb at communion as I had thought, but on the mode of foot-washing. The "Leedyites" were one of the first of the dissenters that became the Progressives later. They were heroic men and women and may their tribe and followers increase and bring about in the not far distant day a happy reunion of folks who acknowledge that they are alike and still remain separated. Pray for us next at Hudson, Iowa.

CHAS. A. BAME.

### OAK HILL VICTORY REVIVAL

The victory revival at Oak Hill, West Virginia was in some respects a new experience to us. Although we had been in Ashland College together and played on the same football team together, this is the first time we had labored with Brother Ankrum in the Lord's work. We found him to be a most congenial fellow-workman. He has wrought a noble work at Oak Hill. A beautiful and commodious new church edifice stands as a monument to his leadership. He has good report both from within

the church and from those without. Our fellowship with him was most enjoyable. He labored earnestly in seeking the lost. This is his seventh year as pastor at Oak Hill and the church will do well to keep him much longer.

This was our first experience in working with Southern folks. Their hospitality was excellent. They cared for our physical needs in royal style. They sought to outdo each other in making our sojourn among them to be pleasant. We shall long remember their kindnesses.

In many ways, the campaign was a victory revival. The crowds were good throughout the entire revival. In spite of much rain, they came and filled the house practically every night. They availed themselves of the Question Box to enable me to render a larger service than would have been possible otherwise. We believe that the spiritual life of the church was renewed. The singing was good. The "Duncan Brothers' Quartette" contributed special numbers. The interest was sustained, not up and down. All in all, we believe the church enjoyed a real revival.

The adversary did his best to defeat. Wickedness is rampant in the community. Drunkenness, gambling, impurity, profanity,—these sins are found in abundance. Hearts were hardened with sin and gospel-hardened also. Many souls were visibly convicted of sin, but stubbornly refused to yield. Prayer, preaching, singing, entreaty, nothing could move them to Calvary. We rejoice in those who were won to Christ, 42 in all. But, oh, the large number who would not yield! We pray that they may yet accept Christ.

In this community, the Brethren church stands as a "city set on a hill." Her light of the Whole Gospel is shining out. Her message is Gospel. Brother Ankrum believes the Bible and knows how to "rightly divide it." His message rings true and clear, giving forth no uncertain call. We believe there is a bright future ahead of the Oak Hill church. She has her problems, all springing from selfishness,—the curse of the church and indifference, the besetting sin of the church of today. "The future is as bright as the promises of God."

REV. CHARLES H. ASHMAN,  
Evangelist.

### VICTORY AT OAK HILL, WEST VIRGINIA

The anticipations of a year have now in the main become realizations. For that long a time we had been looking forward to the coming of Brother Charles Ashman to wage a campaign in this section of the brotherhood. As this was his first meeting here he was new in the main to the most of our folks. While it was not deliberate there had never been a time when he and I had shouldered the yoke of an evangelistic campaign before. His sermons were of the highest type and he heaved to the line even though some folks were nearly covered up with the chips. They would dig out and come back for more. Some of them succeeded in hardening their hearts against conviction. There was never an uncertain sound, in sermon or the answering of questions. The most difficult questions and sermon topics were handled in a kind and sympathetic way that won the admiration of those who may not have at first agreed with the speaker. He preached an old time gospel with a needed new time power. One party pronounced him "an old-time Dunkard preacher." The attendance from inside and

outside the church night after night filling the house was a compliment to the power of his preaching. We had the highest type of listeners that we have ever had in a meeting here. Many new friends were made for the church.

The value of the meeting will be hard to estimate. Brother Ashman was always ready to go where any work could be done and spared not himself, preaching three sermons each the last two Sundays. From the standpoint of a fellow laborer I know of nothing more I would ask in him. The door is wide open here for him and a welcome awaits him whenever he cares to come, either as a visitor or an evangelist.

During the meeting forty-two took a stand. Of this number there were some re-consecrations, a baptismal service was held the last Sunday afternoon of the meeting and others are to be baptized. The meeting cannot be measured by the number taking a stand as there were many new friends made and people became interested in the church who made no public stand. There ought to be a continual ingathering from this meeting during the coming year. The Oak Hill church appreciates the loan of their pastor by the Johnstown church. We tried to return him in such good shape that they will be willing to loan him to us again.

We request intercession at the throne of Grace by our friends of the work here as the battle has never been easy and is not now. The forces of darkness seem to be marshalling their powers to break down the very church. Surely this indicates that the last days are here and soon the battle will be over, the victory won, the crowns received.

FREEMAN ANKRUM, Pastor.

### CANTON, OHIO

The First Brethren church of this city seems to be gathering momentum as the days come and go. Since our last report there have been some outstanding events worthy of mention.

One of the most interesting features, interesting because of its results and uniqueness) is the Tuesday evening Bible lecture hour, conducted by our pastor, Dr. J. C. Beal. This is proving to be a most profitable activity for Christ and this church. The average attendance is somewhere near fifty. These meetings do not supplant the regular mid-week prayer meeting, as that also is a regular service well attended.

Since our last report, additions to our number have been made. One young man came out for definite Christian service, one came by letter and two for baptism.

During October and so far in November, the Sunday school has made remarkable progress in its attendance, surpassing all previous records for the same length of time.

The second Sunday in October was rally day. This was the greatest rally day ever held by this church. The result was a total attendance of 400 and an offering of \$109.17.

On Friday evening, November 8 a representative of the Business Men's Council of the Pocket Testament League spoke in our church to a good sized audience. The result was at the close of the service sufficient donations were made to secure 250 New Testaments to be used at once in the revival starting at this writing (Sunday evening, November 10).

Today this church had two most happy services. In the morning we dedicated the new pipe organ, made possible to us by the

thoughtfulness and kindness of Sister Eliza Smith, in her bequest to this church of one-fourth of her estate. Sister Smith was a charter member of the Canton church. Her great interest in this church is fully proven by her generous gifts. The house was well crowded with people and a fitting and appropriate service was held. Following are the important features of the dedication program:

Processional—"Holy, Holy, Holy"....Choir  
Invocation ..... Rev. Alvin Byers  
Song ..... Congregation  
Organ-Piano Duet—"Rhapsody"—Damerest  
Misses Elizabeth Beal, Vera Lindower  
Special Music ..... Choir  
Offertory ..... Elizabeth Beal  
Dedicatory Service:

Eulogy to Mrs. Eliza Smith and Presentation of Organ to Congregation  
Rev. D. F. Eikenberry  
Acceptance, behalf of congregation,

F. B. Lindower  
Dedicatory Prayer ..... Rev. J. C. Beal  
Solo ..... Mrs. Harry Holliday  
Message ..... Dr. J. C. Beal

In the evening Dr. Beal was at his best, preaching a heart-searching sermon on the subject, "God Marked Men." At the close, his appeal for Christian service was responded to by many in the audience. And when the count was made, five had come out and requested baptism, and a large number offering themselves for a richer service.

It is very rare, indeed, to witness so great results at the close of the very first sermon of a revival effort. In this case, however, the secret is found in the fact that for one year definite seed has been sown, the crop cultivated, and the time of harvest has just come.

By the time this is read, our revival campaign of ingathering will have progressed far into the period of its efforts. We are expecting wonderful results.

D. F. EIKENBERRY.

### MY BIBLE AND I

We've traveled together, my Bible and I,  
Through all kinds of weather, with smile  
and with sigh;

In sorrow or sunshine, in tempest or calm,  
Thy friendship's unchanging, my lamp and  
my psalm.

We've traveled together, my Bible and I,  
When life has grown weary, and death e'en  
was nigh.

But all through the darkness of mist and of  
wrong,  
I've found thee a solace, a prayer, or a  
song.

So now, who shall part us, my Bible and I?  
Shall ism or schism, or new lights who try?  
Shall shadow for substance, or stone for  
good bread,

Supplant its sound wisdom, give folly instead?

Ah, no, my dear Bible, revealer of light,  
The sword of the Spirit, put error to flight!  
And still through life's journey, until the  
last sigh,

We'll travel together, my Bible and I.  
—From the "Almanac and Counsellor" compiled by Samuel Ridout.

### CHRISTLIKENESS

Pour forth all the odor, color, charm, and happiness you have to all your friends, to your home, to your daily society, to the poor and sorrowful, the joyous and the prosperous. Brighten darkened lives, soften the rude, make a sunshine of peace in

stormy places, cover the faults and follies of men with the flowers of love. Love others, and you will spread the delight of youth over all whom you meet, and in doing so you will live intensely; for you will have within not only your own life, but also the lives of all whom you bless by love. That is the best religion, the life of Christ, the very life of God. That is to be at one with him whose smile kindles the universe: whose love, moving in the spring, is the beauty that enchants our senses and heart, and inspires our soul.—S. A. Brooke.

### A DAILY RESOLUTION

I will this day try to live a simple, sincere, and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity, and self-seeking; cultivating cheerfulness, magnanimity, charity, and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a childlike trust in God.—John H. Vincent.

### MINUTES OF OHIO DISTRICT CONFERENCE OF THE BRETHREN CHURCH

First Brethren Church, Ashland, Ohio,  
October 22-25, 1929  
Tuesday Evening

The Brethren churches of Ohio assembled in conference at Ashland, Ohio, October 22 with Moderator Dr. Wm. M. Beachler of the Gratis church in charge. Dr. Martin Shively led in singing "Sweet Hour of Prayer" and "To the Work." Rev. Conard Sandy, pastor of Gretna and Williamstown churches led the devotions. He read from I John 4 and emphasized the virtue of "Love" and then led us to the Throne in prayer.

After singing "In the Cross of Christ I Glory," Rev. Dyoil Belote, new pastor of the Ashland church, extended to the conference a very hearty welcome.

The Moderator then made some necessary announcements. In the absence of Rev. O. C. Starn, Rev. A. E. Whitted was appointed as a member of the Committee on Committees. Miss Katherine Teeter sang in a very pleasing manner, "When to the Cross I Turn My Eyes."

Dr. R. R. Teeter, Vice Moderator gave the first message of the conference on the theme: "The Power of the Proclaimed Gospel." He centered his remarks around the words of Acts 5:20. At the close of this challenging message the congregation sang, "Sing the Wondrous Love of Jesus." After several volunteer prayers Dr. Teeter pronounced the benediction.

### Wednesday Morning

The second session of the Ohio Brethren Conference was called to order at 9:00 A. M. After the singing of "Ain't Thine O Lord" and "Down at the Cross Where My Savior Died," Rev. W. S. Crick, pastor of the Fremont church, read from several passages which stressed the theme of "Feeding the Flock." After singing "My Faith Looks Up to Thee" and a few volunteer prayers the devotional period was closed by Brother Crick. Song, "We'll Sing Till Jesus Comes."

The first business session was called to order by the Moderator with a report from the Credential Committee. It reported 22 ministerial and 22 lay delegates. This report was accepted and committee continued. Rev. Floyd Sibert of the Ellet church, Rev. Delbert Flora of the Mansfield church and Rev. W. S. Crick of the Fremont church at the request of the Mission Board Chairman, gave a brief report of their mission churches.

The minutes of the previous session were read and approved. Rev. Geo. S. Baer, President of the Ohio Mission Board, gave

his report of the Mission churches. These churches give promise of growth.

The Board's Treasurer, R. A. Hazen, gave the financial report, which report was accepted. It follows:

**Treasurer's Report for the period beginning October 1st, 1928 and ending September 30th, 1929**  
**General Fund**

Statement of Cash Receipts and Payments  
Balance on hand Oct. 1, 1928 \$604.91

<b>Receipts:</b>	
Ashland .....	\$ 152.00
Aryan .....	100.00
Amenden .....	20.00
Anton .....	70.00
Columbus .....	30.00
Gretna .....	20.00
Dayton .....	460.00
Ellett .....	24.00
Fair Haven .....	64.00
Fairview .....	70.00
Fremont .....	30.00
Glenford .....	40.00
Gratis .....	75.00
Gretna .....	54.00
Homerville .....	24.00
Louisville .....	70.00
Mansfield .....	28.00
Miamisburg .....	20.00
Mount Zion .....	20.00
New Lebanon .....	100.00
North Georgetown .....	12.00
Pleasant Hill .....	37.50
Rittman .....	24.00
Salem .....	50.00
Smithville-Sterling .....	90.00
West Alexandria .....	54.00
Williamstown .....	54.00

\$1,792.50

\$2,397.41

**Payments**

Columbus .....	50.00
Fremont .....	400.00
Mansfield .....	667.00
Rittman-Ellett .....	300.00
Misc. Expense — Printing, Postage, Etc. ....	23.49

Balance on hand Sept. 30, 1929 .....

\$ 956.92

\$1,440.49

**Church Extension Fund**

Statement of Cash Receipts and Payments  
Bal. on hand Oct. 1, 1928 \$1,157.98

<b>Receipts:</b>	
Sale of Fostoria church .....	\$3,500.00
Interest on Ellett Note .....	8.25
Int. on Fremont Note .....	7.79
Int. on Ashland Bldg. & Loan Co. ....	51.64
Total Receipts .....	3,567.68
Total Receipts and Beginning Balance .....	\$4,725.66

**Payments**

Loan to Fremont church .....	2,000.00
Loan to Ellett church .....	2,000.00
Expense connected with the sale of the Fostoria church .....	127.90

Total Payments .....

\$4,127.90

Balance on hand Sept. 30th, 1929 .....

\$ 597.76

**Balance Sheet**

**ASSETS**

<b>Cash:</b>	
First National Bank .....	\$ 756.92
The Ashland Bldg. & Loan Co. ....	200.00

Total Cash .....

\$ 956.92

Accounts Receivable .....

249.00

Total Assets—Gen. Fd. ....

\$1,205.92

**Church Extension Fund**

<b>Cash:</b>	
First National Bank .....	8.25
The Ashland Bldg. & Loan Co. ....	589.51

Total Cash .....

597.76

**Notes Receivable:**

Fremont Church .....	\$2,000.00
Ellett Church .....	2,275.00

Total Notes Receivable .....

\$4,275.00

Accrued Interest Receivable (Notes) .....

50.00

Total Assets Church Extension Fund .....

\$4,922.76

Total Assets in both Funds .....

\$6,128.68

**Liabilities and Capital**

Liabilities—None.

Capital .....

6,128.68

Total Liabilities and Capital .....

\$6,128.68

Respectfully submitted,

R. A. HAZEN, Treasurer.

The Committee on Committees was authorized to appoint 7 members on the Board of Evangelists and make their report at the afternoon sessions.

The Credential Committee gave an additional report, making a total of 31 ministerial and 33 lay delegates.

The regular program was then taken up with Dr. Miller in charge. Song, "Sing the Wondrous Love of Jesus." Rev. Dr. Wm. Beachler, pastor of the Gratis church, brought the Moderator's address at the 10:15 hour on the theme: "Testing our Work by the Output."

He said that our Ohio churches must test their work by their output and challenged the conference to make this test from four angles. First, in regard to our children and young people. Second, in our program of evangelism. Third, in developing strong character and Christian living among our men and women. Fourth, in encouraging our people to a closer fellowship with other peoples, especially with the Church of the Brethren.

This message was approved by conference and requested published in the Evangelist.

Remarks on the Moderator's address followed. The Committee on Committees was authorized to appoint a Committee on Company composed of three members. Song, "Standing on the Promises."

The Statistician gave his report which was accepted to be spread on the minutes. It follows:

**Statistical Report for 1929**

Number of congregations .....

29

Number reporting .....

29

**Buildings**

Number of church houses .....

29

Union houses used .....

None

Halls and School houses used .....

None

Parsonages .....

9

Other properties .....

3

**Membership**

Number male members .....

1990

Number female members .....

2728

Total number members .....

4718

Added by letter and relation .....

81

Added by baptism .....

235

Total additions .....

316

Lost by death, letter, etc. ....

135

Net gain for year .....

191

Revivals held .....

19

**Prayer Meetings**

Number prayer meetings .....

212

Average attendance .....

238

**Finances—Valuations**

Ch. house, lot and fixtures .....

\$452,250.00

Parsonages .....

31,100.00

Other properties .....

8,300.00

Total valuations .....

\$491,650.00

**Finances—Moneys Paid Out**

Pastors' salaries .....

\$ 28,733.37

Evangelistic services .....

1,848.22

Current expenses .....

20,129.65

Improvements .....

3,084.70

District Missions .....

1,251.16

Home Missions .....

1,069.55

Foreign Missions .....

2,105.30

Superannuated Ministers .....

189.01

Brethren Home .....

173.44

Ashland College .....

628.90

Brethren Publishing Co. ....

180.71

White Gift .....

42.50

Miscellaneous .....

5,365.34

Total paid out .....

\$ 64,801.85

Tot. Amt. in Treas., Mar. 31, 1929 .....

\$ 2,026.42

Number of deacons .....

Number of deaconesses .....

This is the first time the churches turned in a 100% report.

The treasurer's report followed and was accepted. It reads:

**Receipts:**

Oct. 18, 1928 Balance carried forward .....

\$ 78.14

Evening Offering W. Alexandria .....

13.26

Credential Fees, W. Alexandria .....

40.50

Evening Offering for Missions .....

20.10

Additional Credentials (Dayton) .....

.50

\$152.50

**Disbursements:**

Oct. 18, 1928 Brethren Pub. Co., Programs .....

\$ 3.50

Brethren Publishing Co., Mission Report .....

3.50

Rev. W. I. Duker (S. S. Speaker) .....

10.00

Rev. Hathaway (Mission Offering) .....

20.10

Secretary Fee to L. V. King .....

10.00

Stamps, Envelopes, L. V. King .....

1.50

\$48.60

Balance on hand to date .....

\$103.90

\$152.50

Conference voted that offering be received during the evening sessions.

The first Bible Lecture of the conference at the 11:00 hour was brought by Prof. Kenneth Monroe on the theme: "God Reveals Through His Names." This was a very scholarly, instructive and well prepared message on the theme.

After announcements and a song, "We're Marching to Zion," Prof. Monroe dismissed the conference.

**Wednesday Afternoon**

The afternoon session was opened at 1:30 by singing "What a Friend We Have in Jesus" and "I Love to Tell the Story." Rev. Sibert led in prayer.

The entire afternoon program was given over to the Committee on "Church Forward Movement" and was in charge of the "Forward Movement Committee." Rev. R. D. Barnard, Rev. George Baer and Dr. Wm. Beachler.

Rev. Barnard gave a brief report of the committees plans. Dr. Wm. Beachler was the first speaker. His theme was, "Why Have a Working Program Among the Ohio Churches?" He stressed the importance and gave the advantages of such a program. The advantages were given under three points, namely, Symmetrical Development, Concerted Effort and Sustained Effort.

The second speaker was Rev. George Baer on the theme: "What are the Essentials of a Workable Program?" He stressed the four points outlined by this committee. They are: (1) a deeper, more abiding spiritual experience; (2) a workable program of intense evangelism and missionary activity; (3) a keener and more faithful denominational loyalty; (4) a truer sense of Christian stewardship.

Rev. R. D. Barnard, Chairman of the committee, presented the plans and points of this program. The program submitted is as follows:

**Ohio's Semi-Centennial Program of Progress**

Ohio's Semi-Centennial Program of Progress shall be for the intensifying of the work of the Brethren churches of Ohio. This Program shall continue for four years and shall close with Ohio's Semi-Centennial Conference in 1933. There shall be a General Chairman of the Program Promotion Committee, and four additional members of the Committee, one for each major division of the program. They shall have active charge of the program in the State.

The pastor and secretary of the local church shall be chairman and goals secre-

tary, respectively, of the local promotion committee. Others may be added as the congregation may direct. The Program is as follows:

- I. Devotional Life and Bible Study (Knowing God)
1. 50% of the members of the local church with individual or private devotions.
2. 75% of the members of the local church in weekly public worship. (Church or Auxiliary).
3. A course in Systematic Bible Study presented at least yearly.

## II. Evangelism and Missions (Christ and my Neighbor)

1. An evangelistic meeting at least once each year.
2. Lay evangelistic Visitation throughout the year, looking to certain seasons for securing decisions.
3. Some definite type of missionary instruction at least once yearly.
4. General use of tracts and literature with missionary and evangelistic messages.

## III. Denominational Ideals and Interests (God and My Church)

1. Some course of instruction or teaching in denominational doctrines each year, and the use of denominational tracts.
2. Presentation of the Cause of, and the lifting of an offering for, recognized general interests of the Denomination.
3. Increase of gifts for District Missions, and every present Mission church self-supporting by 1933. At least one new mission point opened.

## IV. Stewardship of Life and Substance (Jesus Christ at the heart of My Life)

1. Presentation of the Challenge of Life Work at least four times yearly.
2. Not less than four public presentations of Christian Stewardship during each year.
3. At least one general circulation of Stewardship Literature during each year.
4. Increase in the total gifts of the local church, and the enlistment of at least some titheers each year.

Committee—R. D. BARNARD,  
W. H. BEACHLER,  
GEO. S. BAER.

After singing two verses of "When They Ring the Golden Bells," a motion was made and carried that the program be endorsed by the Ohio churches. Discussions were entered into by Brethren J. Allen Miller, W. S. Crick, A. E. Whitted, Noah Beery and Dyoell Belote.

It was moved and carried that this committee to direct the Program be elected by General Conference in open session.

The Committee on Committees then reported the following nominations, which report was accepted by conference:

Auditing Committee: E. F. Miller, Wm. Gearhart.

Membership Committee: Vice Moderator Chairman Floyd Sibert, M. M. Hoover, W. S. Crick, George Pontius.

District Mission Board: George S. Baer to succeed himself as President (3 years).

Ministerial Examining Committee: J. Allen Miller to succeed self (3 years).

Church Trustees: E. F. Miller to succeed self; term expires 1934. H. S. Rutt, fill unexpired term of Brother E. L. Kilhefner, 1931; L. P. Clapper, 1932; Wilson King, 1933.

District Evangelists: Kenneth Monroe, Wm. Beachler, J. C. Beal, C. A. Bame, R. D. Barnard, Dyoell Belote, A. E. Whitted.

General Conference Executive Committee: Wm. H. Beachler, R. R. Teeter.

Shipshevana Booster Committee, Delbert Flora, R. D. Barnard, Floyd Sibert.

Statistician: Conference Secretary.

Christian Education: M. A. Stuckey.

Sunday School: Quinter M. Lyon.

Christian Endeavor: Ray Klingensmith.

District Representative to Ohio Council of Churches: Geo. S. Baer.

District Representative to Board of Religious Education: M. A. Stuckey.

Resolutions Committee: O. C. Lemert, W. S. Crick, Grant McDonald.

Respectfully submitted,  
A. E. WHITTED,  
J. ALLEN MILLER,  
MARTIN SHIVELY.

Moved and carried that the committee to sponsor "Ohio's Semi-Centennial Program of Progress" be elected for the full term of four years. Rev. R. D. Barnard was then elected as chairman of this committee to be known as the "Program Promotion Committee."

Dr. J. C. Beal to head Section I—"Devotional Life and Bible Study." Dr. Wm. Beachler to head Section II—"Evangelism and Missions." Dr. Geo. Baer, Section III—"Denominational Ideals and Interests." Rev. W. S. Crick, Section IV—"Stewardship of Life and Substance."

The Credential Committee made a further report of delegates, bringing the total to 34 ministerial with 22 present and 48 lay. The session closed by singing, "Onward Christian Soldiers" and benediction by Rev. Wm. Gearhart.

(To be continued)

## THE TIE THAT BINDS

MAURER-KILMER—Miss Kathryn Kilmer, daughter of Mr. and Mrs. L. Kilmer of South Bend, Indiana, became the bride of Mr. Everett Maurer, son of Mr. and Mrs. R. Maurer, also of South Bend, at a beautiful wedding which took place in the First Brethren church. Mrs. Wm. Schutt played "The Bridal Chorus" from Lohengrin for the entrance of the bride party. During the ceremony Mrs. DeVries sang "O Promise Me" and "I Promise You." The ceremony was pronounced by the undersigned. Following a short trip, Mr. and Mrs. Maurer will reside in South Bend, Indiana.

N. VICTOR LEATHERMAN.

GROSS-MILLER—Rollin Gross and Miss Pauline Miller, both of Warsaw, were united in marriage at the First Brethren church Sunday morning, October 6th, 1929, in the presence of a large audience. It was quite a surprise. Mrs. O. H. Murphy was presented to sing "At Home," after which the pianist, Miss Mabelle Crist, played the wedding march. Mr. Gross, the groom, attended by Leonard Helser, entered the auditorium from the north entrance, and the bride with her sister Helen, coming in from the south entrance. Rev. E. M. Riddle, the pastor, read the beautiful ring ceremony. The groom is the son of Mr. and Mrs. Vernon Gross, east of Warsaw, Indiana, and the bride is a daughter of Mr. and Mrs. Emmett Miller, of Warsaw. After the wedding dinner they departed for Niagara Falls. They will reside in Warsaw.

E. M. RIDDLE.

BECHER-SENSEMAN—On Sunday morning, October 20, at the pastor's residence, occurred the marriage of Mr. Orrin Becher, of Wellington, Ohio, and Mrs. Pauline Senseman, of Ashland, Ohio. Mrs. Becher is a faithful member of the First Brethren church of Ashland, and well known to many former students of Ashland College. She has been manager of a successful business venture in Ashland for the past six years. Mr. Becher is engaged in business as a plumber and electrician at Wellington, Ohio, where he and his estimable wife will make their home. The best wishes of their many friends go with them in their new-found happiness.

DYOELL BELOTE.

## IN THE SHADOW

ENDICOTT—Mary Charabelle Endicott was born August 4, 1929, at Arcadia, Kansas, and departed this life at the city hospital, October 18, 1929, at the age of 2 months and 14 days. She leaves to mourn her loss, father and mother, Mr. and Mrs. James Endicott, also two brothers, James and Daniel, all of Newton, Kansas; also a host of relatives near Fort Scott and Arcadia.

The funeral was conducted Sunday by L. G. Wood of the Brethren church, who read comforting Scriptures and a brief message, followed by a beautiful tribute at childbed. Burial occurred. Beautiful flowers were offered and many friends met to pay their respect and sympathize with the family. Burial was made in the Brown cemetery, near Drywood.

L. G. WOOD.

RATLIFF—Frank C. Ratliff was born July 18, 1890, near Allamead, Kansas. He came to Portia to live in 1913 and was soon attracted to the Brethren church and on July 2, 1914 was baptized and received into the Brethren church at Portia, Kansas, by Rev. A. E. Whitted who was then pastor of the church.

Brother Ratliff had not been very well for many months, having had several serious sick spells. On the 23rd of October he again fell sick and was paralyzed on the left side and suffered intensely until Saturday evening, October 26th, when he passed away to meet his Lord at the age of 39 years, 3 months and 8 days.

About two years ago Brother Ratliff and his wife were elected to the office of deacon and deaconess respectively. In this capacity and to every other interest of the church he

was faithful. He was Brethren through and through, loving every teaching and ordinance.

He lived what he asked others to do, never shunning his task as a Christian. Funeral conducted by the pastor, assisted by Rev. W. R. Deeter, a former pastor.

S. L. LOWMAN.

HARMON—Leona May Harmon, daughter of Andy and Alta Harmon, was born at Austin, Ohio, September 15th, 1905; died in Columbus at the home of her cousins, Mr. and Mrs. Taylor, September 13th, 1929, lacking two days of her 24th birthday.

Leona's illness was brief and her sudden demise unexpected in its swiftness, made the sorrow deeper and more intense to those who hold her dear. She is survived by her parents and one sister, Della Harmon, of near Washington. Other relatives and a host of friends unite in grief for the loss of the young life snatched out in the bloom of womanhood.

Leona united with the Fairview Brethren church at the early age of eleven years and to those who knew her best this early consecration of her youth bore fruit in the lovely afterglow of her girlhood years. For a number of years she made her home with Mr. and Mrs. Charles Christmas of Fairview and she was endeared to them as one of their own. The ties of affection and love which held them together, gave them an understanding and insight into her character that no one else had, and their knowledge of her pure worth and devotion but deepens their grief and sorrow.

One who knew Leona best made the remark that "you could not say anything too good about her." No greater eulogy could be said of anyone. It is more than a thousand pages of glowing memoriam. It is more than any stately monument of sculptured stone. Nothing could be said more beautiful and expressive than that of one's life.

Leona, her friends say, left everyone. It was her nature to do good. It is sweet to know and have the consolation of all these beautiful sayings of her unassuming life.

WM. A. GEARHART, Dayton, Ohio.

WILLIAMS—Mrs. Ella Williams, born in Ohio in the year 1852, departed this life in Warsaw, September 26th, 1929, after an illness of ten years or more. She had been a member of the Brethren church for twenty-seven years. She was zealous in the work of her church and a genuine neighbor as long as her health permitted. She leaves her husband, Joseph F. Williams, a daughter, Mrs. Frank Gray, Benton Harbor, Michigan, and a son, Martin J. Williams in Baltimore, Maryland. Her funeral service was conducted from the church by her pastor, the undersigned. May the Comforter be gracious to the sorrowing.

E. M. RIDDLE, Pastor.

LICHTY—Stewart Lichty was born at Eldick, Somerset County, Pennsylvania, February 16, 1869, and died at his home in Harlingen, Texas, October 2, 1929, death resulting from an injury received in an automobile accident. Funeral service and burial took place at Wellington, Kansas, the former home. His wife, Fanny Lichty, and his brothers and sisters survive him. He joined the Church of the Brethren at an early age and had served the church both as a teacher and superintendent of Sunday school. After retiring from the mercantile business at Wellington, Kansas, he moved to Harlingen, Texas, and the past year took a prominent part in the movement to effect an organization of those of Dunkard faith living in the Rio Grande Valley, including members of both branches of the church. He offered to donate a valuable lot in Harlingen for a church home, and his widow, Mrs. Fanny Lichty, now shows her fine Christian spirit by renewing the offer of the lot.

H. M. YODER, San Benito, Texas.

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Volume LI  
Number 46

November 30  
1929

# THE BRETHREN EVANGELIST

## *Heart Throbs of Our Church Leaders*

### XXX—THE WHY OF WHITE GIFTS

By Prof. W. I. Duker, President National Sunday School Association

The Lord has been good to us! Are we conscious of his goodness? How sad it is to be unappreciative of the goodness of God. Some day when we come to the end of the road and realize for the first time how the Lord has been with us all the way and has been caring for us and loving us; and we remember how we have scarcely ever thanked him for his ever watchful care and constant goodness, then our regrets will force us to say, "Oh, that we might have known of his goodness earlier and kindness oftener!"

We need the Christmastide to help us bring in our wandering thoughts. We need to remember the "Wise Men of the East" who came to worship at his feet. Often have we forgotten all that we have highly resolved and honestly purposed in our hearts, at some previous time. Our intentions and impulses were sincere and without hypocrisy. But time has passed and our sense



of appreciation has become dulled. We become rather prosaic and matter of fact in our deliberations. Then out of our forgetfulness God brings us a new Christmas! Then that which has been forgotten and neglected is given a new opportunity.

So perhaps we approach this season of the year again. Surely many of us need its cheering message. Many of us have forgotten. Many of us are awaiting the perfecting of our former plans. All of us need to see once more the "*Child in the Manger*." May we bring our wandering hearts and minds before the manger and with wordless lips worship the "*Child*."

The highest and holiest thoughts that have ever graced the mind of man have been born in a manger. Nothing can uplift and energize the heart like the vision of Christ on Mary's lap. Worshiping here are we directed and strengthened for the tasks before us.

---

WHITE GIFTS FOR THE KING FROM EVERY SUNDAY SCHOOL



## Signs of the Times

by  
Alva J. McClain

### IDEALISM and Realism

Not long ago the leading nations of the world entered into a solemn covenant, properly signed and sealed, forswearing war as a means of settling their disputes. This is Idealism.

Now the same nations are busily engaged discussing the rules under which the next war is to be conducted, and there seems to be some difference of opinion. That is Realism.

President Hoover, in a remarkable Armistice Day address, proposes that warring nations allow the same freedom for food ships that is now allowed for hospital ships. Such an international law, if adopted, will serve a double purpose: It will protect non-combatants from starvation, and it will enable the warring nations to fight longer. It will also enable the neutral nations to make money by exporting foodstuffs.

Anything is worthwhile that will reduce the number of wars, and render the conflict less horrible. But don't forget this: There will be another war; and when it comes the nations will do whatever seems necessary to win it. Ask the Bolsheviks, or Mussolini.

### WHAT Price Church Unity?

The New York conference of the Christian Unity League, meeting in an Episcopal church of New York, planned a communion service as a demonstration of religious unity. Dr. James Sloan Coffin, president of the most radically modernistic Seminary in America, was asked to officiate. Dr. Coffin was willing, but Bishop Manning forbids it, pointing out that only ministers ordained by bishops may officiate at communion services in Episcopal churches.

According to the Episcopal theory, no ordination is valid except when performed by bishops. This automatically outlaws all ministers of Presbyterian, Congregational, Brethren, and like churches, who have been ordained by fellow elders.

Two things are certain. The first is that the Episcopal bodies will not yield their theory of ordination. To do so would be to yield their justification of separate existence. The second is that self respecting ministers of the other Protestant bodies will never submit to the dictum of bishop-ordination to make good their ministerial standing. These are two hurdles the church unity scheme will have trouble with.

The Roman Catholic Church, of course, would not recognize either the bishops of the Episcopal church or the elders of the other Protestant churches. So there you are.

The faithful minister of the Lord, anointed and ordained by the Spirit of God, will go on with his work, and let the potshards of the earth strive with the potshards of the earth.

### THE Latest Los Angeles Religion

An 18 year old "prophet" started a new church in the city which he calls the "Church of Divine Knowledge." In his announcements, the young man proclaimed himself "the miracle boy—sees the unseen,

knows the unknown, tells the untold, finds the unfound." Adherents flocked to the new church in such large numbers that the neighbors complained about the blocked driveways on account of crowded parking.

The young "prophet" was investigated by a policeman. He told her many things about her future, and then asked her to go with him for a ride. She promptly arrested him, and he was fined \$20 for telling fortunes without a permit.

And yet they say that twentieth century people are sceptical! Men will believe anything but the truth.

### A STRANGE Mania

There is in Southern California a woman who seems to have a mania for whipping and abusing children. Her method is to entice a child into some secluded place and then torment the child by slapping and beating. After a season of this, she will sometimes buy candy to appease the child, move to another spot and repeat the torture. Within two years, the woman has whipped ten children between the ages of three and thirteen. One child was beaten until insensible.

It is difficult to imagine a possible motive for this sort of crime. Men kill each other for gain or in a fit of anger. But what possible reason can there be for whipping little children cold-bloodedly? Psychiatrists will say that the woman is insane. Perhaps. The New Testament gives an interesting suggestion: A father brought his son to Christ and said, "Master, I have brought unto thee my son, which hath a dumb spirit. And wheresoever he taketh him, he tearth him. . . . And oftentimes it hath cast him in the fire, to destroy him." (Read the whole story in Mark 9:17-29).

The torture of this child, according to our Lord, was accomplished by demon-power. Perhaps the papers are right in speaking of the child-whipper as the "witch woman." There was an outbreak of demonism at the first coming of Christ. There is to be another just before his second coming.

## Abolish the Battleship

"Abolish the Battleship!" is to be one of the chief slogans of the National Council for Prevention of War this winter, as voted by this delegated body at its recent Annual Meeting in Washington, D. C., and an editorial embodying and explaining this policy by Frederick J. Libby, Executive Secretary of the National Council, is the leading article in the Council's "News Bulletin."

The abolition of the battleship is urged by Mr. Libby as the obvious economy that would not diminish national security since "the airplane has made the battleship just about as obsolete as the dodo" and since "a saving of \$40,000,000 a year" is possible by this measure. The abolition of the submarine will probably be blocked, he says, by the French and Italians, the reduction of destroyers is not significant, and we are apparently destined to build more cruisers instead of reducing them. Therefore he says our economy must come in battleships.

The statement of the Council's policy with respect to the Naval Conference is embodied in the following two paragraphs:

#### "Parity" Distrusted

We rejoice in the definite acceptance by our Government of the responsibility inherent in the General Pact for the Renunciation of War for the development of the

means for pacific settlement of disputes, and the "drastic" reduction of armaments, with abandonment of naval competition as a dangerous step towards war. We distrust the principle of "parity" as lending itself to new lines of competition, unless it be inseparably linked with the letter and the spirit of the Pact. It is on the basis of the Pact and in this sense of parity that the naval negotiations have been conducted. The naval parity maintained for more than 100 years on the Great Lakes should now be the universally accepted standard for the disarmament of the seas.

#### The London Conference

We regard as of major importance to the peace of the world the success of the London Conference for limitation and reduction of the 5 great navies. The British government is urging that this Conference seek the abolition of the submarine, and in this effort our Government is cooperating. We recommend that our Government be urged to seek, as consistent with its pacific and economic policies, the abolition of the battleship and general reductions in other classes of naval vessels,—cruisers, destroyers and airplane-carriers.—National Council for the Prevention of War.

### A Word About Work

"If I were a tailor, I'd make it my pride  
The best of all tailors to be;  
If I were a tinker, no tinker beside  
Should mend a tin kettle like me."

THAT has the right ring. A boy who believes in doing his very best in whatever he has to do will make a successful man. That is the common-sense way to work. It is the Christian way, too: "Whatsoever thy hand findeth to do, do it with thy might." There are already too many people in the world who appear never to have learned that "anything that is worth doing at all is worth doing well." Do not add yourself to their number.

Perhaps some who read this have not been in the habit of working with their might; perhaps they have slighted their work, and only cared to do enough of it to avoid reproof by parents and teachers.

If this is so, why not begin now to work in the right way, and, no matter what you may have to do, try hard to do it just as it ought to be done?—Selected.

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## Focusing Attention on the Bible

The first Sunday in December is coming to be widely observed as Bible Sunday. Of course, every Sunday should be Bible Sunday, for the essential part of every gathering for worship should be the magnifying of the Word of God. Not only so, but every day should be a Bible day for every child of God, as no Christian life can be what it ought to be without partaking daily of the heavenly manna contained therein. But it is good to have a special day on which to seek to focus attention on the Bible and endeavor to bring it more prominently and constantly into the lives and interests of men.

There are many noble purposes that this day can serve. It may be the means of bringing people into a better understanding of how we got our Bible, and such intelligence would prove to be a blessing, for the actual circumstances surrounding the Bible's origin and its preservation through the centuries are far more miraculous and inspiring than are some of the crude, superstitious notions we have inherited concerning it and the unwarranted and irreverent attitudes we in many instances built up towards it. Or, we may emphasize the importance of faith in the Bible as the Word of God, and the necessity of becoming acquainted with its teaching and the great men of God who have been instruments in his hands in preparing the world setting for the accomplishment of his great plan of redemption. Or, the day may be used to center the thoughts of men on the great part the Bible has played in the lives of men and on what it does and will do for men now. There is no discounting the importance of the service rendered in bringing the Bible as such, its contents and origin, more vividly and intelligently before the minds of the Christian world, but nothing is more important than to get the power of the word of God to be recognized by man and to bring them to desire to experience the fullness of that power in their lives.

In this very practical age there is a tendency to regard the Bible as too idealistic in many respects to be followed out in life. It is just a book on religion, and religion is more or less a heavenly affair and not suited to earthly scenes, so it is imagined. The Bible, therefore, is impracticable and unworkable, and its espousal is a handicap to success and achievement. It sets forth beautiful theories and noble principles but they are too far above ground. Its idealism is perfect, its religion is pure and its light shed upon the valley of death is true, but it seems that these are not the things that count in the hard pressed conditions of life. In our shortsightedness we conclude that the Bible is pitched on too high a plane to fit into the everyday affairs of life; that its precepts will not work in the midst of the dishonesty of business, the strife of industry and the duplicity of society; it is impracticable. But our trouble is in mistaking difficulty for impracticability. The Bible is hard to put into practice, but it is not impracticable. It is not easy to do some of the things that the Bible sets forth, but they are not unworkable, nor ineffective when put into practice. The trouble is not with the teaching but with our unwillingness. We are too soft, too shrinking, to endure the disciplining that the Bible calls for. We pass lightly by the Beatitudes because we are too tenderfooted. We shy at the standard of "the second mile" and the "turning of the other cheek" because we do not have the nerve to face it, we are too cowardly. We are simply and frankly afraid of the hardships that living up to such a standard would involve, and we seek to excuse ourselves by saying it is "not for us." And some who have not so much caution in handling the Word of God go a step further and say it is impracticable for such an age as this.

The Bible was meant for just such an age as this, because it has met the needs of every age to which it has been given, and we need to emphasize it and seek to focus the attention of men more strongly upon it. It comes to us with a message that challenges the best that is within us and the best that is among us. Its influence is far-reaching and vital and its infinite worth is

everywhere evident. And it is reassuring to know that it meets the needs of the great as well as the small, the high as well as the lowly. And rather than being a hindrance to rising to position and power, it is a help, and it is satisfying to know that it has called forth the love and reverence of many of the earth's great ones, as these testimonies indicate. John Quincy Adams once said: "So great is my veneration for the Bible, that the earlier my children begin to read it the more confident will be my hope that they will prove useful citizens of their country and respectable members of society." Benjamin Franklin said he would put a Bible and a newspaper in every home." William E. Gladstone showed a still clearer vision of its worth when he said, "It is supremacy, not precedence, that we ask for the Bible." Immanuel Kant, one of the world's greatest philosophers, spoke this glowing tribute, "The Bible is the greatest benefit which the human race has ever experienced." And similar expressions of appreciation and devotion could be multiplied.

We need to focus the attention of men more strongly upon the Bible because it brings men in touch with God and helps them to find him a satisfying portion both in the everyday experiences of life and in its emergencies. William Adams Brown, in "Beliefs that Matter" gives us this striking illustration: "During the darkest day of the Great War, a Swiss professor sat in his lecture-room at Zurich trying in vain to concentrate his attention upon his lectures. Across the border he could hear the guns booming, and he realized that every shot was mowing down young men like his own pupils. All that he said about God and Christ, about salvation and brotherly love, seemed to him a mockery, and for a time he felt as if he had lost God out of the world. In his dilemma he turned to the pages of Israel's prophets. There he read of men who had been through experiences like his own. They had seen their country devastated, their homes destroyed, their countrymen carried into captivity, the temple in which they worshipped leveled with the ground. Yet they had been able, in and through it all, to discern the working of a divine purpose and to retain their faith that love could triumph over man's ignorance and sin. Through the prophets, Professor Ragatz found his way back to a living God, Master of the fate of present-day Europe, exactly as in the days of Isaiah and Jeremiah he was Master of the fate of Israel. . . . What the Bible did for that Swiss professor, it has done for men of every age." By acquainting men with the Word of God they will be led to discern his presence and will find strength and joy in the discovery.

We must bring men in touch with the Bible, and seek to do so with greater earnestness, because it will throw upon their lives the light that will dispel the darkness of sin and will awaken within them a desire for that power that is able to transform their lives. There is to be found the great secret of the popularity of the Bible—it contains a message that is life-giving and transforming. We do not realize the importance and power of the written word of God as keenly as we might, if we had known what it means to be without writing, or without the open Bible. Mrs. Richards, a missionary in Portuguese East Africa, has told of the effect of the mystery of written language on the Tonga tribe. She wrote that on Erwin Richard's second morning in Africa he was working on the packing boxes and wanted a saw. With a pencil he wrote on a piece of board, 'Give the boy the saw.' He gave the board to a Tonga lad and told him to take it to Mrs. Richards. It was the first written message the boy had ever known. He went off holding the board at arm's length, as if fearing that some of the 'medicine' would drop off. He found Mrs. Richards and, standing up very straight and holding the board level, gave it to her. She glanced at it carelessly, dropped the board on the ground, and gave him the saw. Completely mystified, the boy carried the saw at arm's length back to the missionary magician, who said to him, 'Little fellow, what are you thinking about?' The lad stood

erect, looked the missionary straight in the eye and said, 'White man, I want some of that medicine.' He got it. So did all his people; for Dr. Richards did not stop until he had placed the gift of written language and the power to read the Bible in the possession of the Tonga tribe."

Few people look upon the written word with the mysterious, magical sense that these Tonga people experienced, because we have been familiar with the power of the written word so long. But not everybody who knows the written language, wants "that medicine," or the Bible, and that is the reason why the Bible should be taken to them and why the attention of all men should be focused upon it. It is the word of life and salvation to every one that believeth. If we were more strongly convinced of the truth of that statement, we would be more concerned about building up interest in the Bible and in giving it to those who have it not.

## EDITORIAL REVIEW

The new church at Osceola, Indiana, will dedicate on December 1, with Prof. W. I. Duker as the preacher of the day. Following the dedication, Brother C. A. Stewart will conduct an evangelistic campaign.

So far as our memory serves us, the "special days" listed on this page are all that have been authorized by General Conference. Those who desire a printed list should clip this one and paste it in their date book.

We call attention to Editor Quinter M. Lyon's announcement on another page of this paper to the effect that Dean J. Allen Miller is again writing the expository notes for the Teacher and the adult quarterlies. That ought to add greatly to the worth of these publications.

An interesting newsletter is published this week from Dr. Florence N. Gribble, leader of our African missionaries. Their work is considerably handicapped still by the war conditions, but in spite of that souls are being saved through the efforts of the native evangelists, and also through the spiritual and material ministrations of Dr. Gribble and her helps at the hospital.

Dr. C. F. Yoder, our senior missionary in Argentina, gives us a report from that field this week. He states that at a meeting held at Rio Cuarto a large number accepted Christ, four being baptized and others are being instructed for church membership. At Laboulaye a new building was dedicated and seventeen converts baptized. The growth at this place is encouraging and the outlook is most encouraging. And worthy of mention is that fact that the congregation is conducting a mission in another part of town.

A good meeting is reported from Roanoke, Virginia, where Brother H. E. Eppley is the pastor and Brother Frank G. Coleman was the evangelist. Thirteen made confession and twelve were received into the church. Brother Eppley was his own song leader, to which work he is by no means strange nor incapable. He and Brother Coleman made an excellent evangelistic team and God blessed them. Aside from the additions the church was greatly blessed with increased courage and interest. Though the future of this congregation seems fraught with difficulty, yet they are facing it bravely and with commendable faith and consecration.

From Hagerstown, Maryland, come reports from pastor and evangelist of a successful revival, resulting in twenty-one confessions of faith and fourteen reconsecrations. Nineteen have been baptized and received into the church. Dr. G. C. Carpenter is the pastor, and an inveterate worker he is, and Brother R. Paul Miller was the evangelist, and with such a team we should expect results. Brother Miller believes a large future lies ahead of the Hagerstown church. The neighboring churches showed a most happy spirit of cooperation by their attendance on occasion.

One of the oldest readers of the Evangelist is Brother D. C. Moomaw of Roanoke, Virginia. Mrs. L. L. Garber, who recently returned from a visit in the Moomaw home, informed us that

Brother Moomaw reaches his 90th birthday on this Thanksgiving Day. His good wife is 86. They are both long-time readers of the Evangelist and look forward to the paper's weekly visits with eagerness, we are told. Brother Moomaw reads well without glasses.

The Evangelist is offering special rates to subscribers just now that ought to be an inducement to every pastor who would like to see his church paper more widely circulated among his people. We have been receiving some very gratifying commendations on the Evangelist of late and for the sake of the larger service, we are anxious to get into many more homes. The paper will be at least as good this coming year as it has been during this year, and we think really better. The much appreciated departments that have been running this year will be continued and we are contemplating adding a new department on "Studies in the Scriptures," further announcement concerning which will be made in a later issue.

The editor is in receipt of a printed invitation to the dedication services to be held at the First Brethren church of Long Beach, California, on November 24th to 28th. The accompanying program is quite elaborate and consists of four services on Sunday and five week night services following, the Friday night program being "Church Home Night." Dr. L. S. Bauman, the pastor, has the first sermon in the new church on Sunday morning. Prof. Alva J. McClain, Minister of Education, preaches the dedication sermon in the afternoon and the evening sermon was preached by Brother John Lienhard, pastor of the Second church of Long Beach. All other California Brethren ministers are cooperating by taking part in the program. This is a most remarkable achievement on the part of the First church and we congratulate the pastor and his splendid people on its accomplishment. We are promised a report and a view of their new and enlarged structure.

Prof. R. R. Haun writes of his visit to Dayton, Ohio, to participate in a "Loyalty Day" program, staged by the young people of that church. It is most encouraging for the future of that splendid church to see how the young people are preparing themselves for places of leadership and service. They have rallied about the leadership of their new pastor, Brother R. D. Barnard, in a splendid way. And such a program as is reported is a fine way to give encouragement to the young folks. Any church can afford to give its young people a chance now and then. Besides, this program is an effort to put into practice a part of what was anticipated by the new Ohio Semi-Centennial Program of Progress. Brother Barnard is chairman of the promotion committee and it is fitting that he should lead out in the working of the aims of program. We shall be glad to have reports of other Ohio churches telling of their efforts to get into activity along the lines mapped out by their district program.

### Calendar of Special Days

Laymen's Day—Second Sunday in October  
Home Missions—Sunday Preceding Thanksgiving  
White Gift—At Christmas Time  
Publishing House—Fourth Sunday in January.  
Benevolences—Fourth Sunday in February  
Foreign Missions—Easter Sunday.  
Educational Day—Second Sunday in June.

### PRAYER REQUESTS FOR THIS WEEK—

Dr. Gribble requests that we join in prayer and praise, as they "press forward", "nothing daunted" by the obstacles they face.

The new church at Osceola, Indiana, says, "We need your help and your prayers."

Brother R. Paul Miller, having formerly requested prayer for his series of evangelistic campaigns, tells us he is now at work in our church in Washington, D. C. Pray for success there.

Brother F. G. Coleman says, "Let us unite in praying for Eppley and his work" at Roanoke, Virginia.

Dr. C. F. Yoder requests prayer for the continued unity and consecration of the people at Laboulaye, and also for the promising mission being conducted by that congregation in another part of the city.

## Some Principles of Religious Journalism as Related to The Brethren Evangelist

By Edwin E. Jacobs, Ph.D., President of Ashland College

(Address delivered at the late General Conference at Winona Lake)

I shall discuss my topic under five heads. The first is, the duty of the membership to take the Evangelist and then to read it sympathetically and understandingly. I take this to be important. It certainly would make no difference how well the paper were edited, nor how low the subscription price, nor how large the list of subscribers, the Evangelist will not serve the purpose for which it was founded, if our church members do not read it.

I have been in many homes of our people, and I do not always find the church paper. There are many excuses offered why it is not taken, none of which is exactly valid. No time to read it; too many other papers; too expensive; are excuses often offered, but back of them all is the real reason, viz., a lack of interest.

I suppose there are no two organizations on earth more given to printed propaganda than the Roman Catholic Church and the Socialists, of every kind and name. These have both learned the unifying effect of the printed page. I take a weekly Roman Catholic paper, and it never fails to drive home the cardinal points of the Catholic faith. And what is more, I am of the opinion that every Catholic is expected to take at least one Catholic paper.

Now, it is a well known fact, too, that there is no more unified organization on earth than the Roman church. It is, also, well known among sociologists that the socialists are always ready to defend their faith and they do so with zeal and vigor. This comes from much reading about the very thing in which they are interested. That is also more or less true of the Christian Science church. All three of these organizations propagandize constantly through the printed page.

Therefore for the sake of likemindedness, and unity of doctrine, and oneness of purpose, our membership ought to read our own church paper. And what I have said about the Evangelist goes also for all our church literature. It seems to me to be straining at a gnat and then swallowing a camel, to pick out a minor error in our publications, and then turn to and adopt the publications of others who neither believe in, nor practice, nor teach Brethren doctrine.

2. Our leaders ought to be faithful in writing for its pages. Personally, I am not much in favor of giving over our publications for the opinions of others, when we have men of the highest scholarship and the deepest devotion within our own membership. It is to be assumed that the members of our own church both believe in, and practice, our ordinances and at the same time they are just as much in earnest as other men in the right interpretation of the Bible.

The only way to make the Brethren Evangelist, Brethren, is to have Brethren furnish the bulk of its articles, control its output and contribute by pen the major part of its printed matter. I call your attention to the very name, viz.: The Brethren Evangelist. Now, I am not to be considered as narrow at all. I have the widest sympathy and am very tolerant towards those who differ from me, but if the Evangelist is not a magazine of dynamic power for our own church, among other things, then there is no use in publishing it.

I therefore want to urge, in the second place, that our own men especially those connected with our national leadership, take time to write upon topics which are vital and which we as members of the Brethren church have

just as much a right to decide as those who are connected with the larger denominations.

3. The Evangelist ought to detect, evaluate, and appraise currents and tendencies in our moral and religious life.

I think that the Evangelist has a perfect right to enter upon a discussion of political issues if they involve morals or religion. A notable example of this is the temperance question, Sunday closing, War and Peace, International White Slavery, Poverty, and the like. It is a well known fact, and one to be lamented, that most of the secular press take a standpat attitude towards many of these questions and they trim and wait to see which way the wind blows before they act. Hence in order to get not only the truth, but a proper interpretation of the truth, the religious press must take a hand.

But more than this, there are always abroad certain tendencies, currents, and influences that the average reader is not always aware of. I doubt if there is any large part of this audience aware of the offerings of what we call the Radical Press. I could list, if I thought advisable, quite a considerable number of public prints which now have the most radical views to put forth and exploit. Not only radical in government, but in morals and religion. Many of these statements are plausibly put, indeed so well put, that they are apt to take the uninitiated off guard. For instance: there is today a very subtle yet persistent drive against the monogamous form of marriage. You may not be aware of it, yet authorities sense this movement, if I may so dignify it. Moreover, there is of course a very outspoken and unconcealed drive against the Eighteenth Amendment. The secular press is not very strong in its opposition. The religious press must take up the cudgel. Also, there is wide propaganda against any sort of Sunday restrictions. Moreover, there are some very foolish interpretations of the Bible these days. It seems as if every day sees a new cult or ism developed.

On the other hand, there are some very helpful currents in American life. There is, first of all, a very decided movement towards church union. How good that is, and how far we should go with it, would be a very fertile field for editorial guidance. Also there is a strong movement away from war and towards peace. This accords with our historic position on this point. There are also other wholesome tendencies in education, social uplift, and community health. These currents, while not strictly religious, affect our common faith. In general, there are currents and tendencies which are worthy of criticism and a church paper ought to be outspoken on the side of Christianity and Christian idealism. Crime, lawlessness, and widespread immoral tendencies ought to be dealt with by the religious press.

4. The Evangelist does, and ought to, serve the purpose of giving expression and impetus to our own forward movements.

The offerings for missions, the College and Seminary, and other organizations within the church, would be impossible without the Evangelist. We take it as a matter of course that all the information which we may think desirable, gets before our people but this alone is possible through the pages of our weekly paper. I am personally indebted to the present Editor more than I can say, for

the general efficient publicity which he has given to the College. It is perfectly astonishing how we rely upon this organ for publicity.

But more than this, our leadership can reach the people readily and easily. This Conference would be impossible apart from the Evangelist. We neither would know its date nor the program without this paper. Leadership is important, all important. I take several religious papers which differ radically from each other and some certainly have foolish viewpoints. Yet the unhappy thing about it is, these papers have a big following. There ARE people who read them. Every issue they carry at least one cartoon. Those crude wood cuts always depicting the scholar as a fool, hard hearted, and cynical, carry home a lesson to those who do not care to read much and form opinions from sound discussions.

I say, therefore, that the Evangelist has a duty, and performs it, too, for that matter, in offering to the leadership of the church an excellent avenue for the expression of their views. I shall never forget how my own religious ideals, at least in my early life, were shaped by the writings of such men as Mason, Brown, Gillin, Tombaugh, Rench, Miller, Yoder, Harrison, the elder Bauman, Cassel, Kiehl, Kieffer, to say nothing of later men. It would be impossible to calculate the number of young minds reached, the convictions formed and the bents given by the writers in the church paper. I regard this as highly important.

5. The Evangelist ought to be, and is for that matter, so well edited both so devotional, and at the same time so intellectual, that it will appeal to a wide class of readers. I suppose there are at least a dozen magazines coming to my home, to say nothing about more than 80 which come to the College Library and to which I have access. I asked the Librarian which of these magazines had the widest reading; Be reminded first of all that they may be classified as: Scientific, Literary, General, Religious, Political.

He was of the opinion that the religious journals had the widest reading, with the scientific ones next.

Now, the Evangelist can not deal with all these subjects, nor should it, but it is worth while to note the general taste of college students. In other words, when the young people of your family pick up the several magazines which come to your home, they also ought to pick up and read the Evangelist with as much confidence that they will read something worth while as when they read other publications. There is no good reason why a religious paper should be belated intellectually and take a second place among the journalism of the world. There are good reasons for great religious journalism as well as for secular journalism. If any of you are familiar with the type of writing done now, you will agree that there is a place for at least clean journalism. If you do not believe that, reflect upon the type of writing that has been taking the Pulitzer prizes for the past several years, the majority of which are of doubtful worth.

I wonder if you have noted how your own young people regard your church publications. Do they ever read them? Is there an appeal there? Do they find therein ideas and ideals that attract them as in other papers? Just how many of our young people read the Evangelist? Perhaps a good many, but if they do, they ought to do it, not from a sense of duty but from the standpoint of finding something of genuine worth.

In still other words, the Evangelist ought to appeal because it is an example of good reading.

In closing, I would like to say that I should like to see the Evangelist add four more pages, including some book reviews, and also the advertisements of good books and

clippings from other religious journals, so that we might know what the other religious journals of the world are saying.

In closing I want to quote from a letter from Elder J. H. Moore, former editor of the Gospel Messenger, the official organ of the Church of the Brethren. He says: "I read your paper and like it. I like its doctrinal ring. So far as I know, I have never met the editor of the Evangelist, but he knows how to edit a denominational paper and make it stand for the accepted principles of the church it represents. Besides being well edited, it is nicely printed and has a real artistic appearance. (Date March 13, 1929).

Ashland, Ohio.

## Testing Our Work by the Output

By Wm. H. Beachler, D.D.

(Continued from last week)

Again, let us think of the work of our Ohio churches from the standpoint of evangelism. What are we to say about our output? Are we getting the maximum of results? I mean the sanest and soundest type of evangelism, motivated by only the deepest, most genuine Christian motives. I only restate what has been said again and again when I suggest that the most strategic field for sound evangelism at a minimum of cost is represented by our children. The children we win and bring to Jesus have the finest lasting qualities, as has been evidenced through a long period of observation, just as they represent the greatest possibilities for spiritual development. Are we taking advantage fully and wisely of this field? And I plead for only the highest motive in our evangelism; by which I mean infinitely more than the aim to add more numbers to the church, or to outdo our neighbor church; infinitely more than winning folks to a certain denominational standard or a particular system of theological thought. I maintain that any evangelistic motive falls short of the highest and finest if it has in mind less than the sublime object of bringing lost people into saving relation with the only redeeming and blessed Savior of mankind—the great work of bringing people to Jesus, and Jesus to people. If evangelism means less than the soul of man finding the Pearl of greatest price it fails. Finding Christ means everything. Merely joining church means little or nothing. And I am also pleading for that type of evangelism that deems it much worth while to seek out that individual who has become distant, cold, indifferent, and bring him back into vital relation with his Lord. It may be more spectacular and romantic to win new recruits, and it may sound bigger and more musical in church reports. But to hold, and to keep, and to establish, and to develop the old recruits counts for just as much in the work of Kingdom building. Jesus said, "The harvest truly is ripe." And the church that cannot point in its output to folks brought to our redeeming, transforming Christ fails tragically to measure up to the test at a most vital point.

Once more, what is the output of our Ohio churches from the standpoint of producing and developing strong character and practical Christian living, in our men and women? I am venturing to give it as my own personal, strong conviction that it goes without saying that, when the atmosphere is what it ought to be in our churches; when the ideals and standards held up are distinctly high, Christian ideals and standards; when true light takes the place of "twilight zones;" when the example set by our church boards and church leaders always rings true; when discipline is more than a mere lifeless, meaningless word;

and when in our teaching we stress the fact that our living always outweighs our profession, and that the Sermon on the Mount is as certainly a part of the New Testament as the Apocalypse of Saint John—I say it goes without saying, that with the maintenance of such a program and such an atmosphere in our churches, there will follow naturally the development of men and women who are verily the “salt of the earth,” and “the light of the world.” Men and women, if you please, of strength and breadth of vision and sympathy: men and women far above contemptible, blighting, unchristian prejudices; men and women with interests beyond immediate denominational confines; men and women who measure up to the highest standards of citizenship; men and women of honor, and honesty, and chastity, and dependability; men and women who set a safe and deserving example before childhood, and who glorify God, and who reflect honor and credit upon the church. I am one who believes that much of the so-called apostasy we hear about today is due, not so much to the particular age in which we live, as it is due to the fact that sometimes churches need to ventilate their entire organization, clean house, and square their programs and policies with the teachings and standards of the New Testament. When churches fall into irregularities, and become guilty of gross inconsistencies and startling compromises, we may look for apostasy and laxity as a proof of moral decadence, and a mark of Divine rebuke and disapproval. As a church, we claim to stand for the Bible, the whole Bible, and nothing but the Bible. Certainly this is a big, bold claim. And certainly from a church that makes such a claim much may be rightfully expected. Are we developing such Christian men and women, such fathers and mothers, such citizens, such supporters of the finest and best things in our nation today as substantiate and support the claim? Let us test our work at this point by our output.

Finally, thinking of the output of our Ohio churches, are we, or are we not, encouraging our people to view with hopefulness and pleasure, each and every step in this day that looks toward a closer cooperation and a greater degree of friendliness between the endless varieties and divisions of Protestant Christianity? A great movement is on. This cannot be denied or easily dismissed. Are we going to have a part in it, and lend our support to it, or are we going to stand aloof? I am not arguing for the organic union of all Protestant bodies—not at all. But I do view with genuine pleasure and approval every effort of Protestant bodies most similar, to get closer together. There is one body with which we differ very little—so little, in fact that it is with the most slender warrant that we any longer remain apart. And for us to seek a closer union with that body would amount to an effort on our part to have some place in a great movement which aims to answer the prayer of our Lord, “That they may all be one.” From the depth of his aching heart Jesus prayed “that they might be all one,” not one hundred and fifty-seven. What are we doing about this? How long is it to go on this way? Are we going to demand that this too shall have a place in our output? Can we afford to leave it out?

I covet that this conference may be the very best in the history of Ohio conferences. I covet that the ensuing year may be a great, fruitful year in the life of our Ohio churches. I covet for our churches the presence and grace of Jesus Christ in their midst. I covet that they may be busy, and consistent, and dignified, and chaste, and worthy to be used of him. I covet for these churches that they may never divorce spirituality from practical

efficiency, and that they may ever have the courage to check up on themselves and test their work by their output. I covet that their goal shall be no less at any time than the maximum of output, plus quality, at a minimum of cost. If the world of business needs the church, and it does, it also remains that the church can greatly enhance her usefulness by appropriating some of the finest and best things the business world has to offer. Jesus meant that his church should be a growing, glowing, going concern. If she is that she will produce results.

“Glorious things of thee are spoken, Zion, city of our God! On the Rock of ages founded, What can shake thy sure repose?

With salvation's walls surrounded, Thou may'st smile at all thy foes.

He whose word cannot be broken, formed thee for his own abode.”

Gratis, Ohio.

## Man's Love to God

By Zella Keller

Should we love God, and why? We should love God, because God first loved us. John 3:16 says, “For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.” God's love for man was so great that he gave his only Son for our redemption. He gave his Son to die the cruel death on the cross, to show and to prove his love for us.

How much should we love God? Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. Yes, we should love him with all our mind. We should give our best thinking to God. We should not think, speak nor do one thing which we wouldn't want to be found doing if God should appear on the scene, in bodily form. He is always with us, but in spiritual form. He knows every deed, thought or word which comes from man. Let us love him enough to reverence him even though we do not realize his presence with us.

We prove that we love God, by keeping his Commandments. 1 John 5:3 reads, “For this is the love of God, that ye keep his Commandments. For they are not grievous.” We prove that we love God by loving his children. 1 John 5:2 reads, “By this we know we love the children of God when we love God and keep his commandments.” 1 John 4:20-21, “If a man say I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God, love his brother also.”

We show our love to God by spreading his Word, by working for the benefit of our community, by giving our lives in his service in the foreign fields, by singing his praises, by living for others and by holding up his Word in spite of the evils of this present day.

But are we living up to these standards? Crime is rampant. Sin is claiming the world. Today the young person is the lawbreaker. Prisons are full. The home has lost its influence and the church her power. Lust has taken the place of real love. Companionate marriage is taking the place of the real marriage vows. Pleasure is god. Men and women are pleasure-mad. The home in a real sense is gone. There is only one remedy for these conditions that confront us. Let us get back to the Bible, back to the love of God. It is still the power of God unto salvation. It alone will speak the needed message and meet the world's need.

Consider Jesus' lament over Jerusalem. "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee; how often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not." How well that applies to our different communities! We do not kill our prophets in bodily form, but we are trying to kill them spiritually with the vain babbling of our tongues. Sometimes we who sit in the very front pews of the church, and are ready with our amens for practically everything that is said until the preacher strikes at some sin that lies at our own door, then we are ready to stone him to death.

Think of the wonderful opportunities God gives us to make use of his word, to make ourselves useful unto him, and to prove his precious promises, yet oftentimes we are more interested in the world. We say we love God, but how much do we do for him and how much do we do for the benefit of the Kingdom? Is he satisfied with the service which we are giving him? How often he has offered us the opportunity! Are we accepting it, or are we letting it slip by until a more convenient time? If we fail, who is to blame—we or God? "Perfect love casteth out fear." He that feareth, is not made perfect in love." If the Apostle John had feared, would he have been the beloved of Christ? If Daniel had feared, would he have been delivered from the lions' den? Then to love God, we must live our lives for him, proclaim his precious Word, and follow his commandments, and such loving service will cast out all fear and we shall be made perfect in God's love.

O, that we all might be made perfect in love, that we all might be with one accord towards God and man, so that when we are called home we might hear him say, "Well done, good and faithful servant," I will make thee ruler over many things because thou hast been made perfect in thy love for Me.

Accident, Maryland.

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## SIGNIFICANT NEWS AND VIEWS

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### A THANKSGIVING DEDICATION

President Hoover strikes a welcome note in his first Thanksgiving proclamation. Custom has so set the fashion for these documents that it is hard for a President to escape from saying just what has been said over and over again. But much of the accustomed presidential language has held implications of dubious religious value. Talk of God's "favor" in years when great portions of mankind were hungry and nearly naked has verged dangerously near to Pharisaism. Mr. Hoover has escaped this pitfall. He recounts, as have his predecessors, the nation's abundant causes for thanksgiving. But his conclusion differs: "New experiences and new knowledge in many fields have been recorded, from which a deeper wisdom may grow. We should accept these blessings with resolution to devote them to the service of Almighty God." Thanksgiving celebrated in that spirit would be what it is intended to be—a genuinely religious experience.—Christian Century.

### CHURCH INTEREST IN PAGEANTRY

Last year Canterbury Cathedral, England, was the scene of a unique presentation of John Masefield's Nativity play, "The Coming of Christ." This year, in August, another Canterbury Cathedral festival of music and drama was held, lasting through an entire week. The morality play, "Everyman," was performed in the open

air in front of the Cathedral and "The Tragical History of Dr. Faustus," by Christopher Marlowe, was given in the Chapter House. This Canterbury Festival is part of an effort to recover the old associations of the Church with the dramatic art.

### BENJAMIN FRANKLIN'S RELIGION

A new volume entitled "The Amazing Benjamin Franklin," published under the auspices of the Philadelphia Chapter of the Sons of the American Revolution, edited by J. Henry Smythe, Jr., and published by Frederick A. Stokes Co., contains two chapters which will be of special interest to church people. One is entitled "Franklin, the Advocate of Peace," being written by Joseph H. Baird, Associate Secretary of the National Council for Prevention of War. It pictures Franklin as an ardent opponent of war, quoting his famous saying that "There has never been nor ever will be any such thing as a good war or a bad peace." Another chapter discusses "Franklin, the Religious Man," and appears under the joint authorship of Dr. S. Parkes Cadman and Rev. Samuel McCrea Cavert. The discussion of Franklin's attitudes toward religion emphasizes his faith in a Divine Providence concerned with all human affairs, his conviction that religion must be tested by its fruits in life, and his confidence in immortality.

### WELL-KNOWN CHURCHMEN DIE

Dr. John Roach Straton, pastor of Calvary Baptist Church, New York, died October 29 at the age of fifty-four. Dr. Straton, a native of Indiana, was educated in Mercer University, Macon, Georgia, and in the Southern Baptist Theological Seminary, Louisville, Kentucky. He became pastor of Calvary Baptist Church in 1918. He was the leader among the militant fundamentalists of his denomination. He frequently engaged in debates on the issues of fundamentalism and modernism, atheism, and other causes which he championed. Dr. Straton was a man of great courage and spent himself in defending those causes which he believed endangered by modern tendencies. He was the author of numerous books and pamphlets on religious subjects.

Dr. George A. Gordon, retired pastor of the Old South Church, Boston, died October 25 at the age of seventy-six. For many years he had been associated with Harvard University and he was an author of numerous books on religious subjects.

Rev. E. S. Shumaker, for twenty-two years superintendent of the Indiana Anti-Saloon League, died October 25. He was a minister in the Methodist Episcopal church and a lifelong worker for prohibition. His aggressive policy as head of the Anti-Saloon League brought him into conflict with the wet forces of his State. Because of his published articles he was tried on a charge of contempt of court and sentenced to serve sixty days on the State farm. Pardoned by the Governor, he was retried, resented, and finally served fifty-three days on the State farm. Dr. Shumaker was fearless in his fight against the drink evil.—Christian Advocate.

### UNIVERSITY OF SOUTHERN CALIFORNIA

In June, 1930, the University of Southern California, founded by the Methodist Episcopal church, will celebrate its fiftieth anniversary by a semi-centennial program. Established in 1880 under the presidency of Rev. Marion M. Bovard, this institution has become a great educational center in the city of Los Angeles. During the past decade the Methodist church has raised a million and a quarter dollars to build the Bovard Administration Build-



ing as a memorial to the first president. In 1928 when the board of trustees became self-perpetuating, the School of Religion remained under the control of the church. Beginning with fifty-five students in 1880 the enrollment for the present year is 15,906.—Christian Advocate.

### JOHN ELIOT'S INDIAN BIBLE FOUND

The famous pioneer work of John Eliot as a missionary among the American Indians has been called freshly to mind by the discovery of the original Old Testament which he had translated into an Indian language. The discovery was made in Exeter Cathedral, England, by Rev. W. W. Rockwell, Librarian of Union Theological Seminary, New York, in connection with a recent visit to England. He recognized the volume as a result of his having seen a copy of it in the Seminary library.

The book is dated 1661, and is the earliest known instance of the Old Testament's having been translated into a foreign tongue as a means of missionary evangelization. John Eliot's Bible is also supposed to have been the first Bible printed in America and the first book printed in an Indian language.

### TOWARD CHURCH UNION

One of the main subjects of interest at the General Conference of the Evangelical Synod of North America, which met in Rochester, N. Y., October 8-15, was the proposed plan for union with the Reformed Church in the United States and the United Brethren in Christ. The proposal, the first steps of which have already received favorable action from the Reformed group and the United Brethren, was approved by the Evangelical Synod, and its officers were authorized to call a special meeting simultaneously and in the same city with possible assemblies of the other two bodies.

The General Convention of the Christian Church, at its session in Piqua, Ohio, on October 25, unanimously approved the proposed merger with the National Council of Congregational Churches. The plan had already been accepted by the Congregationalists at the meeting of their National Council, held in Detroit last May.

### RURAL AND URBAN GIVING

In the state of Virginia a recent survey made of comparative budgets and contributions in rural and city churches has shown "that the average city budget is about ten times the average rural church budget, while the annual contribution per city church member is only twice as much as the contribution per rural church member." The difference is accounted for by the fact that the average city church in Virginia has a membership of 477, while the average rural church shows a membership of only 109. The rural contributor, therefore, is probably giving more in proportion to his means than the city member.

The committee which directed the survey offers the following conclusion: "Whereas, the city church member has a much higher income than the rural church member and is thus more able to support church activities, it is recommended that the city church assume more financial responsibility for the development of strong rural church work. The city church is already contributing to home missions, but the contributions are only a 'drop in the bucket' compared to the need. More funds could well be spent in conducting standard leadership training schools in communities or counties not able to support such activities. The city church could also assist with the employment of district or county directors of religious education or supervisors of young people's work."—The Congregationalist.

## Our Worship Program

### Daily Readings and Suggestions

(Keep with your Bible)

#### MONDAY

John 12:9-11; 1 Pet. 2:19-25. Lazarus was a living testimony to the grace of God and the power of Jesus Christ, and therefore the priests wanted to put him to death. We should not think it surprising when, for the same reasons, we are persecuted in various ways today; the Christian can scarcely expect to be popular among men of the world. Let us pray that God may teach us how to meet these things with Christian fortitude; and in doing so, let us remember that there are many parts of the earth where persecution is not moral, or social, but physical. God grant Christian grace and fortitude, with consolation to all such! Amen.

#### TUESDAY

John 12:12-19. The King cometh! What a glorious day when he shall come again, and there shall be no jealousy and no hatred! Our hearts bleed at the pathos of him who made heaven and earth riding thus gently into Jerusalem only to be rejected and put to death. And when we remember that all this was necessary that we might be saved, how we ought to love and serve him! "We love him because he first loved us."

#### WEDNESDAY

John 12:20-22. It is true that many see Jesus without seeing in him their Lord and Savior; on the other hand, there are countless multitudes who are still only waiting to see Jesus before they hail him as their Lord. And just as in this case they had to find him through Philip and Andrew, so these countless multitudes today will never see Jesus unless we Christians send or take the news to them. Let us then pray especially for our missionaries; let us pray that the church at large may awaken more fully to her privilege in this work; let us pray that we ourselves may do our full part—and may we consider in all honesty whether that part shall be to give and pray, or to GO.

#### THURSDAY

John 12:23-33. How we hang on to the things of this life, being unwilling to give up the worldly life, and yet how quickly it is all past, even for those who live longest. And then we have lost ALL! As we think how he was lifted up for us all, of how his sensitive nature shrank back from the sin and shame of the cross, let us determine anew that we will follow and serve him, no matter what the cost. Think of serving continually in his presence!

#### FRIDAY

John 12:34-41. Though he had done so many miracles before them, still they did not believe. Perhaps, had we been living then, we would have understood no more than they; certain it is that though he has done so much for us today, still we fail to believe much of the precious truth he has left us; and being so far blind, we rob ourselves of many priceless blessings. God remove our blindness from us, as we pray that the day may soon come when blindness shall be taken away from thy people Israel, and they may dwell in peace in Jerusalem, serving thee as their long looked for Messiah. Amen.

#### SATURDAY

John 12:42, 43; Rom. 12:1-3. Like Nicodemus, these men loved Jesus, but not openly; let us hope that—also like Nicodemus—they later professed him openly. God help us to love and serve thee, not only within our own hearts, but also in the eyes of all the world, that so we may point them to thee, the source of light and life.

#### SUNDAY

John 12:44-50. Today, Father, we pray that thy word may be spoken from every pulpit and wayside chapel throughout all the earth; as thy word is preached, may men believe, that they may walk in the light and not in darkness. May we not reject thy truth or any part of it, knowing that by it we shall be judged in the last day. And as we keep thy commandments we know that we have life everlasting, by the promise of Jesus, and by the word of God, our Father in heaven. IN Jesus' name, Amen.—T. C. L.

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## Should We Give the Gospel to Children?

Or Must they Wait until they are Grown up to Accept Christ as Savior?

Tomboy Taylor

By Laura Anderson

(Continued from last week)

It happened in a little week day Bible class in one of the churches in Oakland. All of the fifteen children who were present that day had accepted Christ and had consecrated their lives to him in thankfulness for what he had done for them. I felt that the next thing to teach them should be "answered prayer." I had each one think of friends whom they would like to have with them in heaven. Each one, as he thought of a friend, raised his hand. Soon every hand was up and we bowed in silent prayer, each one asking God to touch the heart of this friend, so that he would take the Lord Jesus as his Savior. Then I closed with a short prayer to the same effect.

No sooner had we raised our heads than up went a hand. I asked what the trouble could be, because the girl who raised her hand wore such an anxious look. She said, "My friend is Tomboy Taylor. You said not to tell you the name, but she would never accept. She does not mind her mother and does not mind her teacher and does so many bad things."

I asked, "Do you not think that God is able to persuade her to accept?"

She answered, "No, I don't think so."

I asked the class how many did believe God was able. Only half the class raised their hands, and every one in the class seemed to know Tomboy Taylor. Then I said, "Only we who have faith shall pray."

Two weeks later, while I was teaching the class, in came this same girl dragging another behind her as though the latter were a culprit. Then the class one and all said, "There she is; Tomboy Taylor!" The poor little girl, about ten years old, had a look as though she had been arrested. Immediately I put my arm around her and refused to continue until the children saw that their attitude toward Tomboy Taylor was wrong, that the Lord Jesus wants us to win people, not to make them feel miserable.

Then, in front of the class, I explained step by step in children's language how to accept the Lord Jesus as one's Savior. I always try to get them to think of something naughty they have done; but they do not tell me what it is. We each raise our hand as we think of something naughty. I raise mine first, and I ask the saved children to do it over again to help the new one, although I made it clear to them that it is only necessary to accept Christ once. Tomboy Taylor raised her hand, and then I asked her if God wants us to do naughty things and she said, "No." Then I told her that what we call naughty things or wrong things God calls sin. He says in his Word, "All have sinned, and come short of the glory of God." God can look into our hearts and he knows that each person on earth has sinned. He said that if anybody sinned he would love heaven.

Then I asked, "How many have lost heaven if all have sinned?"

She answered, "all."

"Yes," I said. "You and I and everybody else has lost heaven. If we have all lost heaven, we all need a Savior, don't we?"

"Now God says if we will take Jesus as our Savior, Jesus will wash all the naughty things out of our hearts and make our hearts pure and white, so that we can go to heaven. If you will take Jesus as your Savior right now, so that he can wash all your sins away, raise your hand." She raised her hand.

The girls were so interested by this time that they forgot to be surprised. It had all come about so naturally. Then I asked her if she loved the Lord Jesus a lot for giving her the wonderful gift of a white heart. She said she did. Then I asked her if she loved him enough to want to give him a nice present. Again she said she did. Then I told her that the gift the Lord Jesus wanted was herself. She gave herself to him and promised to do what he wanted her to do instead of what she herself wanted to do. She also promised to tell others how to take Christ as their Savior, too. I told her to put her arms around mother's neck when she went home and tell her all about it.

After the class was dismissed, Tomboy Taylor and the girl who had brought her returned. I asked what the trouble could be, and the other girl said, "She cannot tell her mother."

I asked, "Why not? Her mother would be so glad to know about it."

The other girl replied, "Oh, no; not her mother; She is a Jewess."

A chill went over me and I wondered what was in store for me; but the Lord Jesus' command to preach the Gospel to every creature rang in my ears.

I told her that the Lord Jesus was hers now because she had taken him as her Savior and I advised her to pray and ask him what to do. She lowered her head for a moment, then said, "I don't believe Jesus wants me to keep a secret from mother. But won't my mother go to heaven?"

I answered, "Not unless she takes Jesus as her Savior."

She was almost in tears as she said, "But she won't let anybody talk to her about Jesus."

Then I told her how the children had prayed that God would touch her heart so that she would take the Lord Jesus as her Savior, and told her to pray the same prayer for her mother.

I shall never forget how her face lit up as she asked, "Can I pray for my father, too?"

I said, "You certainly can."

Her face was all aglow as she held four fingers with the other hand and said, "Oh, I have four to pray for—my mother, my father, and my two brothers."

She walked as far with me as she could on her way home, and was full of joy. As I looked at her face so radiant I wondered if children in heaven look as she did then. I suggested to her that if she would obey

her mother and her teacher and try hard to please the Lord Jesus, her mother would see such a change that she would want her Savior, too.

A little later we had a party and invited every child on the roll. To my surprise, the little Jewess came, too. We always have a Bible class for half an hour with our parties, at which time I seek to lead the new children to Christ. She said, "Please let me sit right close to you, so I can hear it all over again because, you know, I have never heard it before." I let her help me tell the sweet old Gospel story to the new ones. It was as though she had memorized it, although she had only heard it once. The Holy Spirit surely did write it indelibly on her heart. The Lord has brought her to my mind a number of times since, and I have prayed that he would give her strength to take her stand for him. The children decided to call her by her real name in speaking to her. They said they could not call her Tomboy Taylor any more.

Berkeley, California.—From the Sunday School Times.

## Children's Division Questions

Discussed by Mrs. E. W. Sudlow

Is it considered a good idea to have a large pulpit Bible to use in a Junior Department?

We do not very often find a large pulpit Bible being used in any department of the Sunday school, but there is no reason why one should not be a part of the desk equipment. In one school a special reading desk had been placed on the platform in the Junior room, and a Bible was wanted for it. So, during the summer, vacation banks were kept by the boys and girls, and every week some amount of self-denial money was placed in these. At the fall rally the banks were returned, and from the contents was purchased a suitable Bible for use on the desk. Reading from "our" Bible is a part of every Sunday's program.

Where can I find suitable greeting cards to send the mothers of my Cradle Roll children on special days? I should like something "different."

Any house handling Sunday school supplies should be able to furnish a variety of greeting cards that will meet with your idea of something out of the ordinary. Perhaps you might like to know how one superintendent prepared a beautiful Mother's Day greeting. A post card copy of the famous terra cotta medallions of babies done by the great sculptor, Andrea Della Robbia, for the Foundling's Hospital in Florence, Italy, was enclosed in a neat tan folder. On the card was printed "Greetings from Mother's Day Cradle Roll Department, Calvary Baptist Sunday School." One of these folders was mailed to every mother represented on the roll.

This same idea might be carried out for any special season, with the use of some suitable post card and folder.

What should be done with prize winning posters? In our Primary Department we have two which won ribbons at the State Fair a year ago. We have had them on the wall all year, but now they are becoming soiled and unsightly. What is the best method of caring for them?

I do not know of any "best" method, but I can tell you how a Junior Department

(Continued on page 15)

## Dean Miller to Write on Sunday School Lessons

We are happy to announce that J. Allen Miller, Dean of Ashland Seminary, is to write the expositions for the Sunday school lessons in the Bible Class Quarterly beginning January first. His notes will also appear in the Teacher and in the Home Department Quarterly.

Beginning with the following quarter, Prof. Kenneth Monroe will write the notes which appear in the Youth's Quarterly.

### Systematic Study of Matthew

The first six months of 1930 will present a complete and systematic study of the gospel of Matthew. This will not be merely a section here and a section there, but will include the entire gospel. Not every verse will be printed in the quarterly, of course. To do so would be to annul the incentive to become familiar with the Bible. Thorough teachers will see to it that their classes cover the entire gospel intelligently and with consequent great profit.

### Organize Classes for Study

There are a number of things which a class may do by way of getting the most out of such a study as is to be offered from January to June. A class will profit but little if it is merely "present" on Sunday morning to listen to the teacher. But by active participation in the study of the gospel, by organizing for special assignments in Bible encyclopedias, by weekly meetings for special study, and in other ways the study can be made of value according as a class is willing to put itself into it.

### Dean Miller as an Expositor

Many will remember the notes which Dean Miller wrote a few years ago in the Bible Class Quarterly. Whoever does so remember will recall that no one has ever surpassed him as an expositor of the Sunday school lessons. You may search the notes of other denominational publications, and will not find a better treatment than our own Dean Miller can give. We are therefore supremely happy to make this announcement now.

The editor will continue to write the "Lesson in Life" after each exposition. Dr. Jacobs is to continue as the writer of the "Social Note" in the Teacher. And Mrs. Davis simply cannot be replaced for teachers' helps in Primary and Junior Group Lessons. She will continue in the Elementary department of the Brethren Teacher.

QUINTER M. LYON, Editor.

## Editor's Select Notes on the Sunday School Lesson

(Lesson for December 8)

### Helping Neighbors in Need

Scripture Lesson—Matt. 25:31-46; Luke 10:25-27; James 1:27; 2:14-17.

Printed Text—Matt. 25:31-46.

Devotional Reading—Luke 6:27-36.

Golden Text—Thou shalt love thy neighbor as thyself.—Lev. 19:18.

### Introductory Note

The printed portion of our lesson follows in the Gospel of Matthew the parable of the talents. The parable uses the figure of money to represent the responsibilities of the Christian toward his divine Master. But,

it may be inquired, in which do these responsibilities consist? Jesus does not leave this question unanswered. He does not wish to leave any uncertainty on this point. So he tells another parable to show how we may serve him. The parable of the Good Samaritan also indicates how we should cultivate the neighborly spirit, and the passages in James put the same teaching into terse and vigorous principles.—Church School Journal.

When we study the parables given by our Lord we observe that they fall under two headings: 1. Those drawn from Nature, as the 'germinating seed, and the lighted candles. 2. Those drawn from human life and action, as the good Samaritan, the ten virgins, and the judgment day, (as per our lesson text). Now why introduce the second class? Because Jesus had things to say to man which Nature cannot say. Because her range of speech, though most brilliant up to a certain point, is strictly limited, and she falls dumb just when the subjects we most want to know about are to be explained. Nature has no parallel anywhere to the Freedom and Will of man, therefore she can tell nothing about the responsibility of man to God, the obligations enforced by Conscience, the sense of duty, the difficulty of obedience, the sorrowful conviction of failure, and the acceptance of pardon from God. Christ went up to the limit of Nature's teaching, and then turned off into the human story, which in comparison with her crystal clearness, and the unerring certainty of her sequences (for Nature sinned against can never forgive), seems but a mass of attempts and blunders, and failures and sorrows. This change into the confused and unhappy tale of the life of man is absolutely necessary when we are dealing with sin and the souls who are engulfed in it.—Kingdom of Heaven is Like.

### The Samaritans

The Samaritans of the time of Jesus were a mixed people. When Sargon of Assyria deported a considerable part of the population to Northern Israel in 722 B. C., he sent a colony of people from outside Israel to the city of Samaria. Under later Assyrian rulers other colonies were sent. These intermarried with the remaining Israelites, but the native Hebrew element proved the strongest influence, and there was in consequence a Samaritan population who were worshippers of Jehovah, their forms of worship being somewhat modified from those of the Jews. There is a small colony of Samaritans surviving to the present day.

In the time of Jesus the Jews and the Samaritans had few dealings with one another. Each group held deep prejudices against each other, such as are frequently found among people who are closely related to one another and still have developed differences of customs and culture. There seems to have been an unusual degree of suspicion and unfriendliness between the Jews and the Samaritans.

### The Separation of Sheep and Goats

"The morning after reaching Palestine, when setting out from Ramleh, across the plain of Sharon, we saw a shepherd leading forth a flock of white sheep and black goats, all mingled as they followed him. Presently he turned aside into a little green valley, and stood facing the flock. When a sheep came up he tapped it with his long staff on the right side of its head and it turned aside quickly to the right, a goat he tapped on the other side and it went to his left. Thus the Savior's image presented

itself exactly before our eyes."—Broadus.

### Quiet Goodness

Some people do good and make a great deal of noise and fuss about it, while others do their good deeds very quietly and unostentatiously. Then there are those who do good so seldom that they find it a real struggle when once they undertake it, while others are so constantly at it that they have come to do it almost unconsciously, as is by habit. It is illustrated by the beginner in music and the trained musician. The beginner counts his measures and studies on what note to place each finger, but the perfect musician strikes the right notes and expresses the right emotions almost as naturally as he breathes, as the birds warble their morning songs. We are apt to estimate the merit of our good deeds according to the effort we make in doing them, whereas, the greater our virtue, the less we shall have to struggle in order to do them."

### Sins of Omission

Who can overcome the wrong done by the sins of omission? No one can do the deeds left undone, no one can atone for their lack. Neglecting to do the things we ought to do is the source of our greatest losses. The neglect of disease results in losses greater than can be estimated and that cannot be recalled. The neglect of care brings losses that cannot be made good. And who can recover the loss caused by failure to seize one's opportunities? If one neglects to learn to sing, it is not the chorister's fault if he is not placed in the choir. Just to do no harm does not gain the assurance of heaven.

"The story has been told of a soldier who was missed amid the bustle of a battle, and no one knew what had become of him; but they knew that he was not in the ranks. As soon as opportunity offered, the officer went in search of him, and to his surprise found that the man, during the battle, had been amusing himself in a flower-garden! When it was demanded what he did there, he excused himself by saying, 'Sir, I am doing no harm.' But he was tried, convicted, and shot. What a sad but true picture this is of many who waste their time, and neglect their duty, and could give their God, if demanded, no better answer than, 'Lord, I am doing no harm!'"

### Who Is My Neighbor?

He is any one who is "down and out," any one in distress, any one whom you can help. "How near must a person live to me to be my neighbor? Every person is near to you whom you can bless. He is nearest whom you can bless most."—Channing. Your neighbor may be in the slums of your city. He may be in China or Africa.

"Thy neighbor? It is he whom thou

Hast power to aid and bless,

Whose aching heart and burning brow

Thy soothing hand may press."

Practical beneficence will go far to convince any man that the religion back of it is true. Thus the rescue missions distribute rolls and coffee before their meetings on cold winter evenings. Thus Christianity has brought into existence associated charities, and free hospitals, and almshouses, and old folks' homes, and orphanages, and many other noble and blessed institutions. The church must continue to fill them all with living, personal love, and then each of them will testify of Jesus Christ. "Kindness has converted more sinners than either zeal, eloquence or learning; and these three never converted any one unless they were kind also."—Illustrated Quarterly.

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## MISSIONS

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 1101 American Savings Bldg.,  
 Dayton, Ohio

### Mission News from Africa's Front Line

Yalohe, par Boali, par Bangui,  
 Afrique Equatoriale Francaise.

September 12, 1929.

Dear Evangelist Readers:

In the midst of many changes, actual and pending, we write you once more.

Mr. and Mrs. Foster left us for Bellevue August 26th so that Mr. and Mrs. Kennedy could depart for their furlough September 1st.

Mr. and Mrs. Hathaway and Miss Bickel have not yet arrived.

Each morning the concession residents assemble in the church, where a sermon is delivered by one of the missionaries or native workers.

Each evening a service is held especially for Christians. Few villagers are able to attend any of our services even on Sunday. Sunday school, Christian Endeavor and the regular evening services continue to be regularly held.

The love feast was celebrated on Sunday, August 25th with an attendance of 105. We are grateful for a deepening spirit of reverence in these services.

During the recent months many traders of Semitic or semi-Semitic origin have wended their way along the Bozoum Bangui trail. Almost invariably they have halted at the village of Bandaro (formerly Yalohe's village). One or two of the cattle which accompany them have been butchered and the beef sold to whomever will buy. Many come to call upon us. While they are Mohammedans and do not attend our Christian services in the church, yet they will sit upon our veranda and listen to the Word of God as it is read to them in their own tongue. Few of them can understand either Banou or Sango, the languages of this station. We are therefore most happy to sow the seed in their hearts through the medium of the New Testament in Hausa, which fortunately we possess. One of them reads Arabic and has been given an Arabic Gospel which he reads constantly.

Yama, Yolo and Voloungou are successfully carrying on the village work. God is surely glorified by their zeal and joy in the work.

Our nine little girls continue happily in school. Some are naturally brighter than the others, but all are faithful. A special effort is being made by Miss Emmert in their behalf.

No workmen being obtainable, the older school boys, since their dismissal, have been doing valiant service in certain lines of work, such as clearing, cleaning, etc.

A death recently occurred in the hospital—due to the accidental extensive burns received through the falling and combustion of a military hut. Two other women burned also extensively are in the hospital. The prognosis for their recovery is good.

A maternity case is in the hospital convalescing. Her life was barely saved after she had suffered for two days at the hands of village doctors and midwives. The unborn child was already dead when the patient was brought to us. She was already a Christian woman and her husband has since accepted the Lord.

Garamon, our old friend, is now in the

hospital. He had a narrow escape during the war, having been wounded. He is now being treated for extensive ulcerations of the feet. He is much better.

It was a day of excitement when the August mail arrived, you may be sure. After five full weeks of silence, it was indeed welcome.

Two birthdays were celebrated in August at Yalohe; and one at Bassai. Mr. Foster and Miss Tyson and Miss Myers rejoice in the added dignity of another year. What occasion for thanksgiving when another milestone is safely passed on our earthly pilgrimage!

One of our evangelists recently lost a new-born child. It was a time of severe testing for him. We praise God for at last giving him a considerable degree of victory.

One of Voloungou's children was graciously restored although death seemed imminent.

Monsieur Mcole, enroute for Bozoum, partook of afternoon tea with the mission-

aries on Monday, August 26th. It has been our pleasure to entertain Monsieur Lienard, commandant of Yalohe military post twice recently at the Station. We pray that we may touch the lives of all men for Christ.

Three of us are waiting and serving together. How soon our guests will arrive from both directions we do not know. For Mr. Hathaway's party consisting of himself and wife and Miss Bickel and Mr. Kennedys' party, consisting of himself and wife and two children, are to meet here. Mr. Kennedy's party will be augmented at Yalohe by Miss Tyson and Miss Emmert, who are also leaving for furlough. Miss Myers expects to accompany the Kennedys to Yalohe for a brief visit here.

Above all things we praise God that in the midst of almost impossible conditions, with doors closed on every hand, souls are being saved here.

Scarcely ever do the evangelists return from their daily rounds without reporting souls saved in the villages. Several accept daily at the dispensary, which is now the only contact of station and village, aside from itineration. We continue to praise him for his Omnipotence and wondrous faithfulness, and nothing daunted, bid you join us as we press forward, remembering him who is our victory.

F. N. GRIBBLE.

### Argentina, South America

October 6 to 13 Antonio Caramutti, of Rosario, came to visit his former schoolmate, Brother Romaneghi, and preached a week in Rio Cuarto. He is a very able preacher and a large number accepted Christ. Four were baptized during the week past and the others will be indoctrinated and prepared as rapidly as possible. This week these two are holding a meeting in Almafuerite and this will be followed by several other meetings.

October 17 to 21 I helped Brother Iztueta in Laboulaye. On the 22nd we dedicated the new building. On the 25th we baptized seventeen converts that have been preparing for some time. The baptismal service was followed by the Lord's supper in which thirty-five participated.

The work in Laboulaye has been handicapped by false workers who preceded us and others that have tried to destroy our work. The Romanists also have a number of monks and a large number of nuns who do their best to destroy our work.

But Brother Iztueta works quietly and persistently, making it his aim to secure quality rather than quantity in the congregation. As a result the church is known for the good work it is doing and is gaining the respect and confidence of the people.

The site was purchased four years ago and comprises two large lots located within a square of the central plaza where the important buildings of the town are located, such as the municipality, the national bank, the public school, the police station, the post office, the church, and the principal business houses. On the other side it is only four squares to the station. A beautiful new station is to be built beginning next month. Railway shops are also to be built at the same time. The population of the town is already close to twelve thousand and will double in a few years.

The building we dedicated provides for future growth. The pastor has a nice res-

idence with study, two bed rooms, bath room and kitchen, washroom, workshop and garage, while the temporary hall in the form of a large closed-in porch accommodates over a hundred people now and will serve for class rooms and social meetings, etc., when the permanent hall can be built in front. At the side one entire lot remains for garden and play ground. The latter is an important item in the success of our work. There is also a well and a cistern with capacity for 300 barrels of water. The water, unfortunately, in this town is nearly all salty. The building presents a beautiful appearance and is attracting the attention of the entire town. The constructor donated work worth several hundred dollars and says that he is getting requests to build other houses like it, as for economy, commodity and beauty it is a model.

Brother Iztueta has saved us hundreds of dollars by his own work on the building. He is one of those men who along with a profound knowledge of the Bible is able to do the work of a mason or carpenter or electrician and do it well, and instead of losing the respect of the thinking people he has gained their respect.

In my dedication sermon I spoke of the true temple which is built of living stones, the true believers. The building made by hands is only an instrument for service. The Romanists in Laboulaye are soon to erect a building costing more than thirty times as much as ours. They are begging the money from the merchants and everybody who will give, but they will not witness the conversion of lost souls in it.

On the other hand our work has been the means of a number of remarkable conversions of well known sinners whose changed lives are compelling the admiration of the town.

What we need is not so much great buildings as great men. A good pastor will have

many conversions anywhere while a poor one will have them nowhere. One denomination has spent great sums in large churches in different towns in this country and the work has gone down in them.

The first day I was in Laboulaye we had a funeral. A woman only recently converted, died. Her husband also accepted Christ, but has not yet been baptized. The rest of the relatives are Catholics, and as there is a tiny babe which must be cared for by them, the husband was overpowered by them and they brought in the priest who proudly took charge of the funeral. He gained nothing by his farce however, as everyone knew that the deceased was not of his fold.

Then the last day we had another funeral. A girl of fourteen passed away. The stepmother has been converted and the fa-

ther, a notoriously bad man, has been deeply touched by the brotherly love manifested by the evangelicals, and gave us full charge of the funeral. The Catholic neighbors and friends, finding they could not do anything, did not participate. We had a sermon at the watch meeting and another at the funeral and the town was astonished to see so large a funeral procession of evangelicals. We believe that the work in Laboulaye is now in a condition to grow much more rapidly. Pray that the unity and consecration now manifest may continue.

The congregation is paying the rent of a hall on the other side of the railway where there is good attendance and quite a number have already been converted. Pray for this promising work.

C. F. YODER.

one will go to another church to be with the mother. Although not large in numbers this was considered one of the best meetings experienced by the members of this church. May the Lord continue to keep and use and bless Brother Coleman during many years to come.

H. E. EPPLEY, Pastor,  
1017 Gilmer Avenue, N. W.

### HAGERSTOWN, MARYLAND "The Gateway to the South"

Our fall revival campaign under the leadership if Brother R. Paul Miller as evangelist is over but we pray that the good results may continue to accrue for a long time. May the church draw interest on the investment for many months to come, yea, for many years. Only eternity can measure the good done.

The church feels certain that the campaign was a good investment. The evangelist proved himself a "workman that needeth not to be ashamed, rightly dividing the word of truth." We have had some of our best evangelists in this church but Brother Miller is listed here among the best and this church is glad to recommend him to all of our churches that seek an evangelist who is able, sincere, humble, sympathetic, hard-working and helpful to a high degree to all the people.

It was a real pleasure and privilege on the part of the pastor to work with Brother Miller. Cooperation is the word. The weather was ideal, Maryland's best, none better. The attendance was very good. The interest grew gradually as is usually the case way down east. Thirty-five tells the result in numbers. Twenty-one were by confession of faith, while fourteen reconsecrated and rededicated their lives. Nineteen of the twenty-one have been baptized.

The whole church has been revived. Interest in prayer and Bible study has been quickened. May the Lord continue to bless and use Brother Miller as a flaming evangelist holding up the cross before lost souls. The positive note and "true to the Book" characterized all of his preaching. The question box was an interesting and helpful feature. It seemed that he answered "a thousand questions."

May the gradual progress that has characterized the work of this church through the years be speeded up by this revival campaign. Yours for many victories in him.  
G. C. CARPENTER.

### REVIVAL AT HAGERSTOWN

After a very happy closing at Winchester, Virginia, we came to Hagerstown and began a three weeks' meeting with Brother Carpenter and his good folks. We found the meetings well advertised, and the papers continued to liberally support the services. This was a great help and was a large factor in the fine attendance that characterized the entire meeting from the first night.

This was the first time we had ever worked in a meeting with Brother Carpenter and he proved to be a most capable and willing leader in everything. Every suggestion was taken and put into action without delay. This man is a hard worker every day. The high esteem in which his fellow ministers in Hagerstown hold him is shown by the fact that they have made him president of their ministerial association. We also found that Mrs. Carpenter, while not so prominent, to be invaluable in a thousand ways for the strengthening of the work,

## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### ROANOKE REVIVAL

We opened the Roanoke meeting Monday, October 7. The Lord blessed us with the most wonderful weather for a meeting that we have ever experienced. Warm, pleasant days, and beautiful Virginia moonlight nights, with the splendid Christian fellowship, made our stay seem all too short.

We made our home with the Eppleys. Perhaps the most appreciative thing we can say is, we felt perfectly at home. Mrs. Eppley is a woman of long experience in furnishing a pleasant, comfortable home for a preacher and we can testify to her ability.

Brother Eppley directed the music, and we need not tell Brethren readers, that it was done in a most efficient way. The folks sang, they were ready for the message, and that is the highest compliment one can pay an evangelistic song leader. We appreciated Brother Eppley more because we have had much to do with song directors in times past.

This letter must not be too long, but we would like to tell you about the church there and some of their problems, and ask that you might pray for them as they face these things. Some losses have come from time to time until the membership is reduced to less than 100. Much of this dates years back and no need to rehearse it now. The fact is that we have a handful of the most willing and hard working folks you will meet. They are in average circumstances, but willing to make any sacrifice which they are called upon to make.

The colored district is gradually being extended until but two free blocks remain between them and our church. In Virginia, as well as elsewhere, that means but one thing—move. We have property there valued at \$8,000.00. Parsonage \$5,800, church building \$2,200. It is going to be a big sacrifice when they come to sell. A new location must be purchased and a unit built. Therefore we did not have a very attractive proposition to offer those seeking church affiliations.

Brother Eppley has a mighty big job confronting him and he needs the united prayers of the brotherhood if he is to succeed in the face of the limited resources of his people.

This letter would not be complete without mention of the young people of the Roanoke church. We have seen larger groups, but none more loyal. They were there every night, singing, praying, doing personal work. We grow optimistic regarding the future for the Roanoke work when we think of those young people. They were a great source of blessing and inspiration to the evangelist.

May God richly bless pastor and people as they face these and other problems. Let us unite in praying for Eppley and his work.

FRANK G. COLEMAN.

Flora, Indiana.

### FIRST CHURCH, ROANOKE, VIRGINIA

It doesn't seem possible, but a year has passed since we drove into Roanoke on a Saturday night in November. It was dark when we arrived and we were naturally very anxious to see daylight and the city. The next morning brought us to the church where we met for the first time the good people of the Roanoke church. Since then many things have taken place. There have been some improvements materially, numerically, and spiritually. There have been very few losses. In spite of the fact that this past year was the first we have spent among southern people I believe some substantial gains have been made within the church. We are sincerely hoping for larger gains during this year and we believe it will be possible, as we know people and field better and they know us better.

We were very fortunate in securing the services of Brother Coleman to lead us in our evangelistic campaign this year. He came a total stranger to the church people here, but it was not long until he was well acquainted. We appreciate the privilege of having him in our home and when he left it seemed as though one of the family had departed. It is needless to say that he preached the truth fearlessly and that his sermons were appreciated. I have only heard the warmest kind of expressions since he left relative to his work among us. Roanoke church can never be what it was before he came, as it has been lifted up in a spiritual way. The numerical results of the meeting were thirteen. Twelve of these will be united with the Brethren church and



We believe that the Hagerstown church has a real field ready for expansion in a large way and that it only waits for the members of the church to realize it and rise up and take advantage of the opportunity. Hagerstown is in need of the gospel which the Brethren church teaches, one which is pure and free from all drift toward the lifeless formalities of many more unworthy religious bodies.

During the meetings the folks from nearby Brethren churches showed a splendid spirit of brotherly interest by frequent attendance. Brother Benshoff and his people from Waynesboro, Brother Baker and his folks from St. James, Maryland, Brother Homer Kent made the eighty mile trip from Washington, D. C., with some of his folks one night, and to cap it all a delegation of over forty came with their Pastor, Brother Rohart, forty miles from Winchester in a driving rain. There is certainly a fine spirit among the churches of this southern district.

I dare not start mentioning their hospitality, for I could not find superlatives equal to the occasion! This will suffice to describe: I ate but one meal a day while there and gained two pounds in spite of it! My home was with Brother and Sister Bentz who did everything that could be done to make my stay happy, and I shall never forget them for it. Hagerstown is the home of Brother Tombaugh, former President of Ashland College, and I found him to have recovered splendidly from his last illness and to be in vigorous mind and gaining in strength bodily. The offering I received was most generous, but just what you would expect from such people. May the Lord bless our dear folks at Hagerstown and keep them faithful to himself until he appears to claim his church from earth. R. PAUL MILLER.

P. S. Am now in a meeting in Washington, D. C., where Homer Kent is pastor, and will go from here to Masontown, Pa., on December 1st. R. P. M.

### LOYALTY DAY AT DAYTON

It occurs to me that a brief report of "Loyalty Day" at Dayton might be of interest to Brethren young people everywhere as the idea is entirely original and well worth while trying.

It seems that in view of the quite common complaint that young people are unconcerned about the church, it occurred to a group of them at Dayton that they would try to demonstrate to the church and especially to their new pastor, Brother Barnard, that they were loyal and willing to work. As they began to plan, their plans grew and assumed quite large proportions, culminating in their demonstration of loyalty in a very fine program last Sunday. They took complete charge of the Sunday school and church and had the finest rally and program that I have ever attended. The program was preceded by a week of splendid advertising and personal work. Newspapers carried articles during the week and printed posters and arrows leading to the church covered the section of the city. The effect of the personal work was sent in the fact that while the average attendance at Sunday school in the immediate past was less than five hundred, over a thousand were present on that day. Myron Kem who instigated the program acted as Superintendent of the Sunday school for the day and the other offices were filled by young people with several of us being asked in from the outside to teach the older classes.

Orchestra music and other fine special features were given by the young people. After classes, the merged service continued with Congressman Fitzgerald, myself, and the pastor as speakers. The whole service was very completely worked out and carried through. The young people are to be congratulated upon the success of the entire program and also the older people for being willing to let them go ahead with it—a thing which, strange as it seems, the older people are not always willing to let them do. The spirit and enthusiasm manifested by all was exceptionally fine and an inspiration to the writer, as well as, I believe, to all that were present. R. R. HAUN.

### THE NOBILITY OF WORK

Can you tell me, my pastor, what part of God's likeness clings to a man longest, and closest, and best? No! Then I will tell you. It is the love of employment. God in heaven must create himself a universe to work on and love. And now we sons of Adam, the sons of God, cannot rest without our mundus peculiaris of some sort—our world subjective, as Doctor Musophilus has it. But we can create too, and make our little sphere look as large as a universe.—C. Kingsley.

### OHIO CONFERENCE MINUTES

(Continued from last week)

#### Wednesday Evening

The Wednesday evening session began with an organ prelude by Miss Charlotte Teeter. After singing, "Jesus Shall Reign," Dr. J. Allen Miller read the Second Psalm and after a brief comment led in prayer.

Rev. Chauncey Sheldon, returned Missionary on furlough from our African field, spoke very impressively of our work on that dark continent. He made a comparison of the size and population of the country with our own. He then gave a brief account of their religion. However, in the face of the obstacles and enemies the field is promising and challenging. Fields are being opened as a result of faith and prayer. "May we as a Brethren church not lose these opportunities open to us in Africa," was his final appeal.

An offering was lifted which amounted to \$8.05. Miss Hurdle, director of voice at the College sang, "If God So Clothed the Grass."

The evening sermon was brought by Rev. A. E. Whitted of the Louisville church. He spoke from the words of the text: "We Would See Jesus," choosing as his theme: "Vision and Victory." In this splendid message he answered the following questions: "Why would men see Jesus?" How can we see Jesus? and what are the results of seeing Jesus?"

After this inspiring message and the singing of "Oh, Zion Haste Thy Mission Here Fulfilling," Rev. Whitted pronounced the benediction.

#### Thursday Morning

The Thursday morning session began at 9:00 with the singing of "We'll Work Till Jesus Comes" and "Standing on the Promises." Rev. Wm. Gearhart led the devotions, reading from Phil. 4:1-13 and then led in prayer.

Minutes of previous session were read and approved. Credential committee reported additional delegates, bringing the total to 39 ministerial with 26 present and 50 lay. Report accepted.

Committee on Committees reported the following: College Trustees: B. F. Zercher, D. S. Workman, N. G. Kimmel; Church Comity: Dr. Geo. S. Baer, Rev. L. V. King

and Dr. Martin Shively. Report accepted by Conference. Rev. R. D. Barnard made a brief report on the Shipshewana Booster Committee's work for the past year. Open discussion followed. Conference then authorized the paying of the Brethren Publishing Co.'s Bills as follows:

Conference Programs, \$12.00; Report of Mission Board, \$4.50; Semi-Centennial Programs, \$2.50; Constitution and By-Laws, \$16.50; Total, \$35.00.

Dr. Miller spoke in behalf of Ohio's Semi-Centennial Program of Progress in regard to financing the program. Moved and carried that expenses of the Promotion Committee be drawn from the Conference Funds not exceeding \$100.

Place of next year's conference then taken up. An invitation was received from Brother Sibert to meet at Ellet, Ohio. Conference accepted the invitation.

Time of next year's conference was then discussed. After a lengthy discussion the matter was referred to a committee of five appointed by the Moderator, and to report at a later session.

The Secretary was allowed the usual fee of \$10.00.

Song, "Sing the Wondrous Love of Jesus." Prayer by Rev. A. L. Garber. The meeting was then turned over to an open session of the W. M. S. After a song and devotions by Mrs. Sarah Keim, Mrs. Sheldon gave an address on Africa and then showed many African relics and curios.

After singing, "I Love to Tell the Story," Dr. Miller brought the second Bible Lecture of the Conference. He gave an exposition of Hebrews 1:1-4, centering his thoughts around the general theme, "God has spoken to us through his Son Jesus Christ." He stressed four main points,—namely, God, Jesus Christ, Man, and God's message. After this message the benediction was pronounced by Dr. Miller.

#### Thursday Afternoon

The afternoon session began at 1:30 with songs, "All Hail the Power of Jesus' Name" and "In the Cross of Christ I Glory." Rev. O. C. Lemert, pastor of the Bryan church read from 1 Corinthians 9 and then led in prayer. Song, "We Praise Thee, O God."

The afternoon program centered around the theme, "Congregational Responsibility." Prof. Chas. Anspach spoke on "Congregational Responsibility to our Publishing Company." Rev. Floyd Sibert on "Congregational Responsibility to our Mission Work." After a splendid number on the organ by Mrs. Lyon, Prof. Haun spoke on "Congregational Responsibility to Reform Movements." These addresses were timely and instructive. Conference recommended the printing of Prof. Haun's manuscript in the Evangelist.

The afternoon conference then adjourned and the W. M. S. had a session in the main auditorium addressed by Mrs. Briscoe, while the ministers held a session in the basement of the church.

#### Thursday Evening

After a very beautiful organ prelude by Miss Teeter the conference was opened by singing, "His Way With Thee" and "We're Marching to Zion." Devotions were led by Rev. Everett Neiswonger, pastor of the Rittman church. He read from the second Chapter of Ephesians and then led us to the throne in prayer.

Mrs. Loren Black read for us a beautiful selection entitled "Legend of a Twilight Bell." Rev. Floyd Shirey was then ordained to the ministry. This service was in charge of Dr. J. Allen Miller, Rev. Dyall Belote and Prof. Melvin Stuckey. This was



a very sacred and touching service. The first address of the evening was brought to us by Rev. Dyoll Belote, pastor of the entertaining church, on the theme: "If the Church Has Lost Her Grip on Her Young People, Wherein Does the Failure Rest?"

This was a splendid defense of youth today. What youth needs is an example on the part of adults rather than unhelpful rebuke. Conference requested this manuscript be published in the Evangelist.

An offering was lifted which amounted to \$8.70. Announcements were then made after which Mrs. Haun sang very impressively, "The Lord is My Shepherd."

The evening sermon was brought by Rev. H. C. Marlin, pastor of the Pleasant Hill church on the subject: "The Power of God." After showing in a striking way the failure of programs, organizations and churches apart from the Cross of Christ, he stressed the need of preachers and church workers seeking the power to be found in the Cross of Christ.

Congregation sang, "In the Cross of Christ I Glory" and benediction was pronounced by Rev. Marlin.

#### Friday Morning

The Friday morning session began at 9:00 o'clock with Vice-Moderator Dr. R. R. Teeter, in charge. After singing, "How Firm a Foundation," Rev. Flora read from Job 28 and 40:3-5, and then led in prayer.

Minutes of Thursday's session were read and approved. Credential Committee made its last report bringing the total of ministerial to 43, with 28 being present and 59 lay. The report was accepted and Committee discharged with thanks.

The election was then held which resulted in the following: Moderator, Dr. J. C. Beal; Vice-Moderator, Rev. R. D. Barnard, and Secretary-Treasurer, L. V. King. Committee on Committees: Dr. Geo. Baer, Dr. Teeter and Prof. Monroe.

The Ohio Mission Board offered the following quarterly apportionment, which was accepted by conference:

	Amount per Quarter
Ankenytown .....	\$ 7.50
Ashland .....	40.00
Bryan .....	27.50
Camden .....	3.00
Canton .....	20.00
Columbus .....	7.50
Danville .....	5.00
Dayton .....	92.00
Ellet .....	6.00
Fair Haven .....	16.00
Fairview .....	7.50
Fremont .....	7.50
Glenford .....	12.50
Gratis .....	27.50
Gretna .....	13.50
Homerville .....	6.50
Louisville .....	17.50
Mansfield .....	7.50
Miamisburg .....	6.00
Middlebranch .....	10.00
Mt. Zion .....	5.00
New Lebanon .....	27.50
N. Georgetown .....	3.75
Pleasant Hill .....	14.00
Rittman .....	6.00
Salem .....	12.50
Smithville-Sterling .....	25.00
West Alexandria .....	13.50
Williamstown .....	15.00

The Resolutions were then read and accepted, as follows:

Whereas God has blessed us in the past year and permitted us to assemble in conference we deem it our privilege as well as our duty to return unto him praise, honor and thanksgiving, be it therefore resolved:

1. That we reaffirm our faith in him, not only as a source of blessing, but also as the proper recipient of our undivided allegiance, and that in testimony thereof we as members of the Brethren church, lay more emphasis upon those doctrines and practices which characterize our attitude toward him and his teachings.

2. That we as a Brethren Church of the State of Ohio, pledge ourselves to the loyal support of Ohio's Semi-Centennial Progress, as adopted by our State Conference.

3. That we as a conference express our appreciation for the inspiring messages brought by Brother and Sister Sheldon; that with this broader vision we pledge greater loyalty to our Foreign Mission programs; also to our Home Mission program and for the extension of our Home Base.

4. That we extend to the members of the Faculty of the College our thanks and appreciation in behalf of their faithful and loyal support to this conference program.

5. That we express our deep appreciation to the Brethren and friends of Ashland for the efficient and hospitable manner in which they have received and entertained the members of this conference, and pray the good Father to shower upon them his richest blessings in the years to follow.

O. C. LEMERT,  
G. E. McDONALD,  
W. S. CRICK.

Rev. R. D. Barnard, Chairman of the Promotion Committee of Ohio's Semi-Centennial Program of Progress gave a further report of the Committee's work. Dr. Beal, Chairman of Committee on time of next year's conference reported the first full week after closing of high school and college in June. Moved and carried that the matter be deferred to a special called business session at the afternoon meeting.

The 10:00 o'clock hour was given over to problems of the rural church. Rev. Wm. Gearhart spoke on the theme: "Can it Have an Adequate Leadership? How and Who?" Rev. Geo. Pontius, "Can it have an Adequate Program, How and What?" Rev. Grant McDonald, "Can it have an Adequate Equipment, How and When?"

These timely messages were helpful and all stressed the need of having adequate leadership, program and equipment in our rural churches. This is possible and the rural church should receive the support of the church as a whole. Open discussion followed by Brethren Baer, Barnard, Stuckey, Miller, Gearhart and Teeter.

After singing "I Love to Tell the Story" the third and last Bible lecture was brought by Dr. J. C. Beal on the subject, "The Names and Nature of God." He referred to two of the four names given in the Old Testament for God and gave the meaning of each. God reveals himself by his names. (1) He is a covenant keeping God, the God of Love. (2) He is the God of truth and righteousness.

After announcements the session closed with benediction by L. V. King.

#### Friday Afternoon

The afternoon session began at 1:30 by singing, "Draw Me Nearer." Rev. Grant McDonald read from Romans 8:1-17 and led in prayer. Business was then taken up. Previous motion in regard to time of next year's conference was then further considered. The motion was then put to a vote and carried.

There was some discussion in regard to laymen's work in the State.

The Auditing Committee reported that books of Ohio Mission Board were found correct.

Minutes of previous session read and approved with vote of thanks for secretary's work.

At the 2:00 o'clock hour Rev. Q. M. Lyon brought a message on the topic: "World Peace—the Churches' Responsibility There-to." This was a very vital and timely message. The congregation then sang, "Throw Out the Lifeline," after which Prov. Melvin Stuckey led in a round table discussion on Sunday school problems. Rev. Belote, Whitted, Beal, Sibert and Marlin entered into the discussion. The hour spent was a very profitable one.

After announcements and singing, "I Love to Tell the Story," the benediction was pronounced by Dr. Teeter.

#### Friday Evening

The evening session was opened at 7:30 with an organ prelude by Mrs. Lyon. The devotional period was conducted by Dr. Martin Shively by singing "Wonderful Words of Life" after which he read from Matthew 7:13-27 and led in prayer.

Mrs. Harvey Amstutz from the Smithville church sang, "The Old Rugged Cross." An offering was lifted which amounted to \$11.61. This offering was turned over to Rev. John Locke. The College Quartette sang, "Jesus Savior, Pilot Me."

Prof. A. L. DeLozier in his unique and very interesting way spoke on the theme: "The Ability of the Church to Readjust Herself to a Changing Order."

Rev. John Locke, secretary of the Virginia State Religious Education Association, and pastor of the church at Harrisonburg, Virginia, gave a very entertaining message on the subject, "The Church's Responsibility for Religious Education." The conference session was brought to a close by singing, "God be With You Till We Meet Again" and the benediction was pronounced by Dr. J. Allen Miller.

Thus has ended another splendid conference of the Ohio Brethren churches. The conference attendance was not as large as some due to the very rainy and snowy weather. Yet the number of delegates was exceeded only by the conference held at Clayton in the year 1924.

L. V. KING, Secretary.

#### CHILDREN'S DIVISION QUESTIONS

(Continued from page 11)

took care of its premium winning posters. The department had seventeen when I visited it. All had a definite story to tell and were worth preserving. An inexpensive frame had been made for each, thus protecting the card and its attached ribbon, and these adorned the walls of the main assembly room of the department, also some of the classrooms. The frames were made by two men of the church who took pride in the accomplishments of the boys and girls. While it might not bet well to give such framed posters the most prominent place in the room decorations, still there ought to be a corner where they may be hung.

(To be continued)

## ANNOUNCEMENTS

The effort to supply the mountain schools of the South with helpful Christian literature, by the Bible Institute Colportage Association of Chicago, is meeting with marked success. Already this literature, consisting of the Moody Colportage Library

books, the Evangel booklets, Pocket Treasures, Gospels of John and Gospel tracts, has been placed in over 2,000 of these schools. It is the desire of the Association to reach 5000 such schools in this way, if possible. In this plan, the Association gives a New Testament to any scholar who memorizes certain Bible verses.

Any one who desires this splendid Christian literature for free distribution in the Mountain or Pioneer schools is invited to address the Bible Institute Colportage Association at 843-45 N. Wells Street, Chicago.

### OSCEOLA, INDIANA

The Brethren church of Osceola, Indiana, will hold dedication services Sunday, December 1st. Brother Irvin Duker of the Elkhart church will be the speaker. We extend a special invitation to the churches of northern Indiana to be with us on that day.

On December 2, we will begin our revival meeting. Brother C. A. Stewart of Mexico, Indiana will conduct these meetings, and Brother Glenn Wagner of Goshen will have charge of the song services. We are a small body here and need your help and your prayers. Pray for us.

MRS. MABEL HUMES,  
Church Correspondent.

Osceola, Indiana, Route 1, Box 68A.

### ELLET, OHIO

The First Brethren church of Akron (Ellet) Ohio will observe Holy Communion on Monday evening, December 2. All Christian people of like faith are invited to participate in this service.

FLOYD SIBERT, Pastor.

## THE TIE THAT BINDS

HUMMEL-MILLER—On October 19, Mr. Carl Hummel, son of Mr. and Mrs. Leonard Hummel and Kathryn Miller, daughter of Mr. and Mrs. Peter Miller, were united in marriage. The ceremony was performed at the home of their pastor, Rev. George Pontius, at Ashland. After the ceremony Mr. and Mrs. Hummel left for a trip through the east. On their return they will make their home with the groom's parents. We join with a host of friends in wishing them joys of joy and happiness and pray that God may further use them in his work.

GEORGE PONTIUS.

## IN THE SHADOW

SOLOMON—Silas Walton Solomon was born April 24, 1861, at Mill Run, Fayette County, Pennsylvania. Left an orphan at an early age he was educated at the Soldiers' Orphan school at Unionville, near Uniontown, Pennsylvania, and later attended Madison Academy at Uniontown. He was married to Miss Annie M. Davis, to which union seven children were born, and all of whom grew to manhood and womanhood. He passed away at the home of his daughter, Mrs. A. R. Baer, at Muncie, Indiana, on Monday, November 11, at the age of 68.

In early years Silas Solomon united with the Baptist church, but later cast his lot with the Brethren church, being a charter member of the First Brethren church, of Uniontown, Pennsylvania, in which group he served as a deacon through all the years.

"Decease" Solomon, as he was lovingly called by his friends, was a victim of the White Plague, and death came to him as a merciful release from intense suffering. He is survived by his widow, two sons, four daughters, fifteen grandchildren. A daughter and two grandchildren were waiting on the other shore to welcome his home-coming.

Funeral services for Brother Solomon were held at the First Brethren church, at Uniontown, Pennsylvania, on Thursday afternoon, November 14, in the presence of a large concourse of relatives and friends. By the special request of the deceased the undersigned had charge of the services. Comfort was brought to the bereaved from Psalm 17:15, and assistance was rendered in the service by Elder George H. Jones, a friend of the family and Elder Frank Gehman, pastor of the Uniontown church. Burial was made in Park Place Cemetery.

And so another of God's servants has entered into the rest which is the heritage of those who have been faithful, and who know him are left with but memories to cherish. May those memories serve to spur us to greater constancy and devotion. Peace to the ashes and God rest the soul.

DYOLE BELIOTE.

BICKLEY—Elias G. Bickley passed away very suddenly October 21, 1929, at the home of his son, Dr. W. H. Bickley of Waterloo, Iowa. Mr. Bickley was born at Meyersdale,

Somerset County, Pennsylvania, December 11, 1848. At the age of 12 he came with the rest of the family to join his father, Elder E. K. Bickley, in Blackhawk County, Iowa. In 1875 Mr. Bickley was united in marriage to Miss Arabella Schuck of Orange township. Mrs. Bickley and a daughter, Alice Margaret Bickley, have preceded him in death. A son, Dr. W. H. Bickley, survives.

Funeral services were conducted by Elder A. P. Blough, of the Church of the Brethren, and the undersigned.

S. M. WHETSTONE.

TRENT—Mrs. Jennie Stutzman Trent, daughter of Elias and Susanna Coleman Stutzman and wife of Geo. H. Trent, died October 25th, 1929.

Mrs. Trent was born at Listie, Pennsylvania, July 4th, 1862. She was a life-long member of the church and was ever faithful to attendance to the services. Her many friends discovered in her quiet, unassuming life beautiful characteristics of the Christian life.

She is survived by her husband, Geo. H. Trent, of Listie, Pennsylvania, and by three daughters, Mrs. Carrie Ayers, Los Angeles, California; Mrs. Nettie Palmer, Uniontown, Pennsylvania, and Mrs. Millard Shaffer, Listie, Pennsylvania. The funeral was conducted by the writer.

H. W. NOWAG.

YOUNG—Bertha Young, fourteen-year-old daughter of Mr. and Mrs. Charles Young of Ellet, Ohio, died at her home in North Arcene, November 10, 1929. She was baptized and received into full fellowship with the First Brethren church, January 22, 1928. She was a faithful and loyal worker for her Master and remained so until death. Though she came without her parents, Sunday found her "in the Temple about (her) Father's business." "And a little child shall lead them." This she endeavored to do but our hearts are saddened by the fact that a parent has failed to heed the pleading of a little child's heart now grown still. Brethren who read this, pray that her last request might be granted.

Oh! call it not death, 'tis new life begun,  
For the waters are passed, and home is won;

## NOTICE OF CHANGE OF HOME MISSION HEADQUARTERS

ON AND AFTER DECEMBER 20 ALL OFFERINGS AS WELL AS OTHER MATTER PERTAINING TO THE WORK OF THE HOME MISSION BOARD SHOULD BE ADDRESSED TO  
R. PAUL MILLER, BERNE, INDIANA

Anything sent to Brother Gearhart in Dayton after that date will only have to be re-mailed by him to Berne, for the office of the Board is being moved to Berne at that time.

If Pastors and Church Officers will carefully keep this in mind it will avoid a great deal of delay and misunderstanding.

## THEY ARE COMING

Subscriptions to THE BRETHREN EVANGELIST at the special price of 25 cents for three months.

Friends are sending the paper to friends, and church leaders are declaring they intend to put their churches on the

## Evangelist Honor Roll

Your Sunday school or Sunday school class, or Christian Endeavor society, or church board, or interested individual cannot do better than to decide to send your church paper to every home in the school or church for a period of three months at 25 cents per. A fine Christmas suggestion!

## We Want 1000 New Subscribers

Volume LI  
Number 47

December 7  
1929

# THE BRETHREN EVANGELIST

## *Heart Throbs of Our Church Leaders*

XXXI—WHITE GIFTS FOR OUR KING

By S. M. Whetstone, Vice President, National Sunday School Association

As we approach the season made joyful by the birth of our Lord Jesus, some questions come before us. For example, Whose birthday is it? Who gets the gifts? Are we consistent in our giving? Do we give because of God's gift to us, or are we giving expecting a gift in return? Is it not true that something is wrong about Christmas? Everybody is complaining; clerks, mail carriers, fathers, mothers. Something must be wrong when people spend more than they can afford, when so many are complaining and dreading the Christmas season.



It is the birthday of our blessed Lord, but with all our spending and all of our giving, he gets mighty few of the gifts. How would you feel if on your birthday your friends would bring their gifts and give them to each other and none to you? Is it not time that Christian people put Christ in Christmas, and let the day really mean something?

Your National Sunday School Association comes to you with the appeal for White Gifts for our Lord Jesus. We urge you to make this

a real birthday of the King of kings, and Lord of lords. This you can do properly by the three-fold giving; SELF, SUBSTANCE, and SERVICE. How proper that at this season you should give YOUR-SELF to Christ and his Church! How fitting that you should give of your SUBSTANCE to the National Sunday School Association for Kentucky Missions, Christian Education and Field work! What a wonderful opportunity for you to offer to him YOUR SERVICE in his Ministry, Missionary Service, Teaching, or Young People's Work!

Your Sunday School Association appeals to you to make this Christmas REAL. Place at the head of your Christmas list him whose birthday it is. Make it a HOLY DAY, not merely a holiday. Give Christ a place in your HEART and your HOME. Sunday schools, Superintendents, Pastors and Teachers, we appeal to you to make the influence of this Christmas lasting. The day demands it, the cause needs it and our King is worthy of it. May this be the greatest Christmas in the history of the Brethren Church because of our three-fold gifts of SELF, SUBSTANCE and SERVICE.

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**HONOR THE KING WITH YOUR GIFTS ON HIS BIRTHDAY**

## Signs of the Times

by  
Alva J. McClain

### INTEREST in the Bible

The signs of the times are not all discouraging. On every hand there is a deep hunger for the Bread of Life, a real desire to know more of the things of God. A class in Christian Doctrine, begun in Long Beach a few weeks ago by the writer, has an attendance which runs between two hundred and two hundred and fifty. Of these, ninety have registered to do the assigned work and take regular examinations. In the group, seven different denominations are represented.

Another class, dealing with the somewhat technical subject of "The Sources and History of the English Bible," is attended by about two-thirds as many as are in the Doctrine class.

Long Beach offers a wonderful field for this kind of work, but the same hunger for Truth exists everywhere. Opportunities were never greater for the "teaching Church."

### THE "Miracle" Shrine

Newspaper headlines announce that hundreds of thousands of the sick and infirm are visiting the grave of a Catholic priest in Massachusetts, hoping to receive miraculous healing. Among the seekers after health are people prominent in American life. The caretaker of the cemetery keeps a record of "cures."

Anyone who follows the history of these "miracle shrines" will notice that they generally appear in Roman Catholic cemeteries, and that they are always well advertised.

No thoughtful Christian will scoff at the pathetic crowds of seekers after healing for the body. But they should be reminded that God has promised healing in answer to prayer, and that God is able to answer prayer offered up from any spot on earth. He is not bound to Roman Catholic cemeteries. The sole condition is that the prayer must be according to the Will of God. Meet that condition, and your prayer will be answered even though it be offered, like Jonah's, from the belly of the whale. The power of God is not tied up to "holy water" and "relics of the dead."

But at that, this Catholic system of healing is not so dangerous as the system used by some modern cults. If you go to the "miracle shrine" in Massachusetts, you will at least find sympathy. You will not find even that in Christian Science. Their expert "practitioners" will tell you calmly there is nothing the matter with you, except that you have a wrong opinion.

Furthermore, Roman Catholic authorities in Massachusetts will not tell you, if you fail to secure healing at their shrine, that there is something seriously wrong with your relation to God. But Mrs. McPherson will tell you that. Thousands have gone away from her unhealed, and bearing the added burden of being told that they would have been healed if they were right with God and had the proper kind of faith. The burdens laid by Roman Catholicism upon its worshippers are heavy, but it does not add this kind of a burden.

How wonderful it will be when the Lord

Jesus returns from heaven! In his day the people will gather about him for self, and not one will be turned away empty. Not an inhabitant of the land shall say, "I am sick" (Isa. 38:24). But don't forget that it is better to be well of soul than to be well of body. "It is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire" (Matt. 18:8).

### MORE World Progress

A well known writer reports that in New York City "more than fifty well-known jazz orchestras have disbanded in the past few weeks." That is the most encouraging thing I have heard for a long time. If the report is true, the world is improving in some respects, at least. I do not know what will follow the "jazz age" in music, but nothing worse can be imagined. Many will devoutly hope that the reform wave will reach the Pacific coast. The other night, feeling hungry for a bit of good music, I tried fourteen broadcasting stations. On twelve of them, jazz orchestras were at work, and from the other two emanated the "cat-yowling" of these jazz orchestra "singers." I turned off the switch, more than ever convinced of the "total depravity" of the race.

Of course, the defenders of jazz will immediately accuse me of being unable to appreciate "modern music." My reply to this accusation is a story told by a newspaper reporter. He says that he was eating, not long ago, in one of these places where dining is interspersed with dancing. The jazz orchestra was resting for a few minutes. A waiter, who had gathered up a great armload of dishes, started for the kitchen and tripped over someone's foot. As he hit the floor with a tremendous crash, the diners leaped to their feet and began to dance, thinking the orchestra had begun to play. That is exactly what jazz sounds like to me.

There is a fortune waiting for some genius who will invent a radio which will automatically shut itself off whenever a jazz orchestra or a "blues" singer comes on the air. Necessity is the mother of invention.

### A Life Lost

J. Campbell White tells the story of a rich man who was murdered a couple of years ago. The motive was robbery. The murderer supposed that just at that time the rich man had a large amount of money in his personal possession. A daily paper describing the case said: "Fortunately for the deceased, he had deposited the money the day before." All he lost was his life. And that is what many men are losing because they are absorbed in selfish quests and follow no higher vision.

Mr. White quoted some one who said that when a Christian begins to prosper it is always a question whether the kingdom of God is going to gain a fortune or lose a man.

The appalling indifference of many Christians to the tremendous task confronting the church can only be explained on the theory that the god of this world has blinded their eyes. They have been ensnared by the perils of prosperity, and while they are gaining the world they are forfeiting their lives. These are times when every man who claims to be a follower of Christ must stand up and be counted. Whatever the

Christian's daily work, he is an enlisted soldier in the army of the Lord. Failure to be loyal just now is reprehensible to the last degree.—The Christian Intelligencer.

### PUBLIC SCHOOLS AND CITIZENSHIP

"The State of Washington has enrolled in its public schools 840,000 pupils who are taught by 12,000 teachers. This institution represents the common meeting place of the childhood and youth of all the people. It sets up standards of school government which become a directing force in preparing our youth for the responsibilities of that larger citizenship which must be assumed later in life," writes W. W. Showler, Superintendent of Public Instruction, State of Washington, in the "United States Daily."

"It stimulates ideals and ambitions which lead on to success," he continued. "It develops the native tendencies of childhood and turns them into a dynamic force. It discovers the capacities of pupils and undertakes to fill each one with courage and with the noble attributes of the race.

"It urges the necessity of duty, points out the importance of obedience, and explains the necessity of good citizenship as a prerequisite to happiness and to highest and best individual achievement. It urges the recognition of the rights of others and of accepting the best ideals and customs which society has developed.

"Education is one of the paramount responsibilities of government. It is so recognized by mandatory provisions of our State constitution. It is decreed non-political and non-sectarian. Its doors are open to all the children of all the people. ... It belongs to the people alike and all have a responsibility in shaping its aims and objectives."

If we do our best; if we do not magnify troubles; if we look resolutely, I will not say on the bright side of things, but on things as they really are; if we avail ourselves of the manifold blessings which surround us, we can but feel that life is indeed a glorious inheritance.—Sir John Lubbock.

The first anti-religious university in the world was opened October 10, at Leningrad, Russia, with 300 students, forty-seven of whom were women. Following the action of Leningrad, the Society of Militant Atheists opened a similar institute in Moscow, with more than 400 students. Christian people will need to put forth some extra effort to counteract the baneful influence of these educational centers.

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## Books--Why? and What?

As we were preparing this Book Number we were counseled by our friends in two diverging ways, and in our reading of the magazines that come to our desk we noted the same paradoxical statements, namely, that people do not read, on the one hand, and on the other, that books are the most appropriate and universally acceptable gifts, particularly at the Christmas season. Concerning the latter statement, The Living Church feels so certain that it says it is "almost a truism." While bearing on the former contention Dr. Frederick Lynch fears that "reading is becoming pretty much of a lost art." Dr. Lynch has ground for his contention and introduces his point in The Presbyterian Advance as follows:

Not long ago a book was published which has set a great many people to thinking about the trend of American life. The book was a study in contemporary American culture. A city of 35,000 inhabitants was chosen by the authors—they called it "Middletown"—and a careful survey of its habits, customs and chief interest made.

It is not an encouraging book. If what was revealed in Middletown is true of the greater part of America, the country is in a parlous state. Considerable space is given to the reading habits of "Middletown," and this is almost the most discouraging disclosure of all. Practically all of the citizens, including the ministers, read nothing except the most ephemeral stuff: the daily papers and cheap magazines—cheap in price and cheaper in contents. I note that several citizens of other towns have protested against classifying their towns with "Middletown." They say that in their cities they do read. But I understand that "Middletown" is a rather representative city and I am inclined to think that should other cities be surveyed, the findings would not greatly differ.

According to Dr. Lynch's contention, it would seem that before we can sell books, and before people will in very large numbers give books, they must be convinced of the importance of reading, and we must admit that there are many evidences that such is the situation. Not only do the great mass of people not read books, but they do not read anything else except the newspapers to any considerable extent. Possibly the so-called trade journals are read most widely after the newspapers, but even here the readers seem to be comparatively few. And when it comes to religious magazines, and especially church papers, we must get our consolation and encouragement from the quality of the readers rather than from the number. Every church leader of experience has learned to his sorrow how few are the church members who read their church paper. In every denomination, high church or low, large or small, rich or poor, the church paper editors congratulate themselves if they are able to secure even a Gideon's band of readers out of the large but indifferent army that the church has mustered. And there is little doubt but that vastly more people are numbered even among the church paper readers than among book readers.

And the fact that so few are given to the reading of books is cause for alarm among some of our outstanding religious leaders, because it indicates that few people study thoroughly and think through the problems that face us. And an ignorant constituency whether in church or state presents a danger that we do well to be concerned about. And in no church is an uninformed constituency to be accounted a greater weakness and the possible source of greater danger than in a church of democratic type of government, such as ours. And that is the point that Dr. Lynch makes with regard to the state. He says:

Of all people in the world, the citizens of a democracy should be readers, for the solution of grave problems is in their hands, the decisions on momentous questions rests with them, the trend of national life is determined by their attitudes, and the influence of the nation in the world for good or ill is created by the people.

All this means that every citizen in a democracy is bound to familiarize himself with the problems with which the country has to deal and in the solution of which he has, or ought to have some share. Furthermore, the success of democracy depends upon the high intelligence of the average man. In Italy it does not so much matter whether the average man knows anything or not for his

country is run for him. In a democracy the country is run by him, and how successfully run depends not on the greatness or wisdom of some one man or even of Congress, but upon his degree of intelligence and wisdom and his familiarity with all questions and problems his country has to face. An ignorant democracy is no better than an unscrupulous Facism. The only thing that saves us is that so many are intelligent. We would be the most wonderful nation the world has ever seen if our whole citizenry were intelligent and wise enough to understand great problems and situations. One reason that so many great movements move so slowly is because there is the great uninformed crowd that have to be wearily and slowly dragged along.

Now the only way to create an educated, informed, thoughtful, wise democracy is by schools, lectures, preaching, newspapers and books, and books are the only agency, which in the nature of the case can go exhaustively and thoroughly into the great problems of the day. When the people stop reading books they disqualify themselves for the intelligent conduct of government and you have the end of democracy.

It may be that Dr. Lynch states his case a little too strongly, that he gives too much importance to lengthy discussions of problems such as are possible only in books. An understanding of all the intricacies and the minutia of problems that face the church and the state is not necessary to wise judgment on the part of the people; they decide on principles and courses in the main and leave the details to be worked out by their leaders. And the information necessary to intelligent democratic control may be gained in large measure through various other means at hand. But while we may not view the situation with regard to book reading with such fearful anxiety as does this eminent writer and world-renowned religious leader, yet it is evident that he puts his finger upon a weakness that may well give concern and move us to seek to correct. There certainly is need of a growing number of thoroughly informed people among both our religious and political constituencies, and the greater the number the greater will be the check upon those leaders of ulterior motives and the more quickly can the rank and file be brought to an intelligent decision regarding the problems that come before them from time to time. It certainly is important, therefore, that people shall come more widely to read books and the giving of books will do much toward the encouragement of reading.

But the statement of our esteemed Episcopalian journal, cited at the beginning of this article, may also be accepted as largely true, namely, "that books are the most universally acceptable and appropriate Christmas gifts is almost a truism." For Christmas is the one time in the year when books are bought by the masses to any great extent, and even though there is a large trade in them then, that does not make people very extensive readers of books. Gifts of some kind must be gotten then, and there is developing quite a general tendency to turn to the purchase of books for that purpose. A good book is a compliment to the intellectual tastes of the giver as well as of the receiver. We like the sense of self-respect that comes to us individually from the purchase of and the possession of good books. Besides there are many indications of a growing consciousness of the importance of more extensive reading of books, which fact (and we believe it is a fact, though it may not yet be very prominently manifest throughout the year) prevents us from going quite as far as does Dr. Lynch in his fear for the consequences of our lack of reading. And one outstanding reason for the increase in the purchase and the reading of books is the book makers themselves. There is no end to the making of books these days and the most high powered salesmanship is being employed to pass them on to the people.

This vast multitude of books pouring from the presses of every land both yields a benefit and presents a problem. We must select the books we would buy. The problem is more acute with regard to gift books than with those we purchase for ourselves. The book we give reflects on our taste as well as upon that of the one to whom it is given. And not only so, but the book we give helps to

make the one to whom it is given what the book itself is. Therefore the selection should be made with the greatest care. As James Russell Lowell says, "There is a choice in books as in friends, and the mind sinks or rises to the level of its habitual society—is subdued, as Shakespeare says of the dyer's hand, to what it works in."

There are many agencies ready to guide people in the purchase of books. There is the public library, the published book lists and book reviews. Miss Patten Beard says in *The Congregationalist*, "Nobody needs to be ill-informed, or needs to make the mistake of a cheap book, ill-chosen, unfitted for its mission of happiness. The books that are 'altogether vanity' are easily weeded out. The purposeful constructive books are easy to secure. But it takes some time and thought to see, to read, to make sure, to buy." But many people are too busy to take the time to make proper selection, or are not in touch with those agencies that are set for the guidance of people's reading, and they find themselves puzzled with the question, "What shall I buy?" It is to aid such of our readers in the solution of this problem that we have prepared the book lists and invited others to prepare the approved lists published in this issue.

Miss Beard in the above mentioned publication points out three things to be kept in mind in the selection of children's books, and the same will hold for older folks as well. These three—the mental, heart and spirit development of the person to read the book. "The book shall be first of all entertaining—a book that sustains real interest suited to the child; a book mentally adapted to the age and interests and development; and the development shall be moral and spiritual and full of growth deeper than surface value. The child's book shall have all these qualities in mind. Nor does this mean that there shall be 'morals' in the book that appeals to and the Church of the Brethren people are worshipping together be an uplift, a true guide, a standard of Right, true in its expression of fact, of teaching, of the values of life and living. True standards of life in understanding, in feeling, in moral values must be sought under the text and illustrations of each book." Judging books by such standards there should be little occasion for disappointment.

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## EDITORIAL REVIEW

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When we can get the wells of sympathy to flowing, we have taken the first step toward the transformation of the desert of human hearts.

If you ever expect to give, give now, as you cannot send gifts back from beyond the grave.

Unavoidable circumstances caused a week's delay of our Book Number, but we hope it is still early enough to be helpful to Evangelist readers in selecting their Christmas books.

Brother J. L. Gingrich, secretary of General Conference, writes that he is having difficulty in getting the reports that are necessary from the district conference secretaries to be included in the Brethren Annual. Every such official ought to cooperate by sending in the needed information immediately, if it is to appear in the Annual.

Brother W. S. Baker, pastor of the church at Lydia, Maryland, writes that the work there is progressing satisfactorily. The Sunday school has shown an increase in average attendance and the Rally Day attendance was unusually large. During the year seventeen have been added to the church by baptism, sixteen of which came in response to a special meeting conducted by the pastor in February.

Brother James S. Cook reports for his churches at Martinsburg and McKee, Pennsylvania. Special Rally Day programs planned for Sundays in November, included at each church the celebration of the communion in the evening, which services were largely attended. At Martinsburg there was the added feature of raising money to apply on the church building debt, the result being quite satisfactory.

Brother W. R. Deeter, pastor of the church at Carleton, Nebraska, tells us of his activities and it is evident that he is making himself a very positive force for community upbuilding. His interest in boys' work and his success with boys is especially worthy of mention. The church is maintaining a good interest in its various departments. The Sunday school made an average attendance record during the last quarter of 100.

Our good correspondent at Teegarden, Indiana, referring to the recent first page message of Brother F. C. Vanator, appealing for a larger interest on behalf of the young people, calls for a leader to give to the splendid group of young folks in that church the leadership they need. Some of these small churches have made fine contributions to the church at large, as has the little Teegarden church, and ought in some manner be taken care of.

The church at Limestone, Tennessee, recently enjoyed a revival under the leadership of Brother James S. Cook, who reports a very pleasant visit and successful effort. The church is making progress under the leadership of Brother M. D. Early and is planning larger things. This is the home church of Sister Mary Pence, who also was its pastor for a number of years. We shall be glad to learn of the definite results of the revival.

Dr. J. L. Kimmel, pastor of our church in Fort Wayne, Indiana, tells of a revival effort recently conducted in his church with Sister Edna Nicholas of Elkhart as the evangelist. She proved a very effective speaker and consecrated worker, one who is able to divide aright the Word of truth. The communion service following the series of meetings was largely attended. The Rally Day program was especially interesting, and for the afternoon service Brother E. M. Riddle of Warsaw was the special speaker, also, the Church of the Brethren minister, Elder Blough, was a participant.

Brother George T. Ronk tells of the special union evangelistic effort recently put forth at Cedar Rapids, Iowa, under the leadership of Dr. Charles A. Bame, resulting in the addition of several members to both groups of the Dunker fraternity. He commends very highly the work of Brother Bame, who was invited to return to the city for another campaign covering a larger scope. One of the noteworthy features of this field is that the Brethren people and the Church of the Brethren people are worshipping together in the same church, having all things in common. This is as it should be. We sincerely hope it proves a splendid success that it may be an encouragement to other places where both branches of the Dunker church are struggling for a separate existence and competing for the same territory, whereas they ought to be recognizing their common interests and working for common ends.

Next week we will publish, with the cooperation of the National Sunday School Association, and with the counsel of its educational superintendent, Prof. M. A. Stuckey, a special White Gift number. We trust that the schools throughout the brotherhood are planning to make a generous contribution to the support of the great work being done by this Association. Christmas is naturally the giving time of all the year, and we ought to make a special effort to encourage people to be more largely unselfish and Christian in their giving. Very often much of our giving at the Christmas season turns out to be merely a trade that caused worry in the planning and brings disappointment in the outcome. The season would bring more of joy and satisfaction if we would give more to those from whom we expect to receive nothing in return and less to our friends who do not need our gifts and feel duty bound to give to us because we are in the habit of giving to them.

### PRAYER REQUESTS FOR THIS WEEK—

Pray that the Sunday schools of the brotherhood may seek truly to honor the King on his birthday by the consecration of gifts of self, service and substance.

Pray that the Lord may continue to prosper his work at Lydia, Maryland, is the request of the pastor, Brother W. S. Baker.

Pray that a leader may be found for the pastorless church at Teegarden, Indiana.



# To Know!

By Prof. W. I. Duker, President National Sunday School Association.

"To know as we are known!" What a wonderful anticipation! Nothing more sublime was ever offered to mortal man as an incentive for future struggles. Our greatest sages have suggested that the highest effort of man is an attempt to "know thyself." Then comes the blessed comforting promise that eventually we "shall know." What may we offer to our oncoming generation, blood of our blood and flesh of our flesh; more entrancing than the opportunity to "know?"

The Book is full of such plaintive wails as "Oh that I might know him." "That I might know him and be satisfied." Surely any effort that has for its purpose to teach men to know God, is worthy of our greatest respect and regard. Often men meet God and find him a Savior, one who saved them from their past sins but here they stop. Any idea of a "Growth in Grace" is foreign to their plans and purposes. It is true that our salvation is of infinite worth, but our knowledge of the goodness and glory of God makes for still greater blessing.

What better may we do, what finer effort may we put forth, than to teach our fellow men to know God? Our usual revival effort which results in bringing men to Christ is invaluable and of tremendous worth, but what are we doing to bring about a continued acquaintance between man and his Savior? What are we doing to cause our fellow man to know "more and more about Jesus? Surely anything which is being done is worthy of our love and support.

Jesus was the "Great Teacher." Nothing has dignified teaching more than the fact that of all teachers which have graced the profession as such, Jesus stands supreme. Never have I listened to any man among teachers, as he attempted to impress his hearers with the worth of their chosen profession but that he insisted over and over that "Jesus was the Great Teacher." So the world regards Jesus. How do we regard him? Surely our regard will be indicated by our attitude toward the propagation of this great fact.

Our church has one aim but many avenues of approach. The "eye can not say to the hand, I have no need of you." In our enthusiasm for any given approach we must not be selfish. The more we love, the more our love is increased. The more we help along any given approach the more interested are we in any other approach. It is extremely difficult to understand one who becomes so interested in Missions that he forgets teaching, or becomes so lost in evangelism that he forgets missions. When this seems to be the case, a close scrutiny of the "one

sided man" will often reveal insincerity and selfishness.

Our church has, since its beginning, been a "teaching church." Our only excuse for a separate continuance lies in that fact. As we teach, we grow. As we fail to teach, we die. Many of our members have but little knowledge either of their Master or of his church, little knowledge of his character or of his church's doctrines. What better may we do than to increase their knowledge and enlarge their vision? What a wonderful field for service! Often we say of some one whom we have met, "Why yes, I have met him." And then a friend exclaims, "Oh, but you ought to know him!"

May we feel that we "Know him" busy ourselves with

the altogether lovely task of causing others to know him. In this we surely do not refer to a formal introduction or to a brief knowledge of his saving power. We refer to a knowledge that grows and grows until every waking thought is filled with the wonder of his person and the beauty of his "face."

This splendid work is expressed in the work of the National Sunday School Association. Here is one positive agency of the church which has to do with the "teaching project." To neglect it is to neglect one of the most important agencies of the church. There is no time like unto the Christmas season to give gifts. Surely the Christ whose birthday we celebrate, will be pleased to have us not only remember his birth but better still remember his life. And how may we remember his life when we know so little about him?

Your gift at Christmas

will be a measure of your desire to make him known. How can you escape this truth? We may not be able to do much but what excuse have we to offer for our complete neglect? Some of us determine the policy of the mother Church in our local congregations and then wonder why we fail to grow. Cooperation to an accepted plan of the church requires more than some of us have done. Most of the churches have found the pleasure in giving to the "White Gift." Will your local church stand out and suffer?

Goshen, Indiana.

"Might we but hear  
The hovering angel's high imagined chorus  
Or catch, betimes with wakeful eyes and clear,  
One radiant vista of the realm before us,—  
With one rapt moment given to see and hear,  
Ah, who would fear."—Edmund Clarence Stedman.

## Christian Education

As Christians, we are deeply concerned in the preservation of Christian ideals in the world; in the continued acceptance of Christian truth; and in the sustained activity and growth of the church of Christ. All our hopes for the real welfare of our human race are involved in the carrying out of this high and holy program. By divine grace we have ourselves come into the inheritance of this sacred responsibility. We must pass on the torch which was placed in our hands, that the flame of Gospel Truth may continue to enlighten the world and make plain the way of salvation.

We must educate and train the children and young people of today so that they may be inclined and prepared to take up the work of Jesus Christ and his church. If they do not, they will have broken down in the real purpose of life and destructive failure will come to the cause that is of most precious importance. If so, our own lives will be marked by failure. What are we for but to occupy our place for a time, serve the present day, our calling fulfill, and see to it that the coming generation is trained to carry on the work! Then we can go in peace.

What are we doing to secure the proper training of the coming generation, from whom in the next ten, twenty and thirty years must be drawn the religious leaders of our people, if life is to go on spiritually in our own time and in the days that are to follow? In making such provision, the home, the school and the church are involved.—The Presbyterian.

## Indiana Conference Moderator's Address

By C. A. Stewart

Delegates of the conference and friends: I realize the largeness of the place in which you have placed me and the task that is before me, and my inability perhaps to bring you a thought-provoking message concerning some of the vital issues of the church. But considering the large field in which we have been placed as a church, and the responsibilities that are ours, we tremble because we are making such little progress, and feel that we cannot lay too much emphasis on the fact that we need to put our strength and prayers into the work.

One year is now history since we met in like manner to discuss our problems and to lay plans for the future. Some of our plans have been carried out, and some victories won, and also some defeats experienced. New conditions confront us every day and seemingly new and larger problems to grapple with, and we are in no less danger than those in the days of Jude to whom he wrote and said, "contend for the faith once delivered unto the Saints" and perhaps we are in no more danger than they. But we are convinced that some of the same conditions exist today and if there ever was a time that we ought to stand true and work, it is now. We believe the Brethren church has a place in God's program and a message that has been vitalized by the Holy Spirit, and that she must fill that place and give to the world that message or she has failed in the purpose of her existence. We also believe that her message is vital to the world, though peculiar it may be. If we did not believe that, we certainly would go to other fields which give more alluring opportunities for service, or get out of the work, and advise our brethren to do likewise. There are no known laws which compel a man to stay within the confines of the Brethren church if he does not agree with the principles upon which she was founded and still stands. Believing then that the church has a place in God's plan and purpose in the world and that she has a message, she should consider:

**First, Her ministry.** Believing though I do that no religious body has a higher class ministry than our own beloved church, yet she cannot set the standard too high, and certain demands should be made upon the ministers by every church. Many times serious mistakes have been made because all that was taken into consideration in the calling of a pastor was his ability to speak and his personal appearance. Some churches have lost their influence and their standing in the community because their pastor's conduct did not command the respect that it should. No church is able to live down and blot out the stain, and be of any great service to the Lord when the pastor's conduct is such as to cast a shadow upon the church. He is looked to as a leader in spiritual things and the affairs of the church. In their leader they should demand honesty and a high moral character. They should make it possible by an adequate salary for him to meet his obligations without contracting debts which he is not able to pay. It is a reflection upon the church to give their pastor merely a living wage and then make demands upon him that would force him to spend twice that amount. To make the greatest gains, and to be of the greatest service in the plan and purpose of God, the church should keep the standard high, and the laity and ministers should join hands in trying to make it such. When Jesus said, "Ye are the light of the world" and "Ye are the salt of the earth," he meant it to apply to every member, regardless of position in the church, and we do well to remember Paul's teaching in Romans 12:1—"I beseech you, therefore, brethren by the mercies of

God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." The ministry of the church does not fall entirely upon the pastor, but as a body they occupy a field that no one individual can fill. And every member of the church either strengthens or weakens it.

This leads me to my second point—the spiritual state of the church. It goes without saying that the greatest need of the church is a higher standard of spiritual life. If this could be obtained, all other problems would vanish like the mist of the morning. The question of finances and church extension would be solved. There are too many people that seem to think that God has no claim upon their lives except on the Lord's day, and there is a large class that act as if the Lord could only claim a part of that, and that God ought to be glad when they give him any of their time at all. And there is still another class that seem to think that God is so far away that he does not see them, and that he is not conscious of their acts. It almost seems sometimes that the church has forgotten that she is the body of Christ, and God's method of work in the world is through her. A God-consciousness has almost passed from the minds of many of the members and with it goes the consciousness of sin. Many have pitched their tents toward Sodom, and have lost their power and influence for God. The church cannot set her standard too high, and keep herself too far from the precincts of Satan. Every year the work of the church is more difficult, and we employ every method that it is possible for us to use, some that may be all right, others that are not, but if the church could only see how necessary it is for her to stay close to God she would make greater gains. It is not the power of men but the power of God that saves, and unless the church shuns the very appearance of evil she has no attraction for the man who is bound down by evil. If church members act the same and do the same things that the men of the world do, they have nothing with which to attract men.

In summing up the test of all true religion James used these words—"And to keep himself unspotted from the world." And that is what Paul had in mind when he said, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." The spiritual life of the church is the foundation of her success. Upon that she must build or she is building upon sand. It is to the church what the heart is to the body. Remove it and the church becomes a dead thing. The church is a living institution only because there are those who are in touch with Christ, who is its living head. The Brethren church would do well to lay emphasis upon a deeper spiritual life.

**Third, Evangelism.** I would also recommend that the church lay greater stress upon evangelism, because that is the program which Christ gave to the church in the great commission. The church with the evangelistic spirit is the church that is always active and is adding to her ranks throughout the year. We read of the early church that they were adding to the church daily such as should be saved. We are aware of the fact that the world is always putting on a program which is attractive, and the church must meet it. The church should be the center of interest for every member and show to the world that we are interested in a big and worth while program. Unconcern and lack of interest never made an appeal. We cannot expect to interest others if we are not interested ourselves.

The gospel is good news for men, for it lights up the pathway for all mankind. Men that walk in darkness

may walk in the light. Those that had no hope now have the star of hope to guide them. Those that were aliens from the commonwealth of Israel now may be adopted into the family of God. It reveals to man the only way of salvation. If it is so important then we ought to put forth every effort and use every legitimate means to reach every soul possible. Jesus said to the Jews, "If ye die in your sins, ye cannot come where I am." They were lost, and so are men today without Christ. The great commission was given to the church only and that means that the church has a big program, and if she shirks and does not do her work, it will never be done and she will be held to account.

Fourth, Missionary interests. Our church is to be commended for her missionary spirit, and yet there is room for improvement. I find that there are still a few in our ranks that have not that zeal and when we take our offerings for missions they look upon it as a burden and give it grudgingly, rather than looking upon it as a privilege and as worship. And there are still some that are unworthy to pray the Lord's prayer, for no one should pray, "Thy kingdom come," and stifle benevolent purposes, for the coming of the kingdom depends upon the evangelization of the world.

There are large centers in our own district where we would do well to center our interest as a church. Our church is being drained year after year because of the lack of vision and effort. Our national statistician's report shows that there has been a large ingathering each year with very little increase in membership, due to the fact that each year we have a heavy loss by members moving to those centers where we have no church, some going to other churches and others not to any church at all. This should not be. There should be some plan to conserve and save to our church those that go out from among us. And the best method that I can see is to plant churches in those centers. If we would sacrifice half of the money that we spend for luxury and pleasure each year, we could build a church and our problem would soon be solved. People are going to those centers by the thousands and thousands in our own state are untouched by the church. This makes a great field for missionary efforts. And as important as our foreign work is, the facts are that we have about reached our limit unless we build up our home base. Christ left no room in his program for selfishness, and yet we are giving it such a large place in our lives. We see the need and the large number of souls that are lost and our heart goes out to them, but when some one makes an appeal for money, then we become tight-fisted and by the cry that goes up one would think that we needed to enlarge our county farms. But no home is complete without the latest radio, and very few would venture out without the very latest make of car, and no one stays at home for the lack of tires, and yet souls are lost because we are so generous as to leave the work of saving them to some one else. As a life saver and a stimulant to many churches I would recommend that they give more to missions.

Fifth, Christian education. There is a large field of service in Christian education, for it is appalling to see how little we really know about the word of God, and it is the most important thing in the world for us to know, for "It is the power of God unto salvation to every one that believeth." It is important that the children go to school, so much so that the state says that they must do so. It is important that they study the sciences but all the knowledge they receive and all the science that they study will not save their souls. It is not fair to the individual to let him grow up in ignorance of the most important thing in the world. It is important because it re-

veals to us the will of God, and it is the revelation of God. While it is important for all classes both young and old, it is more important for our young people, for the things that they learn in their youth become a part of them, and what is more important than the high ideals and Christian principles as taught by Christ? There is much worry today about the future and what is going to become of our young people. We need not worry and fret about the future if we prepare our young people for the future, and not try to prepare the future for them. The time to begin is in their youth and to keep everlastingly at it. We are mighty careless in both precept and practice in the Christian education of youth, and what they are tomorrow will depend upon what they are taught today. And since it cannot be made compulsory it ought to be made as elaborate and attractive as possible.

Sixth, Our educational interests. We are wonderfully blessed and very fortunate in having a Christian college that holds such a high place in the educational field. And I am sure that none of us need to feel ashamed of our college. While it has cost us hard labor, and a large sum of money it was worth the effort and should have the support of every member of the church. It stands as a memorial to those that have gone before and for their far sightedness and to those of today who have a vision of the future church. We cannot place a value upon such Christian institutions when Satan is seeking to get a monopoly on them. Where Christ is revered, loved and served, and his teachings are believed, taught and practised is a mighty good place for our young people to go. No other school on earth is going to train them for leadership in the Brethren church. And if we expect to exist as a church we must have trained leadership. But the battle is not over—they must have our support in every way, our finances, our prayers, and our young people. We have helped her up, and now I would urge that we help her to stand.

Seventh, Our publishing interests. Our publishing interests also need our financial and moral support. We cannot get along without Brethren literature. Every institution that is worth while and has anything worth while for the public makes it known by sending out literature telling the public what it has, and giving all the information possible. Through our Brethren literature we receive the information concerning the church in every part of the world, and we know everything that is being done in the various churches that concerns us as a whole.

Not only the news from the field but good sermons from the brethren of our own denomination and others, also a program for Christian education and the Christian Endeavor and various items of interest to the church.

We cannot understand why members of the church are willing to get along without the church paper and at the same time would not think of farming without their farm paper, or following some trade without their trade journals, or doing without the daily paper. If we are really interested in the work of the Kingdom we want to know what progress the Kingdom is making. But some say, I am not satisfied with our church literature, which may be true, but have you tried to make any contribution to it that would make it better, and where is there a paper that we are satisfied with in every detail? and have we ever registered our complaints to the proper authorities to try to make our literature what it ought to be? We can make our literature what we want it to be by backing up the publishing house with our finances so they can make the changes that are necessary and equip the publishing house with the equipment that they must have to make such changes.

I would urge the delegates of this conference to go home to their respective churches with a greater determination to carry on the work of the Lord through the various avenues of the church, believing that by so doing we can make greater headway in the advancement in the work of the kingdom. We cannot be provincial in our work, but must move forward as one great body, realizing that what effects one effects all, and that what we do as individuals is either helping or hindering the cause we represent. The reason we are not making the progress that we should is because some have never joined the regular army but have gone in for bush-whacking, expecting to win the war alone. The world may seem small, but when we proceed to drive out evil we will find that Satan is well entrenched, and no force in the universe will ever dislodge him aside from the power of God. And God cannot work except he works in and through his children, and a united effort on their part under the leadership of him who said, "Lo I am with you always" will bring the desired results. There is no place in the work of the church for selfishness, either on the part of the individual or a local church. There must be a united effort and the line unbroken going forward with no thought of pitching tent and resting on our laurels. Neither must we recognize the flag of truce from the opposite side. Satan no longer uses the method of persecution, but falls back on the method he used in the days of the rebuilding of the walls of Jerusalem—"Let us help you."

We cannot whip the Devil with his own weapons and do the work of the Lord with his tools, and yet we find many trying to use his tools and methods. We must earnestly contend for the faith, for the work of the Lord is no less important today than it was in the day that he left heaven and came to earth to "Seek and to save that which was lost." He sacrificed and suffered untold agony for lost souls, and the least that we can do is to work and pray while the opportunity is ours, before the night cometh when no man can work. And all the anguish and suffering that we may be called upon to endure will vanish in thin air, and our efforts will seem as nothing when we meet him face to face. Let us be spurred on by his words, "Be thou faithful unto death and I will give you a crown of life."

"Go forth! go forth for Jesus now,  
Be working! Be watching! The Lord himself will teach you how  
To watch and pray.

'Tis not for thee thy field to choose;  
No work he gives must thou refuse;

Go forth! go forth! to all the world,  
O stay not! Delay not! But let love's banner be unfurled,  
And grace be told.  
O let redeeming love be sung,  
A song of joy on every tongue;

Go forth! Let heart and hand be strong!  
Be working! Be watching! O stay the mighty power of wrong  
Where'er ye may.  
Equipped with love and strength divine,  
The victory is surely thine,

Be working! Be watching! Be praying!  
Go forth to work, to watch and pray;  
'Tis Jesus who calls thee;  
The harvest waits for thee today,  
Go bring some sheaves for God."

Mexico, Indiana.

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## SIGNIFICANT NEWS AND VIEWS

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### HE HOLDS HIS SOUL CHEAP

According to press despatches from Jerusalem a curious "record of sale" was reported in the Hebrew newspaper of that city. A young patient in the Hadassah Hospital in Jerusalem agreed to turn over his share in

the next world for approximately \$10. Payment by the purchaser, an older man, is to be made in monthly installments of a few cents. Selling his soul for ten dollars! But many American youths are selling theirs for less. Selling souls is not really new. Every man who covenants with evil is selling his soul. But we wonder just what that purchaser thought he was getting out of the purchase?—The Evangelical-Messenger.

### RUSSIA'S RELIGIOUS REVOLT

A century or two ago, religious enthusiasts from Germany and Scandinavia, hearing of rich lands to be had in Russia, migrated into the Volga Valley and the Ukraine (south Russia), took up land, founded communities, prospered. A decade ago, came the Soviets, breathing hate against religion, imposed anti-religious laws, harried these devout farmers. Now—and for five years past—a steady stream of emigrants has gone from Russia into Canada or back to Sweden. On the outskirts of Moscow, at the present time, a company of 7,000 Mennonites awaits permission to shake the dust of red Russia from their feet, and trek to the Canadian Promised Land. But the Soviets are loath to see them go. Mennonites refuse to bear arms. That irritates the Soviets. But they raise good crops. And that pleases the Soviets. Whether arms-bearing or food-producing will weigh more heavily in the Kremlin remains to be seen.—Christian Herald.

The Christian Century informs us that the Moscow government has "granted the desired permission on condition that each adult pay 220 rubles (\$110) for an exit visa. This is equivalent to refusal in so far as most of these farmers are concerned. Accordingly they announce that they will stay where they are until the government opens the way for them to leave the country, or until starvation overtakes them." Let us hope that they may not be driven to such desperation as to bring about a tragedy.

### CLEMENCEAU, THE TIGER OF FRANCE HAS NOW FOUND OUT

Georges Clemenceau, the celebrated French statesman who came to the heights of his fame during the World War, died Sunday, November 24, at the age of 88. His long life was full of storm and excitement caused chiefly by the fiery disposition which got him the nickname "The Old Tiger." He loved a fight whether duelling, struggling with antagonists in French politics, or engaged in the World War. We read, however, no great ideas which he originated. His power seems to have been chiefly in the fury and dash of an intrepid spirit. It is said that nobody remained neutral about him—they either loved or hated him. He was not a pilgrim of eternity in his own aim. In his autobiography published a little while ago he called death "a dreamless sleep." Both his turbulent disposition and that phrase mark him as a child of the French Revolution whose leaders wrote above the gates of the cemetery, "Death is an eternal sleep." Clemenceau died at 1:45 A. M., Sunday, November 24th. He realized a moment after his heart ceased to beat that death is not a dreamless sleep. He had called the great achievements of life, or fame, "wisps of smoke which they call glory." We believe at least some of Clemenceau's deeds were more substantial.—The Christian-Evangelist.

### KEEPING CHRIST IN CHRISTMAS

If one were to form his judgment on the basis of the Christmas cards that have been current in recent years, he might easily conclude that Christmas no longer has anything to do with Christ. Yule logs, holly, mistletoe, snowy landscapes, stage-coaches, taverns, banal verses—

these and many other trivialities, to say nothing of flip-pant jokes about drinking parties and prohibition—we have all seen overloading the shelves of stores and shops. Conspicuous only by their rarity have been the greeting cards that call to mind him whose natal day Christmas is meant to celebrate, or that suggest anything of his inexhaustible meaning for human life, here and hereafter.

When a representative of the Federal Council of Churches interviewed officials of the Greeting Card Association on this subject, he was informed by them that the manufacturers "give the public what it wants." They added that during the present season not a few numbers will be offered which bear a distinctively religious message or are in some way related to the deeper meaning of Christmas. "We shall be interested to observe," the spokesman for the manufacturers said, "whether there really is any considerable body of people who will call for this kind of card; we are willing to be shown."

Probably almost everyone who reads these lines will be purchasing Christmas cards in the next few days. Why not make a special point of asking your dealer for cards that carry the true significance of Christmas time? If Christian people in all parts of the country would insist on this, we might reasonably expect to see next year a great improvement in the quality of cards offered for our patronage.—The Moody Monthly.

### CHINA'S WAR CONTINUES

Uneasy rests the head that wears a crown—or, in China, the hand that holds the Presidential seal. It is more than two years now since General Chiang Kai Shek—young commander of the victorious Nationalist troops—ousted the Communists from party control, became President, moved the capitol to Nanking, and, with the aid of many good advisers, set about it to govern China, in peace. But there has been no peace. Just now—in Central China near the industrial city of Hankow—rebellious troops, instigated, some say, by Communist propaganda, are at war with Nanking. To the north Gen. Feng Yu-Hsiang—Christian General—is moving to join the rebels. The fight seems to be going hard with Chiang and the Nanking authorities. Should he be defeated China will, once again, be at the mercy of ambitious warlords and the masses, perhaps, will be the prey of malicious Red propaganda.—Christian Herald.

### IS DEMOCRACY STILL THE SOCIAL HOPE OF MAN?

It has grown to be something of a fashion in the United States to disparage democracy and the maxims of liberty, equality and fraternity. The "spirit of '76" is the cynics' target. Be assured that such a fashion of thought does not fit American history or the present world tendency in government. Assemble the constitutions of states and compare them with a similar collection of twenty-five years ago. In spite of temporary dictatorships in Russia, Italy and elsewhere, the only manifest tidal movement in human affairs is a tendency toward freedom and democracy. Russia, facing the option of rule by the plutocrat or by the proletariat, has chosen the latter with the express ultimate aim of democracy. For the moment Italy has sacrificed freedom to order, but it is building up a national discipline which in the end will prove useful to an effective democracy. In fact both Russia and Italy are creating a community technique which will prove later a priceless contribution to a free community life. What the world is discovering is that freedom and democracy are not achieved by slogans and by the run of the wilds, but by acquiring the art of living and laboring together with special privilege and for the common good.—The Baptist.

## Our Worship Program

### Daily Readings and Suggestions

(Keep with your Bible)

#### MONDAY

John 13:1-17. O that the world might learn something of the amazing truths of this passage! That the Father had given all things into the hands of Jesus, and that he was come from God and went to God; that, knowing his exalted position and also the nearness of his humiliation and suffering, he should institute this blessed ordinance for his church; that in him we find the cleansing from our daily walk which this blessed ordinance symbolizes. O Father, may all those who call thee Master, and Lord, no longer hold back in stubborn pride and self-will, refusing to follow thy plain teachings, even betraying thee; but may they gladly follow thy example in all things, finding that in the doing of thy commandments there is great joy, not only for those who do them, but for all the world—even unto the uttermost parts of the earth. Amen.

#### TUESDAY

John 13:18-30. Today, as then, it is often the one who has been closest to Jesus who betrays him. However, we know that we shall never betray him in word or deed if we allow him to fill all our life, for then there will be no room for Satan to enter in. "Ye are of God, little children, and have overcome them because greater is he that is in you than he that is in the world." May our lives be filled with thy holy presence!

#### WEDNESDAY

John 13:31-38. We thank thee, Father, that in Spirit thou art with us now, and shalt abide until thou dost come to be with us in person. As thy Spirit is given sway in our lives, we will be loving one another, even as thou hast loved us. Keep back thy servant from presumptuous sins, but may we count the cost and be willing to lay down our very lives for thee—in death, if need be, or in daily loving service. Amen!

#### THURSDAY

John 14:1-7. Scarcely ever have I attended a funeral service where these words were not quoted, in whole, or in part. It is little wonder, for we can conceive of no more comforting words. O God, we pray that all those with hearts bowed beneath their load of sorrow may no longer let their hearts be troubled, but may find comfort in the thought that thou hast passed through death to prepare a place for us all with thee, in the Father's house, and hast showed us the path that leads to our heavenly home. Help us all to walk therein, in Jesus' name, Amen.

#### FRIDAY

John 14:8-14. Again this positive identification of himself with the Father! And this wonderful promise to prayer! For your meditation, consider what it means to ask anything "in my name." May we yield ourselves fully to thy Holy Spirit, that we may do the great works that thou wouldst have us do, as thou art interceding for us at the throne of grace.

#### SATURDAY

John 14:15-24. There is given here one of the supreme tests of love: that we keep his commandments. As we do his bidding, we are promised many blessings: the Spirit of Truth, our Comforter, to abide with us forever; the love of the Father, and of the Son, and his promise that he will manifest himself unto us. Help us, Father, to so demonstrate these great blessings before the world that they may be led to a knowledge of thee and thy blessings.

#### SUNDAY

John 14:25-31. On this new Lord's Day, Father, we praise thee for thy Holy Spirit which thou hast sent. May our hearts today be open so that he may bring to our remembrance the things of Christ. May our troubled hearts be freed from the cares of this life, and may thine own peace enter in. We thank thee again for thy promise to return unto us, and pray that we may so live from day to day that we need not be ashamed before thee, at thy coming. Bless thy precious word as it shall be proclaimed throughout all the world today, we ask in Jesus' name, Amen!—T. C. L.



W. I. DUKER President Goshen, Indiana	NATIONAL SUNDAY SCHOOL MAGAZINE SECTION	O. C. STARN, General Secretary Gratis, Ohio
E. L. MILLER, Vice-President Maurertown, Virginia	M. A. STUCKEY, Editor Ashland, Ohio	M. P. PUTERBAUGH, Treasurer, Ashland, Ohio

## Children's Division Questions

Discussed by Mrs. E. W. Sudlow

(Continued from last week)

I should like a suggestion as to how to prepare a perpetual calendar for the use of the Cradle Roll members. Our department is not large, and so I prefer to have all the names entered on one card, with some suitable designation of the birthdays.

Perhaps you would like to carry out this plan which I saw not long ago. In the back of the Primary room, just opposite the door, was a vacant wall space between the two windows. A stout wire was strung between the two windows and from this were hung twelve lengths of satin ribbon. A card at the top of each bore the name of a month. Small white cards on which was mounted a snapshot of the child, his name, and birthday underneath, were pinned to the ribbons. Of course they were pinned to the proper month. This was a calendar easy to keep up to date and attracted attention. When a child was promoted or for any reason ceased to be a member of the department, his card was removed and given the mother. At least once a year the ribbon runners were renewed, thus keeping the calendar always clean and fresh looking.

Another good looking calendar had twelve small cards arranged on a large sheet of cardboard. These were held in place with dainty rosebud seals, with the edges touched up with gold paint. The names of the months were lettered in gold, and the names of the babies entered under the proper month. This was a dainty calendar and served for an entire year.

Is there any advantage in having the mothers of a particular department unite in a Bible class? Is it not just as satisfactory to have the mothers who accompany their children go into an Adult Bible Class?

That depends. Both plans work out quite satisfactorily. Where the mother has a timid child who does not like to be left alone, then it is well for the mother to join others who may be situated in a like manner and unite in a class. Again, it is often well for the mothers of one age or group to be together. I recall one very fine group of mothers of Beginners' children. They remain in the room with the children for the opening songs, then slip out quietly to a corner of the entrance room or hall. Here they study, first the International Lesson for the day, then a chapter in a good book on some phase of child training. Many of the mothers testify to the benefits they have derived from this discussion when solving complex situations that arise in the home. This kind of group is particularly good where the school is large and scattered over much space. It enables the mother to remain close to her child, and she can easily reach him at the close of a session. On the other hand, many workers prefer to have the mothers entirely absent from the room, and where there is a good class of women, then this is the place for them.

In my opinion it is largely a question of leadership; one class under a splendid consecrated teacher is far better than several smaller groups. If the leadership is lacking, then the smaller groups may lead to the discovery of the needed leader.

Our church is planning to remodel the quarters occupied by the Junior Department. There is a difference of opinion

## The Intermediate Department

By Harry C. Munro

The Intermediate years from twelve to fourteen are a period of most rapid change. The greatest physical upheaval and the most spasmodic growth of the entire period of development occur during those years. Corresponding mental readjustments are taking place. The social interests and attitudes undergo profound changes. This plasticity and change render it a crucial period in religious experience and development. These are the years of golden opportunity for religious leaders. The personality or individuality is just emerging. Character is taking the form in which it will soon "set." Religious attitudes are developing which may become permanent.

### Aims

In view of these peculiarities of the Intermediate pupil the following specific aims have been designated for this department, in addition to the general aim stated for the Young People's Division as a whole.

The aims are to realize in the life of each individual pupil the following results:

1. The acceptance of Jesus Christ as a personal Savior.
2. A knowledge of Christian ideals as expressed in noble lives.
3. A personal acceptance and open acknowledgment of these ideals.
4. A public acceptance of the privileges and opportunities of church membership.
5. The development of the social consciousness and the expression of physical, mental, social and religious life in service to others.

We suggest that at least once a year the department counselor and teachers check up the work done in the Intermediate Department to see how largely they are accomplishing in the life of each individual these results.

### Organization

The organization of an Intermediate Department of the church and church school is proposed not for any inherent value which it may have for its own sake, but solely for the bearing which it may have upon the above results in the life of Intermediate pupils.

Boys and girls of this period are naturally much interested in organization. Gangs, cliques, "little scorpion clubs" and all sorts of group units develop among them spontaneously. Without proper leadership such organization is fraught with grave danger. The Boy Scout movement and similar agencies have made most effective use of this interest in organization by building programs upon it which have high moral value.

The church which fails to capitalize these social energies for character building is missing one of her strongest leverages for the development and controlling of the lives of her youth. Careful attention should therefore be given to organization so that all its values may be realized.

The loyalty of the Intermediate will not be evenly divided among several organizations or groups. The one which has first place because of its strongest appeal to his

interest will be the most effective character-builder during these strategic years.

One danger which the church faces is over-organization. If it asks the Intermediate to divide his energies and interests among several overlapping and unrelated groups, some are sure to be neglected. The changes are that all will, and some non-church organization will dominate him, with tragic loss to the church but more tragic loss to the boy or girl.

It is highly important, therefore, that confusing and overlapping machinery be simplified and unified in a single organization of a type which will lay the most effective claims upon his interest. This does not mean that the range of his interests must be narrowed or important ones ignored, but simply that they shall all function through one organization which can then hope to claim his major loyalty. . . .

A simple, flexible form of organization is desirable. Three or four officers, a few standing committees and many short-lived ones, each with a specific duty to perform, are preferable to a more elaborate organization. A half year term of office with the possibility of but two terms in succession will bring more pupils into official relationship with the department and act as a stimulant to a progressive program.

Because these Intermediate years mark such rapid growth and change in the life of the pupils there will be wide differences with corresponding difficulties of organization and relationship, even though the department be rigidly restricted to an age range of three years, from twelve to fourteen. In the smaller schools there will always be the temptation to combine the Intermediate group with other groups. In the school with limited equipment the tendency to care for the needs of the children and the adults but to ignore the special needs of Intermediates by seeking to combine them with either the one group or the other. The average school loses more pupils during the Intermediate period than at any other time. Likewise more pupils come into the church from the Intermediate Department than from any other department. These significant facts seem to demand a separate department for Intermediates whatever other combinations seem necessary.

The origin of sex differences during the Intermediate years with their special problems and needs renders separate classes for boys and girls highly important in the Intermediate Department. The sexes can probably be combined better in any other department than here. Consequently even the smallest school should by all means have an Intermediate Department consisting of at least two classes, a boys' class and a girls' class.

To be fossilized is to be stagnant, unprogressive, dead, frozen into a solid. It is only liquid currents of thought that move men and the world.—Wendell Phillips.



among the powers that be regarding the furnishing. One group wants to make the assembly room bright and attractive while the other side is in favor of making it more like a church. Which is proper?

I have in mind three Junior Department assembly rooms that I visited recently. One is a large, light, airy room, attractively decorated with posters and such things. The Juniors meet here on Sunday morning during assembly, then go to the adjoining classrooms for lesson study. During the week the room is frequently used for socials of one kind or another. And the Juniors love "our" room.

A second assembly room has been fitted up with the walnut pews from the old church auditorium, cut down to the proper size for a Junior. Here the boys and girls assemble for twenty minutes on Sunday, and during the week the room is used for prayer meetings. Aside from the lowered seats there is nothing in particular to designate this as a room belonging to the boys and girls.

The third room I have in mind is most worshipful in atmosphere. Beautiful stained glass windows allow a rich mellow light to play on the platform. Here is a Junior sized pulpit and chairs. All the furnishings harmonize. When the Juniors come in here from their classrooms there is no noise or confusion. Reverence is suggested by the room. And how every single boy and girl does love this, his sanctuary! It appeals to the hunger in their hearts for worship. The worship program is carried on in this room. All social affairs are held in the gymnasium. If it is possible to have a separate place for the necessary social life of the department, then I prefer the sanctuary plan. —From The Sunday School Times.

## Editor's Select Notes on the Sunday School Lesson

(Lesson for December 15)

### The Christian Spirit in Industry

Scripture Lesson—Exodus 1:8-14; 20:17; Deuteronomy 24:14, 15; Amos 5:6-15; Zechariah 8:16, 17; Matthew 20:1-16; Mark 12:1-9; Luke 3:14; Ephesians 6:5-9; 1 Timothy 6:17-19.

Printed Text—Deut. 24:14, 15; Eph. 6:5-9; 1 Tim. 6:17-19.

Devotional Reading—Matt. 7:1-5.

Golden Text—As ye would that men should do to you, do ye also to them likewise.—Luke 6:31.

### Comments on the Scriptures

We have today several widely separated selections showing the Bible views on industry—the labor question. It is manifestly as unwise as it is impossible to go deeply into this question, which has been in the thoughts and hearts of men ever since the dawn of history, and doubtless long before. First after the individual labor for the individual, came the slave and his master. Centuries later the hired servant whose condition was but little better, and in some ways not as good; crushed by oppressive legislation. Finally the class unions of the workers, with a future we cannot quite foretell.

Ex. 1:8-14 gives a good idea of the condition of the Israelites as slaves in Egypt. This condition, well-remembered by those to whom the law was first given, was the great argument for mercy toward their

own slaves later; for slavery was the recognized labor system universally then.

Ex. 20:17 forbids all coveting, by any one. Some consider that it applies only to the rich who win their wealth by oppression of the poor. It is not so. It is much forbids the coveting of the wealth of the rich by the poor, or the possessions of those a little better off by their poorer neighbors. It is broken every day by those socialists who wish to see the wealth of the world redistributed so that they themselves may have more.

Deut. 24:14, 15 gives a rule for masters of hired servants which is just as important and applicable today and here as it was when and where it was first given. When your servant is needy do not delay paying him his wages when such payment is possible. It is a sin which is taken into account by the Judge of all mankind. This applies to the paying of bills where they are due to small tradesmen, who are often forced into bankruptcy by such delays by those who could pay, were they careful to arrange it.

Amos 5:6-15. Right and justice did not prevail in Amos' day, as this selection shows. The Israelites had forgotten the sorrows of their ancestors in Egypt; the rich were oppressing and grinding down the poor. They were living in luxury through the evil things they had done and the injustice they had practised against the poor; and God would deal with them as they had with their fellows. It was justice, not charity, for which he pleaded; and it is just the same today.

Zech. 8:16, 17 also demands truth and justice with one's neighbor—between labor and capital. No oppression of the poor; but no labor war through a lack of knowledge as to the true state of things. If this was carried out today some things would be different.

Thus the Old Testament appeal is to truth and justice between master and man.

In the New Testament the same is true, but there is the added point of the equality of both before Christ, and the fact that in the life to come the rewards are to be given according to worth, not according to wealth and position on the earth. The Golden Rule applies equally to both sides.

Matt. 20:1-16 the story of the workers in the vineyard, working different periods, but all paid the same. The emphasis seems to be on keeping one's bargain, whatever bargain is made with others; working not for gain alone, but with the proper motive; and the fact that the master has a right to pay what he pleases to those who would gladly have labored before had they been able to find the work to do.

Mark 12:1-9 gives the instance where the laborers plan to gain possession through violence of the vineyard in which they are working, and run it for their own profit. Here success is attained at first, but retribution is not long delayed.

Luke 3:14. John the Baptist gave to the soldiers the advice to "be content with your wages." The idea holds good today so far as it was then intended. Do not be discontented; do no violence in order to supplement your pay; make yourself into a faithful and able worker, and your pay is more likely to be increased, without the retribution which is certain through breaking the laws of man and of God.

Eph. 6:5-9. This is the principle for all Christians: for the laborer, and for the master. Remember these were slaves. Do faithful honest work, knowing that your future reward will be for your character and not your wealth; that you and your master

are equal before God, and your rewards will be on the same principle. And the masters must not take advantage of this willing service, for the same reason.

1 Tim. 6:16, 17. Here is one selection entirely for the rich. If you have wealth see to it that you do not trust in your riches, or be miserly with them. Give to God's poor as well as pay what you should for service done; then will you lay up for yourselves treasures in heaven.

### Industry and Religion

At the rise of the evangelical movement in the eighteenth century the Wesleys had no sooner raised that standard of reality in religion than they found themselves face to fact with this same imperative industrial problem. The Methodist chapels and class-meeting trained both the leaders and the mass of the working people for their trade-union movement, which was one of the incidental and most far-reaching results of the revival in England. The rise of the great middle classes to their activity in social reforms is due to this same evangel which brought the sunrise of a new day out of the leaden skies of eighteenth-century England. Further, the rise of the factory system suddenly put the Christianity of the nineteenth century to the test of its supreme crisis. It was the evangel of the Seventh Earl of Shaftesbury, of Frederick Denison Maurice, and of Charles Kingsley, which, more than the Duke of Wellington's battalions, saved England from the revolution threatened by the Chartist movement to the evolution which has sanely and surely developed the magnificent municipal and social progress of Great Britain in the last quarter century.

"The present crisis in industrial relationship tests the capacity of the Christianity of the churches to adapt itself to the modern conditions of life, and marks the point at which it will either make another great advance or suffer a sharp decline." (Graham Taylor).

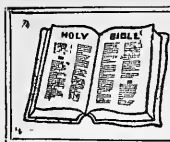
### A Prayer for the Social Distress

The following prayer is taken from an old prayer book of Queen Elizabeth of England: "They that are snared and entangled in the utter lack of things needful for the body cannot set their minds upon thee as they ought to do; but when they are deprived of the things which they so greatly desire, their hearts are cast down and quail for grief.

"Have pity upon them, therefore, most merciful Father, and relieve their misery through thy incredible riches, that, by removing their urgent necessity, they may rise up to thee in mind.

"Thou, O Lord, providest enough for all men with thy most bountiful hand. But whereas thy gifts are made common to all men, we through our selfishness do make them private and peculiar. Set right again that which our iniquity hath put out of order. Let thy goodness supply that which our meanness hath plucked away. Give meat to the hungry and drink to the thirsty; comfort the sorrowful, cheer the dismayed, and strengthen the weak; deliver the oppressed, and give hope and courage to them that are out of heart.

"Have mercy, O Lord, upon all forestallers, and upon all them that seek undue profits or unlawful gains. Turn thou the hearts of them that live by cunning rather than by labor. Teach us that we stand daily and wholly in need of one another. And give us grace by hand and mind to add our proper share to the common stock; through Jesus Christ our Lord. Amen."



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### CARLETON, NEBRASKA

We like to note each week in the news columns of the Evangelist how the Lord's work is growing in many sections of our land, so make our contribution to this department of our valuable paper.

Things are moving along through the efforts of our faithful workers. Our church school made an average of one hundred in attendance the last quarter. Since then there have been some rains and snows, making bad roads and we have fallen below the one hundred mark a few times. However we hope to get back up again. The attendance held up well during the summer season. We are planning a Christmas program for Sunday evening, the 22nd of December. The Methodist Episcopal and Church of the Brethren have the cooperative spirit and will give their programs on Monday and Tuesday nights. We are also having union Thanksgiving services at the Church of the Brethren, and your humble servant is doing the preaching.

We have been on the field a bit over a year now, and note some progress in the church. Sixteen new members have been added to our list. However, none since our last report to this paper. We are trying to observe all the special days and offerings. Promotion day and Home coming day went over good, with a fine spirit accompanying. We are enjoying the help of Prof. Van Miller, one of the High school teachers, in church work, Christian Endeavor and church school. His home is in Kearney, Nebraska. Through his goodness and willingness he had the Gospel Team here for one Sunday morning and evening, from Hastings College. These six young men brought messages from God's Word, and rendered musical numbers and songs. They are preparing themselves for different fields of labor—one a doctor, one a music teacher, one a minister, one a Y. M. C. A. worker and two teachers.

Time brings changes in leadership and working forces. Some of each have moved to larger towns for work, and some are away teaching, thus making it necessary to enlist others for the local places. Our own sons are away from home, Loyde engaged in his chosen work and Vail preparing for his vocation.

The W. M. S. and S. M. M. are both doing good work under good leaders, filling their place in the routine of general church activities, in a commendable way.

We are still working with a group of boys, having twenty-four from the various churches in the community. Recently they gave a public program and demonstration in the city hall. Special awards were given those who kept their work up, and to those who had gone twenty or more times to church school during the preceding six months. Three boys missed nine; several went 23, two 22 and some 20. Others went less. There were none but went from three to sixteen Sundays. We also require one church attendance for each Sunday. Many of them made a commendable record here also.

We are trying to fill our place in the community activities in other ways. We speak at the high and grade schools once a month

along with the other ministers who take their turn. We belong to the Community Club which promotes good things; sponsoring the Community Father and Son program, improving streets by grading and graveling, and getting a new highway by town connecting other state and national roads; just now we are making efforts to get natural gas piped into town from a main which comes from Texas, across Kansas and through our county on up to Grand Island on the Platte River.

We are making use of some outside space by the church for advertising. Some of our signs are, "Today is the Day of Salvation," "John 3:16 is for ALL," "Park Here and Stay for Church," "Garments of Righteousness Never Wear Out," "Worship With Us," "Find God, and His Love." Our church is located on the "lead-in" street from the new highway.

We enjoyed our District Conference at Mulvane, it making our fourth visit to this southern Kansas field. It was here we held our first revival in the earlier years of our ministry—1913. There are some good people down there all right.

May God bless his work and workers in every field. W. R. DEETER.

### LYDIA, MARYLAND

It has been some time since the readers of the Evangelist have had a report from the church at St. James, Maryland. This is not because there was nothing to report. But may be due to the fact that as we grow older writing becomes more and more burdensome, and therefore we allow other things to crowd out this duty. Or, perhaps, it was due to the garden and the care of a small flock of chickens, both of which we have here and enjoy very much after about fourteen years' residence in the city where we could have neither. However, I shall attempt a brief report of the work here.

We have been on the field for a period of eighteen months. The congregation is made up largely of a rural people, who are widely scattered. This makes the matter of getting acquainted somewhat slow, and attendance at the services irregular. However, the attendance has been up to the average of recent years.

The different departments of the church are keeping up their part of the work nicely. The W. M. S., though small, is alive and active. The same can be said of the Sisterhood of Mary and Martha.

We maintain a prayer meeting during the winter months with an attendance of from fifteen to twenty.

So far, this year there has been an increase in attendance at our Sunday school, over that of last year. On Sunday, November the tenth, we observed rally day in our school. We had set our goal at 150 in attendance. But when the reports came in we found that we had gone over the top with an attendance of 169. The entire morning service was given over to the Sunday school. The program was in two parts. The first consisted of the regular Sunday school session. The second part was devoted to several selections of music by an

orchestra from a neighboring Sunday school, and some songs and recitations by some of the primary and intermediate scholars. There were some short addresses by several of the teachers and officers of the school. We were glad to have with us the superintendent of the Disciple Sunday school at Downsview who made a very interesting talk on the subject, "The Value of the Sunday School to the Community."

In February of this year we conducted a two weeks' evangelistic campaign. The attendance and interest, during these meetings, was good. The results were sixteen young people added to the church by confession of faith and baptism. There had been one accession preceding the meeting, making in all seventeen additions for the year.

We rejoice in the victories that are being won throughout the brotherhood, and pray that God may continue to prosper his work.

W. S. BAKER.

### LIMESTONE, TENNESSEE

I have just returned from an evangelistic meeting with our church located near Limestone, Tennessee. This is the home of our sister, Miss Mary Pence. Miss Mary, too by the way, has been the faithful pastor and teacher here for several years. I might say in passing, that if there is a church or group who would like to secure a good Bible teacher and personal worker, you might do well to get in touch with Miss Pence, as she is faithful to the Word.

About a year ago this church called Rev. M. D. Early, who was at that time engaged in the work at Lost Creek, Kentucky, as pastor for part time. For several months Brother Early took care of the work by making monthly visits from Lost Creek to Tennessee. Brother and Sister Early are comfortably located on the field and are doing splendid work. They are much loved by the church and the people in the community. It was the writer's experience also, that these dear people are untiring in their efforts to make one comfortable. Our fellowship together was ideal, and I am truly grateful for the hospitality of these dear brethren.

As to details and visible results of the meeting we will leave for some one on the field to report. However, it was very gratifying and there was an urgent invitation by pastor and people that we return soon for another meeting. This of course we would be glad to do if the Lord tarries, and so leads.

After visiting in practically every home and observing the work from various angles, I feel confident the work will go forward in an acceptable way. The church is being brought together in such a manner as to give new courage and hope, and has greatly enlarged their vision in plans for a greater work. May the blessings of God be upon you, and rest assured that your labors will not be in vain "IN THE LORD."

JAS. S. COOK.

### MARTINSBURG AND MCKEE, PENNSYLVANIA

The work at both these churches is moving along in a very gratifying way. On November the 10th we observed rally day at Martinsburg, with splendid results. Two years ago on the 20th of the same month we rededicated the church with a small indebtedness, and the 10th day of November was set aside for the raising of an offering to be applied on this debt. The Rose Circle

Class, a class of young ladies, who had planned a gift of \$110.00 was awarded the privilege of taking charge of the opening and closing session of the Sunday school and it was done in a very beautiful and effective manner. Special music and song was another feature of the morning service. Without any special appeal \$460.00 was raised to be applied on the church debt.

Our communion service was observed in the evening. Despite the rain that began to fall late in the evening there was a goodly number present to enjoy these blessings.

The following Sunday, November the 17th, a similar program was followed at the McKee church. There was at least one exception and that was the weather. It began to rain some time early in the morning and rained hard all day and evening. Yet our attendance and offering was good. The communion service in the evening was well attended, 73 taking part in that service. The young ladies rendered a short but splendid program between the Sunday school and preaching service.

For the program and the success of these two services, it should be said, much credit is due the superintendents of these two schools, Brother J. E. Dilling at Martinsburg, and Brother William Wertman at McKee.

Plans are already made for evangelistic meetings to be held at both of these churches. Brother R. Paul Miller will begin a meeting with us at Martinsburg, January 23. And Dr. J. C. Beal is to be with us at McKee in the spring. We are looking forward to our Lord for greater blessings if he tarries.

JAS. S. COOK.

#### FORT WAYNE, INDIANA

We closed a two weeks' revival effort in the First Brethren church of Fort Wayne, November 17th, Sister Edna Nicholas of Elkhart doing the preaching. Sister Nicholas is the daughter of Elder Puterbaugh of Dunker fame and is thoroughly rooted and grounded in the faith and doctrines of the Brethren church. She is also a very consecrated woman and loves to be in the service of her Lord.

Mrs. Nicholas and I did quite a good deal of personal work, calling on people in the church and out of the church.

Her sermons were good and she had the best of attention while she preached, and while there were no accessions to the church, no doubt many lasting impressions were made and the church was very much revived.

Personally I should like to see Sister Nicholas have greater opportunities to develop her talents and devote her whole time to the preaching of the gospel.

We had a very blessed Communion service the last day of the meeting. More of our people were at the table than ever before since the church has been built. This was very encouraging to the pastor and to all our workers. One week later we had "Homecoming" and an all-day meeting at the church. The morning service was in charge of a number of the C. I. C. Class. These ladies gave a complete history of the mission work in Fort Wayne from its infancy to the time of the dedication of the church. This proved to be very interesting and impressive. At the noon hour a bountiful meal was served in the basement of the church. At 2:30, Rev. E. M. Riddle, pastor of the First Brethren church of Warsaw, brought the message of the day.

Elder S. S. Blough, pastor of the Church of the Brethren of this city, also gave a very earnest talk. Supper was served in the evening also, and the physical man's wants were abundantly supplied as well as the spiritual. It was also a great day for social intercourse.

At 7:30 the ladies gave a playlet giving us a concrete example of the work in the beginning and the difficulties they met with in their mission experience. This proved to be a great day for the mission workers in Fort Wayne.

J. L. KIMMEL, Pastor.

#### LEADERLESS AT TEEGARDEN

After reading what Brother Vanator had to say in the November 23rd issue of The Brethren Evangelist, I am made to wonder how many of our church leaders are really taking an interest in the young people of today. Are they really trying to be leaders of these young folks, or are they just neglecting them, thinking, "Oh, well, let them have their good time; all will right itself some day when they get older?" They need to have a good time, all right, but they need to be directed and led into the right ways, and interested in the service of the church. We need such a word as Brother Vanator gave, for the young people are not getting the thoughtful attention they deserve.

Now I want to appeal for leadership in our own church at Teegarden, Indiana. I am wondering if there is not some one who would like to sacrifice a little to help us, or to be a leader for our young people. We have a fine bunch of young people here, and they are doing a good work, especially for not having a leader to help them. We need a pastor here by all means.

I know our church is small and some may not think we amount to much, but I want you to think what our little efforts for the church in general have accomplished. There have been five boys to go into the ministry from our Sunday school. Three are working in the Brethren church. They are Brother O. C. Lemmert and Brethren Omer and Floyd Sibert. And Brethren Floyd and Roscoe Wilson are in the United Brethren ministry. So do you not think our little church pays? I say, Yes. And right here in our little community are more young people who will do just as well, if we can only have a leader to guide them. We must look to our young people for our future leaders. My heart is anxious and greatly concerned about it because my health has failed so that I am unable to help any more as I once could. Is there not some one who will help us?

MRS. SIMON RENSBERGER,  
R. F. D. No. 1, Walkerton, Indiana.

#### CEDAR RAPIDS NEWS

The unorganized group which constitutes the Brethren church at Cedar Rapids has been worshipping with the Church of the Brethren for two years past, having all things in common including Sunday school, Prayer Meeting, Communion Service, finances and women's work alone being separate. The Brethren church pays one-half the pastor's salary, the present pastor being a member of the Church of the Brethren. Brother Bame of the Brethren church has recently closed a union meeting for both congregations which obtained all the things in sight we had hoped and planned for.

Many members of both churches were

stirred to new zeal, several members being added to each church by baptism and relation. Brother Bame's messages were sound in doctrine, thorough in scope and uplifting in their nature. After his years of experience and maturity in the ministry he is able to bring strong and constructive pressure to bear on local problems. Fads in evangelists come and go with the Brethren church, many times without any proper consideration of merit.

I wish to commend Brother Bame's work very highly to the brotherhood. I trust while he is free for this evangelistic season he may be used to the fullest measure. I wish to give him unqualified endorsement for service in any kind of a Brethren church I have ever visited and that is quite a large percentage of our denomination.

Since the close of the meeting interest has been maintained with unflagging fervor, large crowds attending Sunday services, both morning and evening, as well as the prayer meeting. The meeting which has just closed has been the most noteworthy event in the life of this church since its founding.

Brother Bame returns to Cedar Rapids for a short time for a union meeting under the auspices of the Sunshine Mission, a sort of Civically supported rescue work which has the support of all the evangelical churches in the City. With a full committee representing all the Protestant denominations in the City and with the assistance of regular radio broadcasting, we feel he is in a position to do a large work for this entire City of 60,000 people.

I trust he may be open for some further union efforts between the Church of the Brethren, such as that held here. I am sure no cause of complaint can be found in either body, as Brother Bame has his heart in just this kind of work and possesses both tact and diplomacy. GEORGE T. ROK.

#### Good Books for All Ages

(Any book in this list may be ordered through the Brethren Publishing Company, Ashland, Ohio).

##### BOOKS FOR CHILDREN

A Boy of Galilee, by Mildred Whitney Stillman (Duffield, \$75). An exquisite little Christmas story of the boy Jesus, very attractive in red and silver and in its little red box.

Stories Jesus Heard and Stories Jesus Told, by Carrie Burr Prouty (Wilde, \$1.50). Pleasing Bible stories told in modern narrative form. They start away back in the Old Testament and lead down into the life of Jesus. They include Jesus' parables recast in form that cannot fail to delight the children of our day.

The Book of the Bible, by John W. Flight (Oxford University Press, \$1.00). Prof. William Lyon Phelps of Yale University, in a vigorous foreword, notable for its own fine tribute to the Bible, commends this book by Dr. Flight. "The cream of the literature of the Bible is given here," he says, "and the description and explanatory passages are so briefly and clearly written that the young student would follow the whole course of the Bible story with ease and intelligence." The book is finely illustrated, and its price is amazingly low.

Jesus of Nazareth, by Agnes Adams (Oxford University Press, \$2.00). Stories of the Master and his disciples told for young folks in attractive pages and richly illustrated in color by W. H. Margetson. A distinctive book.

The Fairy Caravan, by Beatrix Potter (David McKay, \$2.00). Beatrix Potter is

author of the famous "Peter Rabbit" books. The twenty-three tales of this book are sure to please those who have found her former books delightful for their literary quality and for the quaint way in which they blend imagination with reality.

**Short Poems for Short People**, by Alicia Aspinwall (Dutton, \$2.50). About 100 poems in a book of pretty binding and fine typography, illustrated by Fanny Y. Cory.

**Three Little Kittens, Puss in Boots, Red Riding Hood, The Three Bears, Little People's Sound Primer, Jack and the Beanstalk, The Little Red Hen, Jack the Giant Killer, The Three Pigs, Bow-Wow and Mew-Mew, and Hop o' My Thumb**, are separate volumes in the Action, Imitation and Fun Series, all written by Mara L. Pratt-Chadwick (David McKay, \$.60 each). They are large-type, pictured primers or story books each with an introduction for teachers.

**My Grandpa's Farm**, by Mary Wolfe Thompson (Stokes, \$1.50). A little girl's own story of a year on her grandfather's farm in northern New Jersey. An interesting description of farm-life happenings, with a number of illustrations by Edna Potter.

**Peep-in-the-World**, by F. E. Crichton (Longmans, \$1.75). The story of a little English girl who spends a year in her uncle's old castle in the mountains of Germany. This is the tenth impression of a book long popular with young readers, and it has the attraction of new illustrations by Frank McIntosh.

**Æsop's Fables** (David McKay Co., Philadelphia, \$1.50). An edition of the Fables in large and excellent type, with choice illustrations, many in color, by Nora Fry.

**Alice's Adventures in Wonderland**, by Lewis Carroll (Dutton, \$2.00). The illustrations by Willy Pogany make this edition of the children's classic quite unique. It must be seen to be appreciated, for no description could convey an adequate impression of it.

#### For Boys and Girls

**The All Holidays Book of Jane and John**, by Clara G. Dennis (Marshall Jones, \$2.50). A round-the-year book of holiday good times in the lives of two little children, unique from cover to cover, and interestingly illustrated by Beatrice Stevens.

**Boys' and Girls' Book of Outdoor Games**, by A. Frederick Collins (Appleton, \$2.00). One would hardly think there were as many games as Mr. Collins writes of, but he knows them all and gives the details concerning them.

**Go Tell You Guess**, by Amos R. Wells (Wildes, \$1.00). A Bible recreation book, following the plan of the game of "Throwing light," designed to fix Bible facts in the minds of young folks.

**Sally in South Africa**, by Gulielma Day Orr and Henriette Schiele (Century, \$1.75). A story based on an actual trip made by a fifteen-year-old American girl into the heart of Africa. The accurate descriptions and real adventures have woven with them a plot of thrills and suspense.

**All About Pets**, by Margery Bianco (Macmillan, \$2.00). A somewhat unusual book, telling young readers just how to take care of their pets. Perhaps all children may not be interested in how to pick up a baby mouse, or in hobnobbing with rats, but every boy or girl who has a dog, or a kitten, or a rabbit, ought to know just how to take care of it—to say nothing of birds, guinea pigs and other pets.

**American Animals**, by David Newell (P. F. Volland, \$1.25). This book, telling of American animals in interesting verses, with the author's own fine illustrations on every page, is a marvel of attractiveness, and of book-making at its price. It is a veritable compendium of American animals, yet is entirely on the level of the young reader. It is the sort of book that is a pleasure to commend.

**Boy Scouts on the Green Mountain Trail**, by Walter Pritchard Eaton (Wildes, \$1.75).

"A story of the long trail," in an interesting series of Boy Scout books by a well-known author. Illustrated.

**Three Points of Honor**, by Russell Gordon Carter (Little, Brown, \$2.00). A book based upon the principles of the Scout Oath and Law, awarded the \$4,000 prize in the Boys' Life—Little Brown & Company competition.

**The Black Arrowhead**, by Caroline Dale Snedeker (Doubleday, Doran, \$2.00). A very attractive book for children of from eight to twelve years, in which the legends of Long Island are skillfully interwoven into a story of historical background and interest. It has many illustrations.

#### For Older Boys and Girls

**Pirate's Port**, by Alida Sims Malkus (Harper, \$2.00). An historical novel of the Dutch period of early New York, when piracy and freebooting had hardly come under the ban of law. Two girls are the center of unusual scenes and experiences in this picturesque and thrilling story.

**Susanna and Tristram**, by Marjorie Hill Allee (Houghton Mifflin, \$2.00). A story of the exciting experiences of the "underground railway" in the 1850's. Sixteen-year-old Susanna and her ten-year-old brother rode to Cincinnati searching for their cousin, Levi, head of the "underground." Here in the river town Susanna became involved as a "conductor" in assisting slaves to freedom. A most interesting book.

**Bob Bartlett, Master Mariner**, by Fitzhugh Green (Putnam, \$1.75). A book for boys, with thirty-one illustrations, about Peary's famous Polar skipper, who has had about as many and varied adventures as any man living. He went to the rescue of Fitzhugh Green's expedition in 1917. His advice to American boys is, "Go to sea if you will, but give it up in time."

**Welcome Stranger**, by Neil E. Cook (Appleton, \$1.75). A tale of the Arizona desert for men and boys. Its chief characters are a fifteen-year-old waif and an old miner of a fiery, independent spirit, who supplies much of the humor in the story.

**The Chumash Indians**, by Gale Ewell (Harr Wagner Pub Co., \$1.80). A story of adventure for young people, dealing with some interesting explorations and discoveries in California archaeology and ending in a happy love story. An interesting book.

**A Patriot Lad of Old Saratoga**, by Russell Gordon Carter (Penn, \$1.50). An historical tale for boys of from seven to twelve years, the latest of a series of Patriot Lad books in which the boy heroes are discovered to have had a notable part in historic happenings.

**Fran of Albania**, by Elizabeth C. Miller (Doubleday, Doran, \$2.00). A story for those of high school age. Fran is a girl of the Albanian mountains, and the book tells of her adventures in wartime, life in the refugee barracks at Skodra, and her love story. The author has lived in Skodra and writes from knowledge of the daily life of the Albanian mountaineers.

**Under Two Eagles**, by Helen Coale Crew (Little, Brown, \$2.00). A story of present-day Poland. Vasily Milneff, son of a poor fisherman of Warsaw, is an active and ambitious boy who finds his opportunity with General Pilsudski. Vasily later comes to America—hence the title of the story. There are many illustrations by Henry C. Pitz.

**The Winning Hazard**, by Allen Chaffee (Century, \$1.75). A story of machine logging in the Pacific Northwest, written by a woman acquainted, by a long visit to a lumber camp, with the scenes and experiences which form the background of a thrilling book.

**The Red-Headed Halfback**, by Earl Reed Silvers (Appleton, \$1.75). In Part I, "School," and Part II, "College," this book tells the story of three star players, who learn through many interesting experiences to play the game of life. It has the quali-

ties that has made the author a popular writer of school and athletic stories.

**A Frontier Girl of Virginia**, by Alice Turner Curtis (Penn, \$2.00). An interesting historical novel for girls of from ten to fifteen years.

**A Girl from London**, by Rachel M. Varble (Little, Brown, \$2.00). The "girl from London" was sent by a bachelor uncle to relatives in Old Virginia in days when the Revolution was stirring. Her Tory convictions clash with her Revolutionary environment until a distinguished gentleman, as the story narrates, won her to the cause of the Colonies.

#### Prize Books for Young Folks

**Carmelia Commands**, by Walter S. Ball (Harper, \$2.00). This book won the Harper-American prize of \$2,000 for the best book of fiction for girls. It is the story of a fourteen-year-old girl in the Italian quarter of an American city—a problem story of two generations, the parents retaining their language and ways, the children becoming "Americanized," with all the dramatic situations that follow. Adults, as well as young folks, will enjoy the book.

**Courageous Companions**, by Charles J. Finger (Longmans, \$3.00). This tale of life before the mast, by a master of narrative writing, is based upon the historical documents of Magellan's Cruise. It is the story of Osborne, a young English boy, who shipped with the Spaniard on his first voyage around the world. It is full of vivid and stirring incident, narrated with care for geographical and historical accuracy. The book was awarded the \$2,000 prize in the Longman's Juvenile Fiction Contest, and though interesting for all, has been written particularly for those of ages twelve to sixteen. The illustrations are by James Dougherty.

**The Jumping-Off Place**, by Marian Hurd McNeely (Longmans, \$2.00). A story of pioneer life in the Dakotas, and of the courage and persistency of the young Linvilles, Becky, seventeen, and Dick, fifteen, who had the task of homesteading, and of caring for an orphaned brother and sister. The children won out in spite of blizzards and many dangers and handicaps, including the jealous intrigues of an unscrupulous neighbor. The author has herself been a homesteader in South Dakota and vouches for the accuracy of her narrative. The book was runner-up in the Longmans' \$2,000 Prize Juvenile Fiction competition.

#### Books for Adults

**Christ in the Poetry of Today**, compiled by Elvira Slack. "This anthology is of genuine merit and significance."—Contemporary Verse, \$2.50. The Woman's Press.

**Book of Services for Group Worship**, A Services on special subjects adaptable to almost any occasion. \$1.00 The Woman's Press.

**The Girls' Every Day Book**. Thoughts for every day that will challenge every girl. \$1.25. The Woman's Press.

**Love, the Law of Life**: Toyohiko Kagawa. Kagawa is a name to conjure with; his influence reaches millions, now that he has taken the lead in the great religious awakening in Japan. This book gives the whole "gospel" of Kagawa, teacher, orator, mystic, personality. (2.00. Christian Century).

**The Shakespeare Songs**, edited by Tucker Brooke (William Morrow & Co., \$10.00 and \$1.50). This is first complete collection of the lyrics of Shakespeare, edited with scholarship and good taste and published in unusually attractive form.

**Lincoln's Mary and the Babies**. By Bernie Babcock. (J. B. Lippincott Company, \$2.00). Another Lincoln book by the popular author of "The Soul of Ann Rutledge."

**Twice-Born Ministers** by S. M. Shoemaker, Jr. (Revell, \$1.50).

Dr. Shoemaker, author of "Children of the Second Birth," presents a wealth of testimony from his own ministry as to the need

for kindling the fire of devotion in other lives.

**F. B. Meyer, Preacher-Teacher—Man of God** by A. Chester Mann (Revell, \$2.00). Dr. Edgar W. Work says: "A beautiful story beautifully told." The biographer has entered into the life depicted, has felt it for himself, has become its interpreter. Illustrated.

**The Jesus Road and the Red Man** by G. E. E. Lindquist (Revell \$1.50). A course of Scriptural Studies by the Field Secretary of the Society for Propagating the Gospel Among the Indians.

**The World's Greatest Things** by Edwin L. House, D.D. (Revell \$2.00). Addresses on Supreme Values of Human Life. The "warm, practical gospel of good cheer which is needed today."

**Doors of God** by Frederick F. Shannon, D.D. (Revell \$1.50). A new "Shannon" volume which the "Baptist Standard" calls "thought-food which will start the machinery of the mind to working with vim."

**The Gospel According to Matthew** by G. Campbell Morgan (Revell \$3.50). A study of the life of Christ—His words, His ways, His Works, His life and His eternal triumph.

**The Other Shepherd, A Tale of the First Christmas** Among the Shepherds of Bethlehem by Ernest C. Wareing (Abingdon \$1.00 net). Illustrated. Stirring, living pictures are here presented depicting the unusual

events that us in the advent of Our Lord. The book is happily adapted to the spirit of Christmas.

**The Road to Christmas** by Clough A. Waterfield (Abingdon. 75c net.) The old yet new story of Christmas told in a different way.

**Christmas Legends and Stories**, by Phebe A. Curtiss (Meigs \$1.50). The power of a good story well told is shown by the fact that the beautiful Christmas service "White Gifts for the King" was suggested by a very short story—The Legend of Cathay. This is the first story in the book and the other nineteen that follow are just as full of suggestions and truths to impress as this one is.

**Sham, by Joseph Hocking** (Revell \$2.00). A story of today with its roots in the immortal parable of the Prodigal, irresistible in its fresh appeal, by the author of Prodigal Daughters."

**Citizenship and Moral Reform**, by John W. Langdale; the Abingdon Press, New York. Prohibition, divorce, poverty, crime, industrial relations and other great social problems which are concerning the nation and will concern it for some time to come are here discussed. This is not a new book but is a new edition issued in 1928 of a work which is probably more significant now than when it first came from the press. Any of the themes discussed by Dr. Langdale would require a series of volumes for

exhaustive treatment, but the author has, with commendable brevity, set forth the essential elements from the standpoint of the Christian citizen.

**Give Prohibition Its Chance**, by Mrs. Ella A. Boole, Ph.D., (Fleming H. Revell Co., \$1.50). Mrs. Boole, President of the National Woman's Christian Temperance Union, has written a most interesting and valuable book. She definitely states her purpose in the foreword where she says: "The purpose of this book is to record, without statistics, the part the women of America have had in the progress of the prohibition movement; to analyze, if possible, its psychology, and to show why women are determined that prohibition shall have its chance." Mrs. Boole does not attempt to disparage the work done by mere men in this reform movement, but makes it clear that this is not her theme. Throughout the book she sets forth the invaluable services rendered by women from the beginning of this fight when "liquor and drunkenness were making the headway of rank weeds and there appeared to be no way to stop this evil until out of a clear sky the women began to march and pray against the saloon."

**Drink Nationalization in England** (Review of "Drink Nationalization in England" by Wilson Stuart; James Clark & Co., London). Wilson Stuart, late fellow of Manchester University and well known author—

## Lists of Recommended Books for Every Age

### Suggestions for Christmas Gifts

#### BOOKS SUITABLE FOR BOYS

(Aged 10 to 16)

Recommended by Mrs. Edwin E. Jacobs

Books on Aviation (All rather recent)

SKYWARD—Dick Byrd.  
KNIGHTS OF THE WING—Jacobs.  
WE—Lindbergh (Putnam, '27, \$2.50).  
THE KING OF THE AIR—Chatterton.  
PICTURE BOOK OF FLYING—Dodia.

#### Books of Adventure

DANIEL BOONE, WILDERNESS SCOUT—S. E. White (Allyn and Bacon—Illus. 80c).  
BARNABY RAE—John Bennett (Clifford, \$2.00).  
THE SCARLET COCKLELL—Gilbert M. Sublette (Little, Brown and Co., \$2.00).  
MARY ADVENTURES OF ROBIN HOOD—Howard Pyle (Scribner, \$3.50).  
ISLAND OF THE MIGHTY—Padraic Colum (Macmillan, \$2.25).  
JIM DAVIS—John Masefield (Grosset and Dunlap, \$1.00).

#### Old Standards

These are always good.  
DAVID COPPERFIELD—Charles Dickens.  
OLIVER TWIST—Charles Dickens.  
ADVENTURES OF TOM SAWYER—Mark Twain.  
HUCKLEBERRY FINN—Mark Twain.  
TREASURE ISLAND—Stevenson.  
THE THREE MUSKETEERS—Dumas.  
BLACK ARROW—Stevenson.  
KIDNAPPED—Stevenson.  
TWO YEARS BEFORE THE MAST—Dana.  
(All the above Standard Books—Home Lib., \$1.25; Cornell ser. 75c; New Pocket ed. \$1.00).

#### Rather Recent Fiction for Boys

ENTER JERSEY—E. M. Robinson (Macmillan, \$1.75).  
THE HOUSE OF THE WIND MILL—Rothey.  
SPRINGBOARD—Robert L. Wolf (Bonni, \$2.00).  
THUNDER ON THE LEFT—Morley.  
THE PAINTED BOAT—Wilson (Harpers, \$2.00).  
SEVENTEEN—Tarkington.

#### FOR GIRLS AND WOMEN

Recommended by Mrs. J. Allen Miller

##### Poetry

TRISTRAM—Edwin Arlington Robinson.  
JOHN BROWN'S BODY—Benet (Doubleday, \$2.50).  
BRONZE TREASURY—Kemp.  
LOVE LYRICS OF WOMEN—Teasdale.

##### Novel

SWAN SONG—Galsworthy.  
MOSES—Untermyer (Historical Novel).  
THE MOUNTAIN (Volume of Short Stories)—Ervine.  
BETWEEN WAR AND PEACE—Florence Bremer Boeckel. (Macmillan Co., \$2.50).

##### Biography

DISRAELI—Andre Maurois (Appleton, \$3.00).  
NAPOLEON—Emil Ludwig.

#### Racial Novels

BAMBI—Salten, a Hungarian Novel.  
CASPER HAUSER—Wasserman, a German Novel.  
THE NEW TEMPLE—Rejer, a Norwegian Novel.  
THE REBEL GENERATION—Kuller, a Dutch Novel.  
THE STRANGE CASE OF SERGEANT GRISHA—Zweig—a Russian Story.  
PEDER VICTORIOUS—Rohlaag, an American story dealing with a Norwegian settlement.

#### Miscellaneous

THE MANSIONS OF PHILOSOPHY—Will Durant. (Simon & Schuster).  
SHAKESPEARE, Actor, Poet, as Seen by His Associates, Explained by Himself and Remembered by the Succeeding Generation, Clara Longworth de Chambrun. (Appleton, \$3.00).  
OLD CIVILIZATIONS OF THE NEW WORLD—A. Hyatt Verrill. (Bobbs-Merrill).  
ORLANDO—Virginia Wolfe (depicting the Spirit of English Literature in the character of Orlando).  
THE EDUCATION OF THE MODERN GIRL—(Houghton Mifflin Co., \$3.00).

#### BOOKS FOR ADULTS

Recommended by Dean Anspach

THE STRANGE ADVENTURE—Mary Roberts Rinehart.  
THE BISHOP MURDER CASE—S. S. Van Dine.  
PEDER VICTORIOUS—O. E. Rolvaag.  
RASPUTIN—Rene Fulp-Miller.  
MOTHER IDIA—Katherine Mayo.  
WHITHER MANKIND—Charles A. Beard.  
HOWS AND WHYS OF HUMAN BEHAVIOR—Geo. A. Dorsey.  
THE AUTOBIOGRAPHY OF BENVENUTO CELLINI—Jno. A. Symonds.  
BAMBI—Salten, a Hungarian Novel.  
THE MANSIONS OF PHILOSOPHY—Will Durant.

#### A CLASSIFIED LIST

Books Recommended by Dyoil Belote

##### Mature—Semi-Mature

THE HEART OF THE GOSPEL—Campbell.  
LORD, I BELIEVE—Lee.  
YOUR STUDY BIBLE—Weddell.  
THE GLORIOUS NAMES OF JESUS—Wells.  
ABRAHAM LINCOLN—THE PRAIRIE YEARS—Sandburg.  
DISRAELI—Maurois.

##### Youth—

YOUTH WAYS TO LIFE—Foulke, \$1.00.  
BEAUTIFUL GIRLHOOD—Erie, \$1.00.  
FOR BIBLE STUDY—Any of Dr. Wm. Evans Books.  
SIMPLE READABLE COMMENTARIES—Any Volume of "The Reader's Commentary."

##### Children

DOBSEY TWINS SERIES.  
STANDARD BIBLE STORY READERS—I-S—Farris (Standard Pub. Co., Primer, 80c; First Reader, 90c).

#### MISCELLANEOUS BOOKS FOR ADULTS

Recommended by President Edwin E. Jacobs  
THE OTHER WISE MAN—Van Dyke.

WHITHER MANKIND—Beard.

BEYOND WAR—Tolstol.

THE SCANDAL OF CHRISTIANITY—Peter Ainslie (Willetts, Clark & Colby, \$2.00).

ARE WE CIVILIZED—Lowie.

JOHN BROWN'S BODY (Poetry)—Benet.

ALL QUIET ON THE WESTERN FRONT—Remarque.

MUST WE HAVE WAR—Fred S. Smith (Harpers, \$2.50).

NATURE OF THE PHYSICAL WORLD—Eddington.

HISTORY OF SOCIALISTIC THOUGHT—Laidler.

#### SOME SELECTED THEOLOGICAL BOOKS

Recommended by Prof. M. A. Stuckey

THE BIBLICAL IDEA OF GOD—Thomas.  
THE SELF-REVELATION OF GOD—Harris.  
THE DEITY OF CHRIST—Spurr.  
MAJOR BIBLE THEMES—Chafar.  
THE LORD OF GLORY—Warfield.  
CHRISTIAN FAITH UNDER MODERN SEARCHLIGHTS—Johnson.  
THE DOCTRINE OF THE HOLY SPIRIT—Smeaton.  
THE CHRISTIAN DOCTRINE OF IMMORTALITY—Salmond.  
DECIDING VOICE OF THE MONUMENTS IN BIBLICAL CRITICISM—Kyle.  
THE PROBLEM OF THE OLD TESTAMENT—Ormy.  
THE HEART OF THE OLD TESTAMENT—Sampers.  
THE PLEINARY INSPIRATION OF THE SCRIPTURES—Gausson.  
THE CAUSE AND CURE OF INFIDELITY—Melson.  
GEORGE MULLER OF BRISTOL—Piercen.  
A BUNCH OF EVERLASTING—Kuyper.  
THE PERSONAL LIFE OF DAVID LIVINGSTONE—Blakie.  
THE PROGRESS OF WORLD WIDE MISSIONS—Glover.  
FUNDAMENTAL CHRISTIANITY—Patten.  
GOD'S IMAGE IN MAN—Ort.  
THE BIBLE DOCTRINE OF MAN—Laidlaw.  
THE BASES OF CHRISTIAN FAITH—Hamilton.  
THE PROBLEM OF ORIGINS—Kuyper.  
THE VIRGIN BIRTH OF CHRIST—Ort.  
MODERN RELIGIOUS LIBERALISM—Horsch.  
TO BE NEAR UNTO GOD—Kuyper.  
DAILY MANNA FOR DAILY NEEDS—Tillitson.  
THE CASE AGAINST EVOLUTION—O'Toole.  
THE DEATH OF CHRIST—Denney.  
THE ORIGIN OF PAUL'S RELIGION—Machen.  
THE BIBLE AND THE BRITISH MUSEUM—Haberhosen.  
POSITIVE PREACHING AND THE MODERN MIND—Forsyth.  
HOW TO WORK FOR CHRIST—Torrey.  
OUTLINES OF THEOLOGY—Hodge.  
A SCIENTIFIC INVESTIGATION OF THE OLD TESTAMENT—Wilson.  
THE LORD OF THE SADDLE BAGS—Raine.  
THE BELIEFS OF UNBELIEF—Fitchett.  
COUNTERFEIT MIRACLES—Warfield.  
A SERIOUS CALL TO A DEVOUT AND HOLY LIFE—Low.  
HOLY LIVING AND HOLY DYING—Taylor.  
THE LORD'S RETURN—Silver.



ity upon Great Britain's liquor questions is the author of "Drink Nationalization in England and Its Results: The Carlisle Experiment" in which he sets forth the very important evidence which he gathered and presented to the Southborough Committee on "Disinterested Management of Public Houses" showing the failure of state ownership and so-called "disinterested management" in spite of ten years of experiment under an absolute monopoly and with an enormous expenditure of money. The Carlisle experiment is one of the most interesting bits of laboratory work that has been done in Great Britain in connection with the liquor problem. Its proposers believed that they had found an ideal area on which to commence an experimental scheme whereby the sale of liquor might be taken over and its consumption controlled by the state. Mr. Stuart has not merely collected the statistics which bear upon the character of the results obtained, but also has joined to these the most lucid exposition and explanation. His pages are starred with citations from official reports supporting his thesis. (Order through the Brethren Publishing Company, Ashland, Ohio).

### TO THE QUEEN

*Courage that kept unflinching guard  
Ready at instant need;  
That sprang to life at his lightest word  
Or his bravest deed;  
Faith that could arm his soul to live  
In the pit of hell—  
Faith and courage were his to give,  
And he gave them well.*

*There is no flaw on his high renown  
Untouched by friend or foe—  
He has fought his fight, and his lists are  
down,  
And the sun sinks low.  
Look in his eyes where nothing clings  
But weariness stark and wan;  
Lancelot draws to the end of things,  
But I go on!*

*But I go on—to a sure reward  
And a fate that is yet to run;  
Seeing your smile in the flash of my sword  
As it wheels in the sun;  
Seeing your eyes in the faultless blue  
Of perilous seas—  
The whole of a life I bring to you  
And not the lees.*

—Arthur Floyd Henderson.

### "THY KINGDOM COME"—A REWARD OF MERIT

The South Dakota Council of Religious Education gave sixty-eight copies of THY KINGDOM COME, the Report of the Tenth Convention of the World's Sunday School Association, to that many County leaders at its recently held Annual Convention in Pierre. This book was the award chosen with which to recognize meeting the quota of delegates in the respective counties. Last year a Christian Flag was presented for similar success.

A representative from each County was called forward, presented with a book and remained on the platform until all had received their gifts. A brief synopsis was given of the book "Thy Kingdom Come" by the General Secretary, Mrs. A. L. Grebel. The President of the Executive Board, Mr. George L. Kemper, then presented the books. A plan was also given whereby the County Secretary could form an itinerary for circulating the book throughout the County. This will give to the South Dakota people a general idea of the Sunday

school work throughout the world. These books were very much appreciated and the delegates were delighted to see their County receive this recognition.

The World's Sunday School Association represents the outreach of the organized Sunday school work to the foreign mission fields where upwards of twenty-four native secretaries and field workers are developing the general program of Christian religious education. THY KINGDOM COME is a volume of over four hundred pages and gives the leading reports and addresses presented by the representatives from fifty nations at the World's Sunday School Convention which was held in Los Angeles last July. The Eleventh Convention will take place in Rio de Janeiro, Brazil in July, 1932.

### THE MESSAGE OF LIFE

Every human life that fails to hear its message and learn its lesson, or fails to speak it out, keeping it locked in the silence of the heart, leaves this earth a little poorer.—Dr. J. R. Miller.

If you wish to show how well you would undergo trials from which you are exempt, show it by your way of sustaining those to which you are subjected.—Archbishop Whately.

History shows that wrong never works out toward right, but some people keep believing that it does, just the same.

### NOTICE OF CHANGE OF HOME MISSION HEADQUARTERS

ON AND AFTER DECEMBER 20 ALL OFFERINGS AS WELL AS OTHER MATTER PERTAINING TO THE WORK OF THE HOME MISSION BOARD SHOULD BE ADDRESSED TO  
R. PAUL MILLER, BERNE, INDIANA

Anything sent to Brother Gearhart in Dayton after that date will only have to be re-mailed by him to Berne, for the office of the Board is being moved to Berne at that time.

If Pastors and Church Officers will carefully keep this in mind it will avoid a great deal of delay and misunderstanding.

## OPPORTUNITY KNOCKS

For you to put THE BRETHREN EVANGELIST in every home of your congregation at the special price of 25 cents for three months.

This is an opportunity to show your loyalty to your church paper and to take advantage of what it has to offer you without a sacrifice. You have been wanting to take the Evangelist, but perhaps you felt you could not afford it. You cannot afford to do without it at this price.

### Put Your Church on the Honor Roll

If you wish to make a number of excellent Christmas gifts that will be appreciated and will cost you little, consider The Brethren Evangelist at 25 cents per. Thirteen weekly gifts to your friends instead of one! And you are doing missionary work, besides.

## We Want 1000 New Subscribers

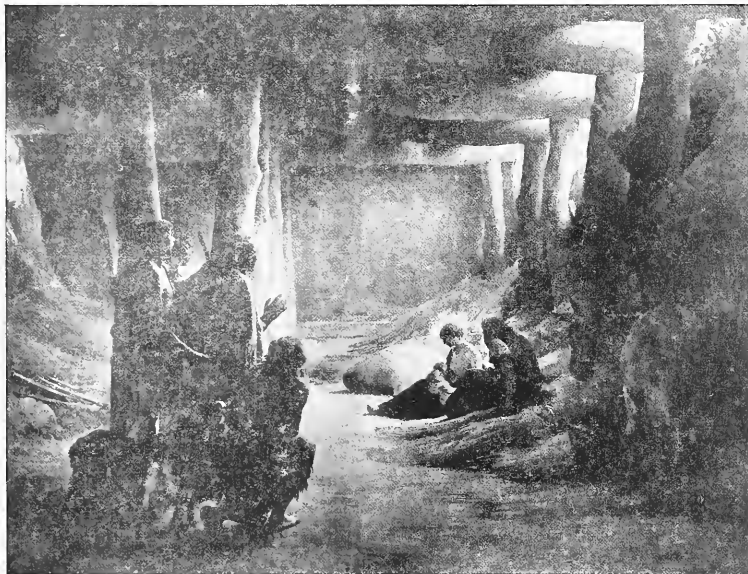


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1929

# THE BRETHREN EVANGELIST

Special WHITE GIFT Number



THE ARRIVAL OF THE SHEPHERDS

H. Le Rolle



*Bring a gift of adoration  
As the shepherds brought of old,  
Then you will not aught of substance  
Or of self from Him withhold.*



## Signs of the Times

by  
Alva J. McClain

### WHOM could you trust?

The morning newspapers of America feature an interesting suggestion made by Edward N. Hurley, former chairman of the United States Shipping Board, for the abolishing of war. Mr. Hurley thinks that by the control of the basic raw materials essential for the conduct of modern warfare, belligerent nations could be denied the means of carrying on a war. Among these materials he lists iron ore, coal, rubber, manganese, nickel, aluminum, petroleum, news print, tungsten, chromium and mercury. He urges the industrial chiefs of the world to take concerted action to control these materials.

But the question arises, after these basic materials are properly "cornered," into whose hands shall the control be placed? Whom can we trust? History has taught us not to expect too much of men.

Furthermore, history teaches that you cannot keep men from fighting by taking away their weapons. As a noted statesman once said, "Take away all the guns, swords, battleships, tanks, airplanes, and bayonets, and men will tear up the very cobblestones out of the streets and fight." Hannibal and Scipio knew nothing about tungsten and chromium, but they fought just as ferociously as Hindenburg and Foch. There are no short cuts to peace. "The carnal mind is enmity against God," and also against man. The Kingdom of God will not be brought in by the World Court or the League of Nations. "Except a man be born from above, he cannot see the Kingdom of God." That is the only hope of the world, until the coming of the Son of God to enforce peace among the nations.

When he comes, we shall have someone who can be trusted with all the natural resources of the world, not merely with the ten raw materials mentioned by Mr. Hurley. And he will administer them in the interest of peace. Upon rebellious nations, we are told by the prophet Zechariah, "there shall be no rain." Rain is more essential than nickel or petroleum.

### WHAT is a creed?

A Unitarian preacher, advertising his church in the daily papers this week, says in heavy black-face type, "A creed is a religious fossil. It represents the dead faith of the past. . . . The Unitarian Church has no creed. You can never outgrow such a church."

The Unitarian church has gone to startling lengths in order to make good this boast; so far, indeed, that old time Unitarian leaders like Channing would shudder if they could be here. Not long ago, a modern Unitarian preacher declared that one need not believe even in the existence of God to be a member of his denomination. He is right, if the Unitarian church has no creed. For if you affirm your belief in God, you have a creed, with one article in it.

But even the Unitarian Church, in spite of its frantic denials, has a creed. It says, We believe creeds are bad. And that is a creed, shorter perhaps than the Westminster

Confession, but a creed nevertheless. Look out for the man who is always crying out against creeds. He is not really against creeds, as such, but is probably trying to substitute his own little creed for the great historic creeds of the Church.

What you believe religiously is your creed. If you believe the Bible, you have the most perfect, the most complete, and the most dogmatic creed in the world. The first commandment of Christianity is "BELIEVE." And you cannot believe without believing something. No man can believe the Bible, preach the Bible, or teach the Bible, without believing and preaching and teaching a creed. Hold fast your creed, if you are a Christian. Be dogmatic about it. It is no crime to be dogmatic. Don't be afraid to say, I BELIEVE. The creed-haters are not afraid to say it.

### THE "progress" of America

Some time ago, Bertrand Russell, English philosopher and mathematician, spoke to a representative audience in San Francisco. When the introducer spoke of Russell as a pacifist, there was slight applause. When he was spoken of as a socialist, there was a bit more applause. When he was introduced as a pro-German, the applause grew. And when he was described as an atheist, the applause was general and prolonged.

A few days ago, Bishop Hamilton of the Methodist Episcopal Church, came to Los Angeles. To his interviewers he said, "The world is continually growing better. The influence of the church is increasing."

It all depends upon the standard of your judgment. The world has more bath-tubs, more Fords, more laws, more books—and more nervous breakdowns. But the heart of humanity is no more inclined toward God than it was in the days of Hammurabi. Nineteen hundred years ago, the world hung the Son of God on a Cross. We don't do that any more in civilized countries. Instead, we found colleges and then turn them over to "wise" professors who bow Jesus Christ out of the universe with a polite sneer. If you do not believe this, read the latest book by Dr. Barnes of Smith College entitled "The Twilight of Christianity."

But all the scepticisms of man cannot get rid of Jesus Christ. The day is coming when at the Name of Jesus "every knee shall bow." And that includes Dr. Barnes and Mr. Russell. The man who sits in judgment upon God will find at the last that, like Pilate, he has sat in judgment upon himself. "He that sitteth in the heavens will laugh."

Big ideas make big men.—Geo. H. Knox.

It is ideas utilized that makes the desert bloom.—George H. Knox.

The man with an idea has ever changed the face of the world.

Your idea or ideal is not fully yours until you have expressed it.—Henry C. King.

He who wishes to fulfill his mission must be a man of one idea—that is, of one great, overmastering purpose overshadowing all his other aims and guiding and controlling his entire life.—C. A. Bates.

## Missing Link Not Yet Found

Gerrit S. Miller, curator of the division of mammals of the United States National Museum, said recently that "if a human missing link is to be found at all, it must be sought among fossil remains of mammals long ago extinct, since there is no living animal known which possesses the required peculiarities. As a result of 70 years of effort investigators have made exactly two 'finds' which can be seriously regarded as furnishing the evidence of man's blood relationship with animals resembling in some general manner the present day gorilla and chimpanzee. These are the Java apeman, *Pithecanthropus erectus*, and the Piltown dawn man. The former was discovered in 1891-92 in central Java, and the latter about twenty years afterward at Piltown, Sussex, England."

The Java apeman find, Miller says, consisted of a skull cap, a femur bone and two lower molar teeth. All authorities agree, he points out, that the skull cap is strangely different from that of all other known mammals, both recent and fossil. Beyond this there has been no agreement, so that the public assumption that the relationship between *Pithecanthropus erectus* and man has been established is not well founded."

Regarding the "dawn man" Miller says that the "find" consisted of four pieces, reconstructed from nine fragments of a cranium and an imperfect lower jaw bearing two molar teeth, while afterwards a pair of nasal bones and a canine tooth were found. Still, later two more fragments of a skull and a third molar tooth made their appearance.

"According to the different reconstructions," he goes on to say, "the form of the cranium may be completely human in striking contrast to the apelike jaw, or it may have partially simian features which cause this contrast to become less."

"While awaiting further discoveries we should not hesitate to confess that in place of demonstrable links between man and other mammals we have nothing more than some fossils so fragmentary that they are susceptible of being interpreted either as such links or as something else," he insisted. —The Evangelical-Messenger.

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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

Send all moneys to the  
Business Manager

# THE BRETHREN EVANGELIST

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## A Review of White Gift Appeals

Many times we have written appeals in behalf of the White Gift offering, as others have written also. This time, instead of writing an extended appeal of our own, we are giving what we have called "A Review" of some of the appeals others have made, together with comments therewith. Manifestly we have not been able to dip into every article that has been written, and from those we have touched it has been necessary to quote most briefly. Though coming from numerous voices, these sentiments are not conflicting; rather they register a striking harmony, strong and moving.

Making a White Gift offering has become a fixed event in our church calendar. It is a call for support of the great work of the National Sunday School Association, and we can say without equivocation or hesitancy that the Association deserves our support, because it has proven a good servant of the brotherhood. And generally speaking, the support has been good. There are schools that regularly and with pleasure look forward to this offering, and not a few of them give with generosity. But taking into account the schools that give sparsely and those that give nothing at all, it may be a surprise to us to learn that our average per capita gift is quite small.

To verify this statement, turn to a statement made by the treasurer of the Association last year: "Just for fun, put your hand down in your pocket, or your purse, or your coffee-pot, or wherever you keep your money, and see if you have a dime. Look at it a minute. Suppose you drop it down through a crack in the floor. Would you miss it? Look at your dime again. What do you think of it as a birthday present for someone you love? Now let me remind you that the average Christmas White Gift offering last year was less than two dimes per member." And we notice that the total for 1928 did not measurably improve over that of the preceding year. So right at the outset we will all acknowledge the need of just such appeals as we are offering. We need to be stirred to a keener sense of our duty in this regard.

But mere gifts is not the first thing of importance, much as they are needed,—the quality must be considered. If it were just a collecting of taxes, like the government does, it would matter little about the spirit, just so the money was forthcoming. But we are interested not merely in the raising of money, but in the honoring of our Lord the King. And it takes gifts of quality to do that. They must be White Gifts. That is our first concern, as others have testified. Dr. W. H. Beachler, in December, 1924, said: "Let us make this coming White Gift offering the 'whitest' we have ever given. To do this we must give in the spirit of loving gratitude and worship. Moreover, we must place Christ's gift first. It would be superb if each and every Christian, before doing a single bit of Christmas shopping, would set aside his gift for Christ—a gift if you please of such size as would make it hurt a little and which would mean a little less for self. Certainly that would add to the 'whiteness' of our gifts." Rev. J. L. Gingrich in 1926 said: "The White Gift offering reminds us that our love should be pure and unmixed by reason of prejudice or selfish greed and material gain. The motive prompting any giving ought to be wholehearted and free from alloy." And Rev. E. L. Miller, defining a White Gift in 1927, declared: "So long as the gift is made with pure motives back of it and with no spirit of withholding, it is a White Gift, the kind that God can and will honor."

But no one definition tells it all. And we must not forget that there should be an utter lack of selfishness in our giving. Rev. A. V. Kimmel stressed this point in 1920, when he urged that it was not enough to be liberal, as one might be liberal and yet be selfish. "Self first and Christ next is selfishness and applies to our money as well as to any other form of worship. The argument is, 'a man has a right to take care of himself.' Yes, but

when he takes care of himself first, he is selfish. The father who supplies all his own wants first and then provides for his wife and children is selfish even though he meets all the needs and the demands that may be made, and often those in comfortable financial circumstances are absolutely selfish. The Love Gift must be absolutely without selfishness. It was while we were yet sinners that Christ died for us, and in this God commendeth his utterly unselfish love for us. Now self must be in the gift always, but selfishness never!"

Furthermore, if our gifts are to be white, we must not treat them as if we were making exchange gifts with God. Mrs. O. J. Shively warned us against that when in 1922 she remarked that "It has become the custom for many people to exchange gifts on Christmas, and it is the privilege of all, but embraced by only a few, comparatively speaking, to give gifts on this happy day. There is a vast difference between exchanging gifts and giving gifts. The given gift is the love gift. God so loved that he gave all he had. Have we so loved that we have given him all and the best we have?" All too often it appears that we have not. We give a small portion with a half conscious sense that we have discharged an obligation, that we have made him a small gift in return for something he has given us, that we have in a measure squared accounts, so to speak. But we cannot exchange gifts with God; it is presumptuous to attempt it. Our gifts are never worthy of him except as they are made so by divine love and grace. All we can do is just to give him the best we have because we love him, because he has meant so much to us, because our lives are wrapped up in him and are wholly dependent on him. He is all worthiness while we have nothing of worth, nothing that will commend itself to him.

We base our appeal for White Gifts on God's own infinite love. On that basis no one can gainsay the right of our appeal, and on that basis appeals have been repeatedly made through the years. It was in 1925 that Rev. Freeman Ankrum reminded us that: "The Father of the world's first Christmas Gift, when he gave his Son, the Christ to the world, gave us the foundation of every good and perfect gift. Through him comes joy, peace, happiness, and without him comes baser selfishness and moral decay."

While gifts of substance have been prominent among the objects of our appeal, yet it has been by no means confined to such. Along with the offerings of money, we have sought always and usually first, the gift of self and of service. Prof. W. I. Duker wrote last year: "At the beginning of all gifts of true value, gifts that partake of the real Christmas spirit, is found the gift of self. That which we offer when we withhold ourselves is not a gift but rather a patronizing present. When we have given ourselves, then we are ready to give gifts that carry with them the very atmosphere of Christ." In the same issue of the Evangelist President Jacobs remarked that "this is a most appropriate time to bring a gift." And then said: "We cannot, like the Magi of old, see, adore, or follow his star, and perhaps it is just as well that we cannot, for today a greater privilege is ours—we may lay our lives and our all at his blessed feet. From this abundant store of treasure, he may choose what he will, but it is our duty, and it ought to be our highest pleasure, to surrender to him our fortunes and our lives."

Various motives have been held out to actuate our giving. Sometimes it has been denominational loyalty. Last year Rev. O. C. Starn said: "If you are happy that you are a member of the Brethren church, then don't you dare to allow her to fall down on this offering. Keep up her dignity. Boost the record of her Sunday schools." More often it has been for the propagation of the Gospel. That was the point to Prof. K. M. Monroe's appeal in the 1928 campaign: "Each individual in his White Gift offering aids in the proclaiming and propagating of Christianity. In this

gift we have both a duty and a privilege." And there have been times when the hope of reward was set prominently before us, as in 1921 when Dr. Charles A. Bame wrote: "My brother, how do you hope to get a reward on the great Day of Days? Thousands of church members have never said a word in personal work. They have never personally tried to save a soul from death; they have never prayed a public prayer; they have been entirely silent along lines where many Christians work. Now many of these public workers are also the largest givers. Where will you come in when he comes to reward his servants? For many things he cannot reward you. For giving he will. Will you not seize your opportunity to do a thing that he cannot and will not pass in that great Day of Rewards?"

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## EDITORIAL REVIEW

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A man is saved by faith alone, but saving faith cannot abide alone.

Sometimes we find people who have joined church, but have not been joined to the body of Christ.

Word came to our office that the following members of our African Mission party have arrived home on furlough and are now on good old United States soil: Rev. and Mrs. Lester W. Kennedy, their two sons, Junior and Paul, and Misses Elizabeth Tyson and Mary L. Emmert.

We notice by a complimentary copy of the Long Beach Sun that the newspaper gave generous space to a story and pictures of the principals in the First Brethren church dedication of that city. We will soon be able to give our readers a splendid report and a glimpse of the beautiful structure.

Brother Willis E. Ronk, secretary-treasurer of the National Ministerial Association, gives us a brief history of the financial progress of that organization, as an excerpt from his annual report to the Association given at last National Conference and requested published by the ministers in session. Financially the Association shows prosperity.

Has fortune seemed to turn against you and you can scarcely see anything for which to be thankful? Consider yourself. Have you a fair measure of good health? Are your mental faculties unimpaired? Do you have the full use of your limbs? Do you have good eyes and ears? What more do you need to start a flow of thanksgiving?

The First church of Allentown, Pennsylvania has enjoyed a season of revivalism under the preaching of Brother I. D. Bowman, who for more than a half a century has been going up and down the land proclaiming the Word of God with power. No confessions were received, but it is hoped that ere long fruit will be born from the good seed sown. Brother S. E. Christiansen is the zealous pastor of this flock.

It is time now to begin to get the fact in mind that there will be a change in National Home Mission secretaries, effective December 20th. Brother R. Paul Miller takes over the work of Brother William A. Gearhart at that time, and the retiring secretary is anxious that our people shall see the importance of sending the mail, especially the money and checks to the proper party. It is possible that Brother Gearhart will be away from home for a time after January first and any mail or money sent to him there may have difficulty in reaching Brother Miller, whose address is Berne, Indiana.

We are again permitted to publish a report from the Field Secretary of the College Endowment Campaign, Dr. W. S. Bell, who tells us of his canvass of the church at Spokane, Washington, where nearly a decade ago, he did the initial work in the launching of a Brethren mission. This church is not strong financially, but it is endeavoring to maintain its own work without help from the mission board, but they did what they could for the College. Their gift was \$628.00, which leaves the total of the Endowment Fund at \$227,495.20.

A recent communication from Rev. A. J. Ramey of Manassas, Virginia, informs us that he was in Washington, D. C. not long ago and while there visited the Brethren church and assures us that he "found all alive, none dying, but all trying to do their best." Then he comments on the pastor as, "a workman that is worthy to lead, a good shepherd of the sheep." It is not only good to hear such encouraging comment concerning our churches and pastors from visiting brethren, but it also speaks well of the visitors to have eyes to see and spirits to appreciate the good. That, we are glad to say, is quite characteristic of our visiting brethren. Sometimes it may be necessary to criticize, but it is seldom necessary to do it publicly, and less seldom is it as effective as a word of encouragement or kindly comment.

The evangelistic campaign recently held in our church at Washington, D. C. was a splendid success, according to reports from both the pastor and the evangelist. Brother Kent says, "there were sixty-one who made decisions," many of which took the step to witness their resecration and some their decision for full time service. At the time of writing twenty had been baptized and others were soon to receive the rite. Pastor and church alike greatly enjoyed the services of Brother Miller, who believes the Washington church under its present leadership has a great future and deserves the help of the brotherhood in erecting a suitable church plant. And according to the plans of the last General Conference the brotherhood will be given opportunity to contribute to such an end. Brother Kent is proving himself a very capable leader of a big undertaking.

Brother Frank Gehman, pastor of the church at Uniontown, Pennsylvania, is building up a habit of frequency in reporting which is destined to redound to the success of his own work and also to the encouragement of that family spirit in the brotherhood which is a strong cord of unity. Many people do not realize how much we are dependent on letter-writing for the maintenance of that intimacy that keeps us mutually interested and united. We suffer more than we know both in our social relations and in church affairs by our neglected correspondence. And they who are conscientious about writing frequently, even though briefly, for the Evangelist, are doing more than merely keeping the rest of us informed about their work, and making glad the heart of the editor by helping him keep the paper filled with things of interest—they are helping to keep strong those cords of fellowship that bind our hearts together. Among other things of interest in Brother Gehman's letter is the mention of his effort to interest the children in the church services by the telling of Bible stories. We believe that wider attention ought to be given to such an end. There is more than one side to the story of the absence of children in the church services.

Sister Mary Pence reports from Limestone, Tennessee, where Brother James S. Cook recently conducted a campaign, and concerning which he made mention in a previous issue. Fourteen were added to the church as a result of this effort, eleven of which came by confession of faith and baptism. Brother M. D. Early is the pastor of this church and the church is showing progress under his leadership. This church boasts the unique distinction of having a family of thirteen, all members of the same church. We imagine there must have been some home religious instruction in that family and that the parents were not averse to "prejudicing" their children's minds towards the church of their choice, before they were old enough to weigh the matter of church preference and make a decision for themselves. There are some folks who are under the false impression that out of fairness to their children, they must not seek to influence them to join their church, but should let them grow to the point where they will make their own decision, without previous effort to indoctrinate them. Of course, the children must of necessity make their own decision, but to assume that they can make a better and permanently more satisfactory decision without previous instruction and proper influence on the part of parents is folly. A parent has not done his full duty to his child until by instruction and example he has sought to lead him into the possession of his own precious faith. He whose religious faith is not vital enough to cause him to want to bring up his children in it, very likely has not enough conviction about religion to make it worth sharing.

# From every school---WHITE GIFTS FOR THE KING---from every person

## Making Our Gifts White

By N. V. Leatherman, General Secretary

We hear a vast deal about White Gifts at Christmas time. The idea for White Gifts is gotten from the Legend of Cathay, the story of which is here quoted from "White Gifts for the King," a Christmas service prepared by Mrs. Phebe A. Curtis.

"The strange country is called Cathay, and the ruler thereof is one Kublah Kahn, a mighty warrior, who by reason of his strong will and trusty sword has made himself lord of the whole land. His government is both wise and just, and his administration to rich and poor alike, without fear or favor. On the King's birthday the people observe what is called the White Feast. Then are the king and his court assembled in a great room of the palace, which is all white, the floor of marble and the walls hung with curtains of white silk. All are in white apparel and they offer unto the king white gifts, to show that their love and loyalty are without stain. The rich bring to their lord pearls, carvings of ivory, white chargers, and costly brodered garments. The poor present white pigeons and handfulls of rice. Nor doth the great king regard one gift above another so long as all be white. And so they keep the king's birthday.

This legend has been used many times to create in the minds and hearts of Christian folks the WHITE MOTIVE for Christmas giving. It is all too true that Christmas has been so commercialized, and giving and receiving of presents have been so emphasized and urged in our present social order at Christmas time that many really do need to study their motives in it all.

Truly our Christ does not regard one gift above another. He receives that from the poor with the same grace as that from the rich. He receives the gift from the rich too, with the same grace as that from the poor. Jesus wept for the rich young ruler as well as praised the widow with her two mites. We need to remember that "Man looketh on the outward appearance, but the Lord looketh on the heart." Our Lord regards the heart more than the gift and its amount of material value. He searches and knows our motive. Is our motive WHITE? Is our motive LOVE? If we cannot give because we love to give, and because we love the one to whom we give, then surely we had better not give, but should hold our gifts for those whom we do truly love. If the gift we offer cannot be made white with true love, and if we do not love Christ enough to give some offering to him, let us at least learn to be honest in our own hearts and admit it. First, let us learn to love him, then will our gifts take care of themselves in our own hearts. Too much

has the church been guilty of scheming, shamming and bluffing its followers into giving to her support. Let it not be so this Christmas.

But there is every reason why we should all love our Christ. Everybody loves a baby. We remember Christ at Christmas time as the heavenly Babe, as God's great gift and expression of his love for us. John three-sixteen tells the story of God's love. And we read elsewhere, "God is LOVE." God has done everything he can do for our salvation, for our peace and for our lives. To know him, is to LOVE him. To love him, is to worship and adore him. The wise men from the east brought their gold, frankincense and myrrh, bestowed these gifts and worshipped him, departing with joy in their hearts.

Our National Sunday School Association has a budget of \$5,250.00 to be raised this year. Each dollar represents a need that lifts its hand beseechingly for your help.

The chair of Christian Education at Ashland College, filled by Prof. M. A. Stuckey receives \$2,000.00 out of this budget. The College Library receives \$500.00. The Memorial Endowment Fund receives \$500.00. The National Home Mission Board receives for Kentucky Missions \$1,000.00. The International Council receives \$100.00. The Shipshewana Young Peoples' Training School receives \$300.00. For secretarial work there is allowed \$120.00. For general promotional work, institutes, conferences, etc., there is allowed \$500.00. And for printing, postage and supplies, etc., there is allowed \$230.00.

Now we simply cannot send our gifts material up

to heaven where Christ is at the right hand of God's throne. Christ never intended it to be so. But he did intend that we should give our gifts to help his cause and our fellow men here. It is our conviction that in this budget we will both help his cause and his brethren and ours. But please remember this is not merely an appeal for you to contribute to this budget. It is that; but it is far more. We have presented the items of this budget to gain your confidence in your special stewards and God's, over this budget, to assure you that your gifts will indeed be received by our Father.

Our earnest appeal is that you make your gifts White as the snow that is falling this beautiful December morning, and that you make them WHITE with the MOTIVE of LOVE.

South Bend, Indiana.

*You cannot honor love like God's with gifts that cost you nothing*

### GIFTS

*By Helen Wicand Cole, in the Congregationalist*

*Three kings there were from Orient who came,  
Led by a star with strange, compelling flame,  
A Prince's sign;*

*And shepherds, too, followed its beckoning light,  
Till in a manger, lo, ineffable sight,  
Godhood benign!*

*That blessed the givers of the royal gold,  
But smiled upon the lambkin from the fold.*

*We, too, may bring our frankincense and myrrh,  
And pay our tribute there, as though we were  
Of kingly birth;*

*But 'tis not gifts like these that he doth prize  
So much as those which come in lowlier wise  
From the poor of earth,*

*Who having naught of gold or treasure-trove  
Bring that of which they have the chiefest, love.*



## The Treasurer's Pigeon Hole

By Prof. M. P. Puterbaugh, Treasurer National Sunday School Association

Every year about this time the decks have to be cleared for action, the pigeon holes cleaned out, and everything fixed up for the flood of White Gifts. Before I throw out some of this old material I am going to set out a few exhibits. In the last five years we have had offerings of \$3,932.16, \$4,657.08, \$4,680.15, \$4,206.28, and \$4,420.85. If I were to draw a curve or graph as I do for so many things these days I could show how we are on the "up-grade" again. And yet I have to shiver a little when I think what a narrow squeeze we had this last year trying to make a \$4,400 offering cover a \$5,000 budget! It was only because some of the departments effected some economies that were very timely. I have been thinking of recommending these folks to the poor politicians of this great city who are always bankrupt!

But in spite of all this I am worried a little. Fourteen churches gave less than ten dollars. Only five churches west of the Rockies gave any report at all and there were twenty churches that failed to report last year that had reported in other years. As near as I can figure from past reports they withheld about \$285.00 and that would just about have put us in the front rank. But there is a bright side too. The Mid-West District gave a 100% report—every church sent a gift—and the total for the district was at least \$100 higher than before!

Now we must face the music. In the face of not quite reaching our budget of \$5,000 last year the Board has nevertheless voted a budget of \$5,250 this year. And they voted it for two reasons I believe. First they think the churches can reach it if they have a will to do it and the real Christmas spirit and second, some phases of our work can be put off no longer. Here is the Budget for the coming year.

Department of Religious Education at the College .....	\$2,000.00
Kentucky Missions .....	1,000.00
Ashland College Library .....	500.00
International Council of Religious Education ..	100.00
Shipshewana Young People's Training School ..	300.00
Ashland Memorial Endowment Campaign .....	500.00
Secretarial work .....	120.00
Promotional work .....	500.00
Miscellaneous, Printing, postage, supplies .....	230.00

Total Budget .....\$5,250.00

One item needs special attention. **PROMOTIONAL WORK!** Several churches agreed that if the Board would do more of that they would help us more. It seems as if the past Conference took not one but three or four steps in this same direction, so it is high time that the Sunday School Association plan a larger program along this line. But last year's offering didn't justify too big a jump at first. So we are making a modest start at \$500 for field work and at National Conference churches were told to ask the Sunday School Board for field work. Will you give us the confidence we need on this program? Will you call on us for help in your local needs and then will you give generously this year so that next year we may

take a real step toward extensive field work among our schools looking toward a full time field secretary?

A glance at our budget again reveals our field as the teaching ministry of the Church. Wherever the Church is engaged in teaching our Brethren young people there the Sunday School Association gives its hand, and heart, and help.

Now I have just read what I wrote last year and I want to say that I still feel the same way about it and I ought to simply reprint it here. But I realize that you don't need more facts, more figures, more articles to read, more "pep," more "arrousements," more arguments! All you need is the Christmas spirit, the startling realization



*Honor Him whose birth we celebrate*



that this is your King's birthday and that he deserves the best, a desire to cooperate in this program of one of our national boards. If you have all this we will have the greatest White Gift this year we have ever had. What are you going to give Jesus for his Birthday this Christmas, Self, Service, and Substance?

Evanston, Illinois.

## Making Our Sunday Schools Really Count

By S. M. Whetstone, Vice President National Sunday School Association

Ours is a great task. None greater! We are dealing with precious souls. Ours is the task of molding, not alone for time; but for eternity. Therefore, we can not be too careful. We must give this great work our personal attention; in time; in prayer; and in service. Any worthwhile task should have our very best support, and certainly the Sunday school challenges our best. We merely desire to offer some suggestions with the hope that they may be of value to someone who is earnestly trying to build up a Sunday school.

The key to the whole situation rests upon a few essentials. These I wish to deal with in a few words. First of all, they who successfully lead in this great task must be above all things Christian in every sense of the word. Let us consider now the leaders in this important work.

### Teachers

Each letter is very suggestive. Take the word teacher and notice what every letter suggests. T-ruthful. Surely everyone who stands to teach the Word must have this virtue. E-arnest. Perhaps too many are lacking just here. Perhaps too long we have just played at the job. A-ffectionate. By this we have in mind not alone friendliness, but rather being attached—attached to the Word; the pupils, and the cause. C-heerful. H-appy. Teachers, do you carry with you these great attributes? Are you of that sunny disposition as you go about your task, because you are really happy in the work? E-arly. Do you come in at the last minute, or are you there early to greet others when they come? R-egular. This is a mighty important factor in Sunday school work.

### Officers

Follow the same suggestion with the word Officer. O-n Time! My! how important that is. You should be a stickler for being on time. Nothing will deaden the spirit of the work like dragging. Dignify your position by being on time. F-aitiful. In all Christian work it is largely



*Honor the Son of God by your gifts of  
Christian love*





the faithful who put it across. It may be easy to excuse yourself, but are you justified in doing it? F-amiliar. Know the lesson. Know your job. Know your place. Be able to assist any who need your help. I-nterested. Sometimes there is a lack of interest on the part of our Officers. You can not inspire others, or interest them, unless you are deeply interested. C-areful. Many times we have not been careful enough. Look after the details. E-nthusied. This is one qualification we must have to make our work really count. R-egular. In this respect Teachers and Officers must be alike, regular.

#### Organization

Our schools should have enough organization to run them, but not more than they can run. The organization is simply the machinery, not the finished product. Keep the organization going, but be sure it all leads to souls saved.

Waterloo, Iowa.

## The Christmas Challenge to Our Young People

By George H. Jones

One of our most beautiful legends gives its name and significance to our Christmas season, the White Gift service. Many of our Sunday schools and churches will no doubt give one of these programs. There is no service of the year richer and more influential in moulding young life. To the young people of the Church there is no better occasion for the dedication of self and substance. Its need is obvious in the face of so many distractions through the social life of young people in High School and College. The increasing claim of the compulsory forces on their life must be met with the noblest objectives we can create, in home and church.

In the several sessions which the Board of Religious Education held at Winona Lake during the last National Conference, there was a persistent feeling that the Sunday schools of our denomination needed a more definite and progressive program than they had. In fact the consensus of opinion was that many of our schools had none and most of the others seemed to be satisfied with marking time or managing to keep up to last year's standard. If this is the case it is a rather depressing outlook.

With no challenging task or program, any institution is handicapped, until some farseeing leader can muster a sufficient number of interested workers to provide one. In the writer's recollection the national programs of the past years were productive of splendid results. A five year or a two year program, as the case may be, furnishes a goal and helps to revive old activities. Where there is life, there is hope.

If a school has no definite objectives that call for advancement wherever possible, that school is retrogressing. No wonder our enrollment decreases and our supply of leaders is diminished. Youth must be challenged to do its best. Where there is no vision, there is no progress. Enthusiasm must be aroused if there is to be conquest. Too often other interests are allowed to steal our initiative. Leaders are side-tracked by too many subordinate duties. New leaders are developed too slowly and the old are overloaded until a new way can be secured and the easiest way out is to let matters stand.

*Honor Him With Gifts of Self, Service  
and Substance*

One of the most insidious dangers is to allow the public school to encroach on the church programs, taking the time of the young people and using their authority to gain the pupils' attendance to the detriment of the church program. Frequently the program is semi-religious, nevertheless the time is taken and the church program suffers.

Our Young People's work for the coming year has included some forward steps that are not possible without faith and enthusiasm. This 1929 White Gift service is depended upon to give renewed vision and progress. The goals of our National Sunday School Association are



*"And the Great King regards not one  
gift above another so long as all are  
White"*



linked with almost every interest of the church and includes some attractive plans for an enlarged leadership. Local programs of training and the national program at Shipshewana Lake have in view this desired end.

Those who were fortunate enough to be at National Conference will remember how largely we gave to the College and Missions, beside other worthy objects, but the plan for the near future involves giving less to these varied interests and more to the cultivation of our own field—arousing more interest from east to west in a better trained executive force, in the local school; the fixing of concrete goals, that can be realized; and the coordination of each District with a National program.

If the nation is moving toward a great revival of interest in religion and religious institutions, what a blunder if we are not ready with leaders, objectives and enthusiasm! Our White Gifts this year will mean little unless there is an awakening toward these goals. If there is to come an awakening, it must come through our young people. There is too much pessimism among the older, the optimism that arouses to effort must come through the youth of the church. Will it get its start through our Nativity programs, or will we have to look elsewhere?

Johnstown, Pennsylvania.

## Lost Creek, Kentucky

By G. E. Drushal

Again the Christmas season is coming on, and we have been asked to make a contribution for the National Sunday School Association, since some of the Christmas offering which they take goes to the Home Board for the support of the work at Lost Creek.

We are not at all unaware of the conflicting thoughts and emotions now prevailing about the work at Lost Creek. Neither are we unaware of what was intended by the cut in the support of the work; nor are we unaware of the present day trend of things, the chain store, big business, big human achievements, and the tendency to centralization, only the big things surviving. A college president recently put it this way: The day of the small denominational school is about over because of the difficulty of supporting it. These schools will either have to become a sort of subsidiary to the state universities, or else the denomination will have to have its own central university, and the colleges fraternize with it, etc. Well, if we had only to look to man, we would most certainly get scared, load up our tools, and run, for we are not unaware of what is on in a human way.

But God! Is it not true that when God is in and behind anything that human tendencies will not avail against it? Once when Peter and some of his helpers had been arrested and the crowd would have done them violence, a certain Gamaliel stood and said, "If this work be of men it will come to naught; but if it be of God, ye cannot overthrow it."

Well, when our good brother at National Conference in the fall of 1928, representing the Home Board, told us what the Board would allow, we at once said, "Well that finishes it," and so we thought, just as much as anything could be, for it was impossible from the human viewpoint. **But God had not spoken.** Four of those from the field soon retired for a prayer service over the matter, just to let God speak. At the conclusion of that service, nothing ever came any clearer to the writer than this, "Accept it and go forward." We did.

The whole work continued right through last year, and now is nearing the half way mark for this year, the holiday season marking the half way place. Now, how have we progressed this year with the whole work going on? **Not a bill on hand thirty days old: and we have now discounted bills on the ten day two per cent discount basis.** Nothing like this has ever before happened in the work, at least for years. Then also, a splendid porch has been added to the boys' dormitory, making much more room there for the boys. Also another room has been added there, a kind of reception room for the boys with a grate



*You cannot honor Christ with the gifts  
you withhold, nor with those you trade  
for gifts in return*



fireplace for heating it; also two light plants now on hand in working order, so that when one is down the other is running, making light always on hand. Not all yet, the rooms at both dormitories all have been papered, hallways painted, thus making the places look so much better and also warmer. Then also we have the largest number of young folks we have ever had in school here, and a fine lot too. And then better still, fine harmony and cooperation everywhere prevails, thus making the moral standard higher. **Our God has done all this.**

And then that Clayhole Christian Endeavor meeting! Clayhole is six miles away from Riverside, where Miss Barnhoeft and some of the teachers are conducting a Sunday school. The Sunday before Thanksgiving a goodly number of our young folks walked there and back for a Christian Endeavor service. It was a Thanksgiving service. Many gave testimonies as to what they were thankful for. Many of them thanked God for the privilege of such a Christian school as they had at Riverside, where they could learn the Bible as they went on in their school work. One arose and said that she had been a Christian about one year, having joined the church at Riverside where she came to school. She said that the thing she was most thankful for was that now this year she had learned the secret of overcoming temptation in her prayer life. Brethren and sisters, is this worth while?

Lost Creek, Kentucky.

When you get bread from heaven, be sure and provide for your children.—Western Christian Advocate.

## SIGNIFICANT NEWS AND VIEWS

### THE BIG FRENCH SUBMARINE

With the least possible publicity, the French government recently launched a submarine beside which all existing boats of that class are pigmies. It bears the name of the French naval officer, Surcouf, who won fame by his exploits in preying upon British merchant shipping during the Napoleonic wars. The "Surcouf" is 400 feet long, with a surface displacement of 3,257 tons. On the surface, its Diesel engines will drive it at a speed of nineteen knots per hour. Electric motors enable it to do ten knots submerged. It has fuel capacity for a non-stop voyage of 13,000 miles. It carries five 5-inch guns for surface fighting, making it more than a match for destroyers and light cruisers. A unique feature is a water-proof hangar, in which a small airplane will be carried. It is announced as being designed for colonial service and not at all for offensive service, but some observers see in it France's big No! to the proposal for the elimination of submarine craft.—The Presbyterian Advance.

### PRINCETON AND LANE PROPOSE MERGER

Conferences are being held between Princeton Theological Seminary and Lane Theological Seminary in Cincinnati, looking towards the union of the two institutions. Final decision rests with the Board of Trustees of Lane, who meet this month to discuss the proposed merger.

President J. Ross Stevenson, of Princeton Seminary, recently went to Cincinnati to confer with the Lane officials, and a committee from Princeton has also been meeting with a similar committee from Lane. The Princeton committee is headed by Rev. Dr. William L. McEwan, of Pittsburgh, Pa., of the Board of Control, and includes President Stevenson, William P. Stevenson, Esq., of Rosselle, N. J.; Thomas W. Synnott, Esq., of Wenonah, N. J.; Rev. J. Harry Cotton, of Columbus, Ohio, and Paul C. Martin, Esq., of Springfield, Ohio. Lane is one of the oldest divinity schools of the Church. It has recently celebrated its one hundredth anniversary.—The Presbyterian.

### EXPENSIVE CIGARETTES

A most expensive cigarette was lighted by an Ohio workman. Doubtless many of our readers will recall that on November 9, and at Elyria, Ohio, some workmen entered a gas-filled room. The foreman had called out a warning, but one of the men struck a match and lighted a cigarette. Almost immediately there was a blinding flash and a terrific explosion. Six persons were killed and damage to the plant was estimated at \$100,000. Arresting as these facts are, they are of the kind that follow cigarette smoking. In its last analysis, cigarette smoking is responsible for many fires and so for great property losses each year. But greater than the property loss, is that of loss in human life—either directly as in the case of the accident cited, but more generally in lowered vitality and blunted incentive.—The Gospel-Messenger.

### COMPOUNDING WITH HEATHENISM

The Fellowship is Dr. Stanley Jones' monthly organ. In the February, 1929, number (during Dr. Jones' absence in America) an inquirer wrote: "Why do Christians oppose idolatry? Hindus do not worship idols but use them to direct their thoughts toward God."

The answer given was, in part: "It is quite legitimate to use a representation to help one to think of God. . . . an image showing his love, as a crucifix would be helpful.

... If we really only intend the image to help us to think of God and are opposed to the worship of such images, then we must make sure that no ceremony of consecration (pranapratishta) is performed upon it. According to the Hindu tradition it is this ceremony which is regarded as making the idol sacred by bringing God into it. Before this ceremony it is only a piece of wood or stone. ... The best thing that reformers can do, therefore, is to start a movement for the abolition of pranapratishta. If this once disappeared it would become clear afterward that those who still used idols used them only for the help they gave in directing the thought to God."

The command was "Thou shalt not make unto thee any graven image." It was not merely a command not to worship.—S. S. Times.

### PRESIDENT HOOVER COMMENDS WORK OF MISSIONARIES

When the Woman's foreign missionary society of the Methodist church recently celebrated its 60th anniversary, President Hoover sent a message expressing his high appreciation of the work of the missionary. In a letter to Mrs. W. F. McDowell, one of the officers of the society, Mr. Hoover said: "I have had occasion over many years to witness the actual labors in the field of the American missionary societies, and have come to have the highest regard for their self-sacrifice and their single-minded devotion. I wish for their continued activity and success."—The Christian Century.

### INDIAN MINISTERS RECALL NEW TESTAMENT ARDOR

Most of the missionary gifts of the Dakota Indian churches go to the Native Missionary Society, an organization which supplements the work of the American Missionary Association among the Indians. Last year the receipts of this society were about \$1,500. At present three missionaries are supported with these funds. One of them, Earlwin Frazier, is pastor of the new Upper Wososo church. His salary is only forty dollars a month, but in return we expect only Sunday services and perhaps one other day a week for calls. Mr. Frazier adds to his income by working out as opportunity offers, and he also farms our church allotment. This year he raised thirty bushels of potatoes, two hundred bushels of field corn, some squaw corn and cabbage, and about ten tons of hay. He would have done a good deal better if we had not had a very dry season.—The Congregationalist.

### LONG PASTORATES

We believe in long pastorates, but we have only a few instances bordering on really long pastorates in our church. Too many churches (Or is it the pastors?) have the habit of making a change about every so often and they are thereby deprived of the invaluable benefit of the rich accumulation of experience and friendship that result from many years of labor together. The following instance, while it is unusual, nevertheless suggests an ideal to which we might well more widely aim at. The Christian Century says:

Rev. W. F. Skinner, minister at First Presbyterian church, Gouverneur, N. Y., for the past 42 years, has resigned, because of ill health. Mr. Skinner graduated from Princeton Theological seminary in 1887, and came immediately to the New York pastorate. During his ministry the congregation was largely increased and a fine stone church building and a parsonage were erected. Mr. Skinner's son, W. Sherwood Skinner, a student in Princeton seminary, occupied the pulpit of the Gouverneur church the two weeks following his father's resignation.

## Our Worship Program

### Daily Readings and Suggestions

(Keep with your Bible)

#### MONDAY

**LUGGAGE**—"Building coming down; excess luggage for sale." a suggestive sign on one of Chicago's larger stores. This building in which we live is coming down, although some act as though they expected it to last forever. We have a tendency to accumulate much luggage that we cannot possibly take with us when we move, and some of it must be disposed of, even at great loss. Let us dispose of it now, that the shelves of our lives be not burdened with it now, and that we may be prepared for the day when we must move—perhaps sooner than we think! 1 Thess. 5:14-24.

#### TUESDAY

**THE OPEN BRIDGE**—A few days ago as I was about to cross the Chicago River, the bells began to ring, red lights to flash, and the drawbridge was raised. In a few moments a great crowd of pedestrians hurrying to their work, had been halted, and a long line of autos and streets cars formed—all that a small tug with two sand barges might pass! When the bridge was again lowered, traffic was badly jammed, many were late to their work, and in ill temper. As the tug proceeded up the river, the same thing occurred at each bridge. In the same way, God's work is often held up and hindered by the insignificant plans of men. God grant that we may not hinder the work of thy kingdom, but that we might avail ourselves of the privilege of being workers together with thee. Heb. 3:7-19.

#### WEDNESDAY

**FIRE!**—At the sound of the fire siren, all ordinary traffic was forced to the curb to make way for the passing of the fire trucks. The saving of life and property from destruction has the right of way over all ordinary traffic. It ought to be so in spiritual things, yet we often neglect even our own spiritual safety for trivial things, and are utterly blind to the peril of others. God help us to realize the danger, and to act! Acts 20:28-32.

#### THURSDAY

**THE STRIKE**—Some women garment workers had been on strike for several weeks. One of them was picketing her place of employment, offering handbills to the passersby. Just as I passed, the owner of the establishment rushed angrily out, tore the handbills over her head, and with a string of oaths ordered her away. All this, repeated many times throughout the world, is one indication of the injustice that must prevail until the Just One reigns. Lord, hasten the day! Psalm 97.

#### FRIDAY

**WAGES**—Repeatedly in recent months, gunmen have been shot down on Chicago's streets. The wages of sin is still death, whether by sudden violence, or in the separation from God and his kingdom for all eternity. But the gift of God is eternal life, through Jesus Christ, our Lord! Rom. 6:15-23.

#### SATURDAY

**ELECTION**—Preceding an election here, one is sure to hear a callopie proceeding through the streets, with an inscription on its sides: "Vote for —!" So corrupt has the city government become that no matter who is elected one may be pretty sure graft and vice will continue to flourish. It will not be so when the kingdoms of this world have become the Kingdom of our Lord and his Christ. Rev. 11:15-17.

#### SUNDAY

**WORSHIPERS**—Of the great throngs I pass daily on the city streets, most of the faces are hard and tense. They have arisen early, while it is yet dark, that they might proceed to the temple of Mammon and worship. They serve him with diligence all day, offering many sacrifices to him. May it no longer be true that the children of this world are wiser than the children of light, but may we this day worship thee in spirit and in truth. And do thou give us grace and strength to worship THEE, and not mammon, through all the days to come. Amen. Matt. 6:24-34.—T. C. L.

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## The Senior Department

By Cynthia Pearl Maus

### AIMS

The real test of development in boys and girls is always to be found in life and conduct as they grow from day to day, and year to year in the Christian life. In order that we may know, however, that young people are growing in their spiritual experience it is necessary that we have certain clearly defined aims or goals toward which the work of the department strives, and by which we may test the effectiveness of the program of development. The specific aims of the Senior Department are to realize in the life of each individual the following results:

1. The acceptance of Jesus Christ as a personal Savior.
2. The testing of his earlier Christian ideals in the light of his enlarging experience and the consequent adjustment of his life choices and conduct.
3. The expression of the rapidly developing social consciousness through the home, church and community.
4. The development of initiative, responsibility and self-expression in Christian service.
5. A knowledge and application of Christian principles in choosing a life-work or vocation.
6. The realization of opportunities for life-work that are open in the field of full-time Christian callings.

We suggest that the department superintendent or counselor and the teachers' check up the work done in the Senior Department from year to year to see how largely they are accomplishing these results in the lives of individual young people. The organization, program, equipment and activities of the department should all be standardized and evaluated in the light of their contribution to the realization of these aims.

### ORGANIZATION

Organization is essential to the fullest development of young people because it provides opportunity for both the individual and group expression which growing life demands.

The ideal in work with young people is one comprehensive program in the local church for each normal group of adolescents, each of these organizations to provide all the necessary worship, instruction, and training through departments made up of classes. The classes should be organized for specific tasks and individual and group training, and the departments organized for group activities and for the cultivation of the devotional life through prayer, praise, and discussion.

In many churches there already exists a department of the Sunday school, and one or more other organizations such as Societies of Christian Endeavor, Triangle Clubs, etc., each attempting to build a program of religious training for the same group of young people. Of necessity there is constant overlapping both in organization

and activities. In order to avoid this duplication, and to provide an adequate program of Christian education, the leadership of these organizations should be unified and a correlated program of worship, instruction and training worked out that will touch every phase and interest of boy and girl life and that will tie their loyalty to the church rather than to organizations.

Where the building permits, there should be a separate assembly room for the Senior Department providing opportunity for

training and expression in worship both in connection with the Sunday school and the Christian Endeavor vesper service. Where the building does not permit of departmental assemblies, the worship program of the Senior Department may be combined with that of the Intermediate or the Young People. Where such adjustments are necessary, however, responsibility for conducting the service from week to week, or month to month should be rotated among the various departments combined, thus affording opportunity for graded worship and for the development of initiative and leadership on the part of each departmental group.

The president or one of the vice presidents should preside over all meetings of the department. If the session of the Sunday school is one hour in length, twenty minutes should be given to departmental worship and forty minutes to the lesson period. If an hour and a quarter is used the worship period may be lengthened to thirty minutes and the class to forty-five; or a brief closing service of the Senior Department.

(Continued on page 15)

## The Intermediate Department

By Harry C. Munro

(Continued from last week)

### Program

An adequate program for the religious education of Intermediate pupils includes at least three distinct elements, worship, instruction, and activities both service and recreational. The well-balanced program will give each of these factors a proportionate place.

**Worship.**—Intermediate pupils have much greater capacities for genuine worship than they are usually credited with. The worship program must be carefully adapted to their own needs and interests. It must not be a children's program, nor an adult program, but one well within the comprehension and experience of Intermediate pupils. Only the best of dignified and wholesome music should be used. Certainly jazz should be banned. There should be much opportunity for pupil activity, such as in responsive readings, reading in concert, prayer in concert, and so forth. The pupils themselves in a large measure should build the worship programs and conduct them, with the guidance and counsel of the advisor. Where it is necessary to combine the Intermediates with some other department for worship programs, it is highly important that the needs of Intermediate pupils be safeguarded and that their own participation be secured. Each worship program should be built around a given theme which has a more or less universal appeal.

**Instruction.**—In no department is carefully graded and well adapted instruction more necessary than with Intermediates. Most pupils will be brought into life-long loyalty to the church or will be lost permanently from it during this period.

**Activities.**—All the activities of the department should be under and related to the executive committee or counselor. Provision should be made that all worship and instruction shall issue in service in the home, community, church and world. This makes it necessary for each department to have not only a graded course of study but a graded program of activities that will touch every phase and interest of boy and girl life.

The remarkable results accomplished in

the lives of boys through the Boy Scout movement has been due in no small measure to the "Daily good turn" which is a part of the daily habits of every loyal Scout. The Intermediate Department should either make use of this plan or discover some similar means by which the habit of service shall become a part of the life of every boy and girl. There is a distinct value in certain common service enterprises in which the whole class shall participate as well as in individual service. Construction and wholesome recreational activities are of course equally important. The Boy and Girl Scouts and Camp Fire Girls are effective activity programs which may be taken up by the classes as such.

### Equipment

Ideal equipment for the Intermediate Department will provide both for an assembly room and separate class rooms for each class within the department. If either must be sacrificed, however, it should be the assembly room. The departmental room should be attractively furnished. On the walls there should be a few well-chosen and well-framed pictures which appeal to this age. Good portraits of great Bible characters, national heroes and missionary heroes are the best. The following are suggested:

- "Christ in the Temple," Hoffman.
- "Men of the Bible."
- "Women of the Bible."
- "Six Great Modern Missionaries."
- "Frieze of the Prophets," Sargent.

The assembly room should be seated with pews, if possible, and in other ways should be furnished so as to resemble a regular church auditorium. The class rooms may well be furnished with writing-arm chairs. Tables arranged in the form of a hollow square are also good, pupils being seated on only one side of the table. Class rooms should be furnished with blackboards, maps, and a cabinet in which books and supplies may be kept. The neatness, orderliness and attractiveness of both the worship room and the classroom is a very important factor. —Taken from *The Workers' Manual*, Abridged in part.

## Editor's Select Notes on the Sunday School Lesson

(Lesson for December 22)

### The Child in a Christian World

Scripture Lesson—Matt. 18:1-6; Mark 9:36, 37, 42; 10:13-16; Luke 2:1-20.

Printed Text—Luke 2:8-20.

Devotional Reading—Isa. 11:1-9.

Golden Text—Suffer the little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven.—Matt. 19:14.

#### LESSON LIGHT

Christmas is the day of the child; first, of the child Jesus, whose birth it celebrates; then of all the children whose lives have been made better and happier through the Christ.

It is interesting and most profitable to note the attitude of Jesus himself toward the children. At that time, as for many a long year since, the adult was the important one, the child must and did remain in the background.

But Jesus (Matt. 18:1-6; Mark 9:36, 37, 42) told his disciples "Unless you turn from your pride and self-seeking and become as humble, trustful, obedient and loving as a little child you shall not even enter the kingdom. It is the one who humbles himself most, not unconscious of his powers but not seeking honor or praise for them, who is greatest in the kingdom." This is not the false humility of Uriah Heep, but the desire to help others, the forgetfulness of self, which comes from love.

Mark 10:13-16. Another time Jesus and his disciples were in Galilee, teaching and preaching. Some mothers were very anxious that their children should have the honor of a blessing from this wonderful teacher, and were pressing near, Jesus was very much engaged in what seemed to the disciples a far more important matter than a few small children. He was discussing certain matters with a delegation of Pharisees who had come from Jerusalem for the purpose. The disciples thought they were doing Jesus a favor to protect him from interruption in this important discussion by rebuking the mothers and sending them away with their children.

But Jesus was "moved with indignation" that they should have so misunderstood his character and his work as to think that the children, and their mothers, were of less consequence than the controversial Pharisees. He took the children in his arms and blessed them, saying to his disciples the words that have been so loved by children all down the ages since: "Suffer the children to come unto me and forbid them not, for of such is the kingdom of heaven." And he repeated the statement he had already made, that only those who accepted him with the loving trust of a little child could even enter the kingdom of heaven.

Luke 2:8-20. The Babe of Bethlehem, whose birth we celebrate on Christmas Day, and whose coming made such a marvelous change in the world of children, and of adults as well, came in a very humble way and to a very humble mother. Born in a stable among the beasts, because there could be found no better place; his mother Mary a simple peasant girl, with the loveliness that comes from close communion with God; her husband, Joseph, the village carpenter of Nazareth.

But heaven itself came to earth that night. Not only was the Savior of the

world there, though disguised as a little child, but heavenly beings declared his greatness, and sang his glory.

The story is so familiar to all save the youngest scholars, to whom it must in the nature of things be told today by an older person who is familiar with it, that we will spend little space in what may strictly be called explanations. Let us, in all classes where the story of the angels is familiar, spend the time in practical application of its lessons to us, now at the close of the year 1929 A. D.

Note that the angels came to the shepherds while they were performing their regular duties. As David's psalms, that have been making music down the ages, came to him in and through the daily cares and experiences of life, so to these shepherds feeding their sheep came the most glorious revelation and heavenly music.

Note that Jesus lived in heaven, the eternal Son of the Father, before this. (See John 1:1-3, 14; Heb. 1:1-3.)

Whoever takes away the pre-existence and divinity of Christ takes away the largest part of the power of Jesus to redeem men, and clouds the stars of heaven that reveal to us the immortal life.

Note what it means to us that the Son of God came into this world a little child.

It shows that Jesus is close to us in feeling and experience. He has had the whole range of human life in his life. Nothing that belongs to man is foreign to him.

It shows him to be the children's Savior.

It has sanctified childhood and motherhood and the home, giving them a new meaning and power, and has shown the importance of childhood in the training of the human race.

It has revealed and emphasized the infinite possibilities in the child.

The Joy of the Angels was so great because it was so great a blessing to us that he came to save us from sin and punishment, and bring us to so happy and useful a life and so glorious a heaven.—Illustrated Quarterly.

#### The Importance of the Child

"If we could grapple with the whole child situation for one generation, our physical health, our economic efficiency, the moral character, sanity, and stability of our people would advance three generations in one."—President Hoover.

"When I see a child he inspires me with two feelings—tenderness for what he is now, respect for what he may become hereafter."—Louis Pasteur.

In 1875 the total population of the United States was 44,000,000. In 1924 there were that many boys and girls and young people under twenty-one in the United States. Many millions of them come to voting age every year. Among them are the future leaders of our nation. Somewhere among them are the Presidents who will control the destiny of our nation in approximately the last forty years of this century. Among them are the legislators, authors, college presidents, judges, ministers, teachers, musicians, and fathers and mothers of tomorrow. They are the hope of tomorrow and the hope of the world.—Cecil Daniel Smith.

"In this new order the nations must be saved by their youth. Old age makes for rigidity and conservatism. Middle age makes for caution and compromise, for 'safety first' for 'watch your step.' Youth makes for adventure, for faith in progress, for courage to set sail, for that kind of unquestioning enthusiasm which will look the Lord in the face and say, 'Master, I will go with you wherever you go.' The youth of America, Europe, Asia, and Africa; the youth of white races, red races, yellow races, black races, hold the future of those countries and races in their hands and hearts, their minds and wills. The church must master them in the days of their educational development, must train them for leadership and guide them for high service in Christ's name."—Bishop William F. McDowell.

#### The Possibilities of a Child

In a book entitled "The Price of Africa," the story is told of a young Scotch minister, who, one day in the year 1849, was standing in his library, studying the map of Africa. Without being heard, a servant entered bearing a baby boy. The minister was so absorbed in the map that he did not hear her knock or see her enter. "I've brought ye a present, sir." Still absorbed the minister answered, "Do you see this pear-shaped continent, Annie? The Gospel banner will yet be planted in the very heart of this continent, although not likely in your day or mine." "But maybe it'll be in your son's, sir, and who will say he'll nae hae a han' in it?" The minister looked quickly around and saw his baby. "A boy! bring him nearer the window and let me see him." The boy grew up into the famous missionary pioneer of Uganda, Alexander Mackay. Today the Bagandas, whom he evangelized, have their own missionary society and are preaching the Gospel in the very parts where, in Mackay's day, they went on their slave raids.—The Illustrator.

<b>E. M. RIDDLE,</b> President Warsaw, Indiana	<b>CHRISTIAN ENDEAVOR AT WORK</b> 	<b>GLADYS M. SPICE,</b> General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio
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## Some Problems of Intermediate Christian Endeavor

Perhaps the problems which have come to us in Intermediate work are not peculiar to that branch of Christian Endeavor, but at least they are most noticeable in that department. One of the outstanding problems is the social life—to what extent should it be carried and is there not a grave danger of its overshadowing the spiritual side

of the society? We all realize that, to hold the interest of these children of adolescent age, it is necessary to give them plenty of social meetings but too often when a social meeting is in the offing the entire lesson period before is taken up with the discussion of the coming good time.

It is true that it takes a great deal of



ingenuity to keep the lessons full of life and interest but many helps may be secured along this line. Our own Intermediate superintendent has used very successfully memory Bible drills and other things, such as used in the Daily Vacation Bible School, to supplement the lessons outlined in the Christian Endeavor World and in the Angelus.

Another weighty problem in our Warsaw society is the deportment during the study hour. This is even more difficult to take care of than in the Sabbath school because there the teacher only deals with possibly one-fourth as many pupils and yet what teacher of a class of boys from eleven to fourteen years has not had to face this problem? The only solution we have found is to make the lessons vitally interesting and bring in as many lessons as possible along the line of good conduct without making the subject obnoxious.

Just recently we faced the problem of irregular attendance at the Sunday evening meetings. The attendance had not built up as it should after the summer vacation and so the superintendent announced that she would entertain at a chicken dinner at her

country home every child who did not miss Christian Endeavor for a certain number of Sundays. You can imagine how this boosted the number of regular attendants and now next Saturday they are to go to their feast of chicken and pumpkin pie. We feel sure that, after several evenings of regular attendance, they will continue the good habit rather than fall back into the bad habit of irregular attendance.

As National Superintendent I would be very glad to receive suggestions from local Intermediate Superintendents as to their methods of solving these problems.

JOYCE K. SAYLOR,  
Winona Lake, Indiana.

#### Editor's Note:

Intermediate workers throughout the brotherhood should respond to this appeal for suggestions for the handling of the many vexing problems which arise in this field of endeavor. Send your plans, suggestions or reports to the Editor of this department for prompt publication. Increase your ministry through the use of the printed page. Every church needs an Intermediate Society of Christian Endeavor.

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### A Double Present-day Miracle in Korea

By Dr. A. G. Fletcher, Taiku, Missionary of the Presbyterian Church, U. S. A.

The following story of how two churches were established in Korea gives some idea of this work:

The island village of Sai Nai and its little sister Cham Sil were pictures of desolation where we visited them for flood relief. The mad river had torn away the banks of the island, buried the fields under heaps of sand, carried away the crops, destroyed many homes, drowned many people, and had left the living without hope of food, clothing, or shelter. The people were despairing. There was not a Christian on the island and moreover they said they did not want to hear anything about a God who sent such calamities. So desperate were they, so hopeless, so sinful that after two visits we felt that we did not want to go there again.

Sai Nai was the first village visited on the island. We had come out in search of an island village beyond Duk Sum, where people were reported to be starving to death. We did not even know the name of the village but we found it. Thirty or more so-called homes: dugouts, bare shell-like shacks, tiled roofed houses with little left but the room. The people were hungry, cold, bitter. A blind man lived in a pit in the ground; his only furniture was an old oil tin in which were the dead embers of a fire. Six little children in various stages of nakedness were huddled in an unheated mud hut—the parents had gone out to beg food. An old, sick grandmother complained of being left to live, cold and hungry, after the days of flood horror when she had seen her husband, son, and three other members of the family drowned. A young woman, widowed by the flood, lay with her newborn baby on a cold, damp floor, with no fuel, and no way of getting any. On our

second visit we took food and clothing to these poor people, not enough, but still sufficient to keep them from starving or freezing. As we came in that afternoon feeling sad over the state of things, another party passed us going to the same island. They found a village just beyond Sai Nai, smaller but in even more pitiful plight. The girls of the Evangelistic Center gave up their Christmas in order to clothe and feed this village of Cham Sil. At Christmas time when they went out with their gifts an evangelist went with them to preach. At that time many villagers expressed a desire to be Christians though they knew little about Christ except as his love had been revealed to them by the loving gifts and in the words of the evangelist.

How to teach them the Gospel was indeed a problem, as the nearest churches were at that time leaderless. But a young evangelist was found who was willing to live in Cham Sil, enduring any hardship in order to bring his Savior to the villagers. He lived in a dugout, ate miserable food, and shared all the privations of the people. He taught old and young to read, got Bibles and hymn books for them, and trained them as little children in Christian life and in worship. After they had learned to read he had a Bible reading contest. One man over seventy years old read the Gospel of John ten times in a week and then began reading through the New Testament. Seven of the children read the Gospel of John several times, memorized scripture, hymns, the Lord's prayer. Most of Cham Sil became Christians. As they collected material for rebuilding their own homes in the spring they each set aside beams for a church building. They found a good site and began to pray that they might have a building.

We rejoiced at the events in Cham Sil but our faith concerning Sai Nai was small. The evangelist, however, began his labors there. Ere long we heard that scores had been converted, the saloons had gone out of business, and Sai Nai, too, wanted a place worship. A Bible woman went out to live on the island for two months and teach the women. One of the evidences of the change in their lives was the doing away with the enmity between the two villages and their uniting in building one church in the larger village. The men and boys had no money to give toward the church but all pledged a certain number of days of labor. Altogether the men of that village, weakened by cold and hunger and with even then not enough to eat, gave several hundred days of labor to the building of the church. A tumbled-down house was bought and set up in a little popular grove on high land and this gradually grew into a church. Funds were found by the missionaries for the necessary new materials and other expenses.

What a different day it was late in September, when we went out to join in dedicating this church! A day of dazzling sunshine beauty. The roads were not so rough, the sand was neither blazing hot nor blowing into our faces with stinging cold. It was a joy to be out on such a mission. When we reached the river's edge a ferry was just coming to the shore but we were told not to take it. Another ferry with a great orange-colored sail was seen leaving the opposite shore. As it came nearer we saw in it a group of happy-looking, well-dressed young men standing up to greet us. It was our special boat and those who manned it were the same young men who had suffered during the winter. We could hardly believe the testimony of our own eyes. A dozen or so men in Sai Nai making their living by running ferries but they would never accept any fees from us after our first relief trip, though every sen was precious to them. A faint sound of "Jesus Loves Me" reached us across the river and we could see a long line of white on the shore which as we drew nearer resolved itself into the Sunday school, drawn up to meet us, fifty strong. They saluted us and took our books, coats, and other burdens while we marched across the sand to the church. Some one said we were like the children of Israel crossing the desert.

The church was prettily decorated but we were happier in greeting the grown-up members of the congregation than in viewing decorations. Our crowd was so big that we could not get into the church and we dedicated the building from the outside! The mats and few benches were carried out into the court and there in the shade of a great tree, which for years had been a devil tree, feared and worshipped, we worshipped God. The memory of the bitter winter with all its sadness and the former hopeless life of these people who were now our own brothers and sisters in Christ, made the joy of this transformation so poignant as to be almost unbelievable. The people who had sat in darkness had come out into marvelous light. It is impossible to put down in words on paper the joy and wonder of the miracle we have seen on the island. These people, who had lost all but life in the flood, had found all in Christ after the flood. They are now glorifying Christ in their hearts and lives. We found an island in dire need and Christ found that island and supplied its every need. He is still a miracle-working God.—Missionary Review of the World.





## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

SPOKANE, WASHINGTON

It had been eight years since I last visited this place and it was with interest that I returned. I recall how the work was started when I was in Sunnyside, Washington. Sister Mellinger, who at the time was a member of the Church of the Brethren, wrote, asking me to come and see if something could not be done to organize a Brethren work. At that time there were only three families in the city—Brower's, Goughnour's and Graybill's. I had the honor of preaching the first Brethren sermon, baptizing the first converts and holding the first Communion. Sister Detwiler came later on the field and did a valuable work and was followed by Brother Paul Miller, under whose labor the present church was erected.

They have a very nice brick structure and a fine group of people here. The work has not made as fast progress, as it should, as some of the time they have been without a pastor and there have been other hindering causes.

Brother Broad did a good piece of work here and is being ably followed by Brother Flora, the present pastor. The future looks promising.

Only a few of the members own their homes, but all are doing their best to make the work succeed. This heroic group are endeavoring to maintain their own work financially without aid from the Mission Board. I found them with their pastor in full sympathy with all the general interests of the church and gave the fullest support to my work for the college. It was a pleasure for me to work with Brother Flora again. While their gift was not large, it shows their interest and is in proportion to their ability. The total gift was \$628.00.

W. S. BELL.

### THE NATIONAL MINISTERIAL ASSOCIATION

#### A little History taken from the Secretary's Annual Report

The report which I now submit brings to a close ten years of service as your Secretary-Treasurer. Perhaps these years of service merit some observations and meditations. These ten years constitute nearly a third of the entire life of the Association. I was preceded in office by Elder Martin Shively, who served for a period of eight years. He had been preceded by Elder Marcus Witter, who served in this capacity for four years. The previous fifteen years, from the time of organization had been filled by Elder R. R. Teeter. For length of service then, we must award the penant to Brother Teeter, and I have no personal ambition to take the honors from him; I trust that the Brethren shall feel no hesitation in removing a menace to that record. I will be only too glad to be relieved of the responsibility of this office.

Looking back over the history of the Association, one finds some interesting facts.

(for Berlin church) 33. This has necessitated the sending through the mails of at least 15,000 pieces of first class mail. Our balance is \$5,590. During this period we have spent over ten thousand dollars (\$10,000).

#### Membership

A comparison of the membership of today with that of ten years ago, is at first a bit disconcerting, but on second thought it need not be. In ten years we have lost 42 men by death, and during the eighteen year period a total of sixty-five deaths. To begin the eighteen year period there were a hundred and seventy-five members, as there was likewise to begin the ten year period. In addition to this, we have lost in five years, as follows:—Fifteen left the Church, 19 delinquent, who are still in the Church, five have become associate members, five were dropped by request, and three lost (whereabouts unknown) or a total of forty-seven. Here then are eighty-nine, we can account for immediately. All of this need not alarm us, for while we have only one hundred and fifty-three members all told, we have a larger percentage of active ministers as well as a smaller percentage of older men. The rate of mortality for these years had been high, but high because we willed it so. We willingly received into our ranks the older men, because we knew that they or rather their families needed the benefit, and because we were willing to contribute to their necessity. What we have been able to give, has been very small compared with what they deserved. For years admission was open to all ministers of the Church whether young or old on a like basis. This was fair in those days, for with a new organization every man had opportunity of membership. Conditions today have changed, for those who have been members of the Church have



the right of membership. If they have neglected their opportunity, or refused their responsibilities, then it is only fair that they pay on the sliding scale, according to their age.

It was voted by the National Ministerial Association, that the historical sections of this paper be submitted for publication.

Sincerely yours,  
WILLIS E. RONK.

#### WASHINGTON, D. C.

Our evangelistic meetings with Brother R. Paul Miller came to a close last Sunday night, December 1, and we are glad to tell the story of them. Surely the blessing of the Lord was upon us during those days. The Spirit of God moved upon the people in a mighty way and many prayers were answered. Interest in the meetings was keen from the very start. There was not a poor crowd during the entire three weeks.

As to visible results, there were sixty-one who made decisions. Many found the Lord for the first time. Some came for whom the church had been praying for years. It was a joyous experience to strike off one by one the names upon our prayer lists. To date twenty have received the rite of baptism and others will be baptized next Sunday night. Many came for reconsecration. Also a fine group signified their desire to give themselves for full time service.

The church feels that it has been greatly blessed and will go forward with added impetus to further victories. It was a privilege to have a man like Brother Miller with us. His positive preaching, his love for souls, and his ardent zeal make him a splendid workman. The pastor found him to be an ideal fellow-worker and shall not soon forget the hours of fellowship so richly enjoyed with him.

Now that the campaign is over we trust that we may have so profited by it that we may indeed give a good account of ourselves in the service of our Lord.

HOMER A. KENT.

#### THE REVIVAL AT WASHINGTON, D. C.

Leaving Hagerstown, Maryland, we came to Washington, D. C., beginning there on November the twelfth with a real good audience the first night. By request we began with a few messages on prophecy and then turned to strict evangelism. The plan must have been wise for the results were certainly fine. Only a very few nights had less than a full house and most of the time the building was full. I can truly say that I never faced a people who seemed to get more real joy out of the Gospel than the folks at Washington. It was an inspiration to have the privilege of speaking to them for three weeks. Brother Kent is a fortunate man to have such a people. And I can add right here that the folks there are fortunate to have a man like Brother Kent as pastor. I never saw a young man in his first pastorate perform like a veteran as this young man is doing. He has the confidence, esteem and good will of all his people as well as that of those outside the church. He has a record of accomplishment in organizing, purifying, and general progress that is enviable. I received testimony of his ability as an expository preacher that was worthy of a man many years his senior. We speak for this man a fine future. The work of this important point could hardly be in the hands of a more capable leader.

One thing is certain: this church is not

merely an effort to establish a work in the nation's capital. This work has one of the most promising fields I have ever seen. The church has a reach into the homes of countless people and has a large residential district all around it that gives every reason to expect a continued growth for many years to come. Therefore, the effort that the brotherhood is being asked to make in order to provide a fitting building for a church in the Capital of our Nation is fully justified by local favor. Of course, the church itself is under a responsibility to erect a structure somewhat more in keeping with their circumstances about them because of their location. This responsibility should rightly be shared by all the rest of us who sympathize with them and who also desire to have a fitting structure erected by the Brethren in Washington.

The way these people took care of the evangelist was beyond description. The finest of hospitality, the warmest fellowship, and the wholesomest of foods were on every hand. My home was with Brother and Sister Kent during my stay and it would have been impossible for me to have had a happier experience. It was as near home as any place could be apart from my own hearth. Mrs. Kent is gaining in strength right along and is again becoming active in the work. We shall ever remember those three weeks and pray for the Brethren church in Washington.

R. PAUL MILLER.

#### ALLENTOWN, PENNSYLVANIA

The First Brethren church of Allentown, Pennsylvania had the blessed privilege of having Brother I. D. Bowman in our midst for an evangelistic campaign. Because of lack of preparation, and the feelings of the people in the community (being Jews, Catholics and Lutherans) towards the doctrines taught in our church, we were unable to accomplish visible results. We have had the opportunity to teach their children, but, as soon as they are eligible for church membership they are removed to be confirmed in their own church.

The messages of Brother Bowman were clear forcible, instructing and uplifting. Some people came once, but, due to clear, convincing statements as to sin and its consequences, stayed away afterwards. Others have acknowledged as true the Bible doctrine observed by the Brethren church and are expecting to be baptized and unite with the church in the near future. We expect some fine young people as the result of Brother Bowman's faithfulness to the Word of God.

The campaign closed with the Communion Service Sunday evening, November 24th, with fifty-two (52) surrounding the tables. It was a feast of spiritual blessings long to be remembered. All who looked on the face of our dear Brother Bowman as he spoke of the significance of the observance could see as well as feel that his experience was a living reality in the deep things of God. Our prayer is that there may be a blessed time of reaping from the seed which he so abundantly and faithfully has sown.

MRS. JAMES KAMOIE,  
Corresponding Secretary.

#### UNIONTOWN, PENNSYLVANIA

The Lord continues his blessings upon his work. The faithful sowing of the Word will in due season bring forth its fruits. We may well be thankful that all we have been made responsible for is the sowing; God

himself cares for the increase. Even for the sowing he provides the necessary strength and wisdom. We are always needing to be further seeking both this super-human strength and the heavenly wisdom.

Our work at Uniontown moves forward apace. We thank the Lord for the faithful who desire both to know and to do his will. Our Sunday school is making some very nice marks in attendance and interest. The writer has sought to gain contact with those of the Sunday school who leave before worship service (a very bad and infectious habit) by telling Bible stories to the children at the conclusion of the study hour. This appears a successful attempt. Were it in the hands of an experienced story teller it would be yet more so. The mind of the growing child is the most fertile soil for the seed of the Word. May we be truly diligent in planting that Word there in its truth and simplicity.

Our general church activities carry forward. Prayer meeting is given to an earnest study of the Word and to prayer. The W. M. S. is quite active. Attendance at worship services is good; we hope to see it better. Our mutual desire is to be more profitable servants in the future than in the past.

FRANK GEHMAN.

#### LIMESTONE, TENNESSEE

It is appointed to me to give an account of our church here. Brother James Cook of Martinsburg, Pennsylvania, having been chosen to hold our fall revival duly arrived October 13th and preached for us about two and a half weeks, ending with a splendid communion.

Brother Cook's teaching is largely of a dispensational and doctrinal nature, using as he does a large chart of his own contriving, and small ones as well to illustrate his teaching. His sermons were the delight of the whole church. Much prophetic truth was made plainer to us. Two lines of truth were made prominent: The imminent coming of our Lord Jesus Christ, and, the clear call of God for separation, cleansing, and consecration on the part of his people in the light of his Coming.

Such teaching always bears fruit and the immediate result was eleven young people baptized and added to the church; one sister returned to the church who had once belonged here; and a young brother and sister moved their membership from another church to ours as their parents are members. In all there were fourteen additions. Among these was Jack Gwin, aged ten, the youngest and last member of a family of thirteen to come into the church. Not many churches can boast of having that many living members from one family on their church roll. And now for a crop of grandchildren, the oldest of which is now a member.

We can recommend Brother Cook to any church wanting the unvarnished truth. Nothing less will build up a church.

Many homes were opened to Brother Cook with Brother and Sister Early but we do not think the meeting was "Cooked" to death as some often are. It was a genuine pleasure to your scribe to hear Brother Cook again as we had scarcely so much as seen him since our years of service in adjoining missions in Kentucky.

Brother Early and wife have fully entered upon their work here and in every way are endeavoring to discharge their full duty. Brother Early is giving us sound doctrine on which to stand.

The children of the church now form a choir for the Sunday school. Steps are being taken to forward the Sunday school interests. A simple program is planned for Christmas, and an all-day meeting for New Year's.

While we are somewhat isolated we feel a keen interest in the work of the brotherhood and rejoice in its successes. We wish we might do more to help in the work it is doing in maintaining the Gospel in the homeland and in the carrying of it to foreign parts.

MARY FENCE.

Limestone, Tennessee.

### THE SENIOR DEPARTMENT

(Continued from page 11)

partment may be combined with the other department.

In addition to the church school session of this department, there should be a Sunday evening Christian Endeavor session. The Christian Endeavor topics may be used as a basis for the Sunday evening service just as graded lessons are used as the basis of the church school session. . .

## THE CHILDREN'S CHRISTMAS MESSAGE



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### THE WISE MEN BRING GIFTS TO JESUS

Long, long ago some wise men came to the city of Jerusalem. They were called wise men because they used to study the stars and read many books.

One night a bright new star appeared in the sky. They were sure that it meant that a new king was born, and they decided to follow the star and find him.

For days and days they traveled over the hot sandy deserts, and always the star kept just a little way ahead of them, showing them where to go. When they reached the big city of Jerusalem, they went to the palace of the king and said, "Where is he that is born king of the Jews? We saw his star in the east, and we have come to worship him."

When King Herod heard this he grew very jealous. He was afraid that some day the baby Jesus might grow up and be

king in his place. He called the wise men to him and said, "Go find the baby Jesus. Then come back and bring me word, that I too may go and worship him."

The wise men followed the star. It led them to a house in Bethlehem. There they found the baby Jesus with his mother. They gave him some beautiful gifts, and they knelt down and worshiped him.

The wise men were warned by God in a dream not to tell King Herod where they found the baby Jesus. So they went back to their own country by another way.

We may not ride on camels

And bring him myrrh and gold;

We may not hear an angel,

As the shepherds did of old;

But each may bring a present

As priceless as the rest,  
If we be sure the gift we bring  
Is just our very best.

—Picture World.

This is the time when all may bring gifts, children as well as grown folks, in honor of him who was born in Bethlehem's manger. He is no longer the Baby Jesus, but King Jesus, who from his throne in heaven rules our lives, protects us, guards us and gives us all good things which we enjoy. To him we may bring gifts of love at this Christmas season, gifts that will help to spread the "good news" of love and care to those who know him not. Join your Sunday school in its White Gift Offering and you will thereby honor the King on his birthday.

### NOTICE OF CHANGE OF HOME MISSION HEADQUARTERS

ON AND AFTER DECEMBER 20 ALL OFFERINGS AS WELL AS OTHER MATTER PERTAINING TO THE WORK OF THE HOME MISSION BOARD SHOULD BE ADDRESSED TO  
R. PAUL MILLER, BERNE, INDIANA

Anything sent to Brother Gearhart in Dayton after that date will only have to be re-mailed by him to Berne, for the office of the Board is being moved to Berne at that time.

If Pastors and Church Officers will carefully keep this in mind it will avoid a great deal of delay and misunderstanding.

## DON'T LET IT PASS

Your opportunity to put THE BRETHREN EVANGELIST in every home of your congregation at the special price of 25 cents for 3 months.

This is an opportunity to show your loyalty to your church paper and to take advantage of what it has to offer you without a sacrifice. You have been wanting to take the Evangelist, but perhaps you felt you could not afford it. You cannot afford to do without it at this price.

### Put Your Church on the Honor Roll

If you wish to make a number of excellent Christmas gifts that will be appreciated and will cost you little, consider The Brethren Evangelist at 25 cents per. Thirteen weekly gifts to your friends instead of one! And you are doing missionary work, besides.

**We Want 1000 New Subscribers**

In Making Out Your Christmas Shopping List

## What are You Planning to Give the Master?

Make It A

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SERVICE  
SUBSTANCE

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Remember

**IT IS HIS BIRTHDAY**

*December 22nd Is*

**WHITE GIFT SUNDAY**

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Your Money Will Be Used To

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With Special Emphasis At

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Volume LI  
Number 49

December 21  
1929

# THE BRETHREN EVANGELIST

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“... that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son.”—Matt. 2:15.



## Signs of the Times

by  
Alva J. McClain

### JONAH Not Easily Surprised

The other day, the head of a large telephone organization asked a telephone operator to connect him with the captain of the Steamship Leviathan. A few minutes later he was talking over the telephone to the captain who had his ship two hundred miles out to sea. An editorial writer, commenting on the incident, thinks that this would surprise Jonah, if he could know about it.

But that is not so certain. It would take considerable to surprise a man who was swallowed by a great fish, and who prayed to Jehovah out of the fish's belly, and who was heard, and whom God answered by sending the fish back to vomit Jonah upon the dry land. That beats the radio and wireless control of ships. Jonah probably would not think much of talking to a ship a few miles out at sea.

### THE Pope Speaks

A great deal of flattering publicity has been given to the present Pope, lauding his "generous and liberal spirit," and predicting a greater measure of tolerance on the part of the Roman Church under his leadership. Now he has spoken in a couple of public utterances, clearly and vigorously, upon some questions which are of interest.

First, the Pope declares that "nationalism is a real evil" and a "malediction in the mission field." This sentiment should be remembered against the time when Roman Catholicism again becomes an issue in American politics, as it surely will. But the memory of man is short.

Second, the Pope says of Protestantism that it is "getting more and more exhausted," that it "goes from denial to denial," and he rejoices because this sterility of Protestantism is sending man back to Catholicism. This should be read with interest by the Modernists who are responsible for the "negations" of Protestantism. And it should strengthen the determination of Protestant Churches to purge themselves of the "negationists," if it is not too late. For Modernism, strange to say, is the initial step toward Romanism. Once Protestantism has cast away its great affirmations of Christian faith, its adherents will search elsewhere for authority, and the day of Rome is come. The religious intellect, robbed of its proper resting-place and walking in dry places, will hear the voice of Rome saying, "Come unto me and rest." The Vatican knows that and waits with patience for Modernism to do its perfect work. Strange allies.

### A PESSIMISTIC Young Minister

In a late issue of Scribner's magazine, an anonymous author writes on the subject of "One Year in the Ministry." He is very much discouraged after preaching for one year and wonders whether the Church, after all, has any worthwhile mission in the modern world. He entered the ministry with great enthusiasm, having heard from the lips of Dr. Fosdick himself that the youth of America is "crying for religion," but he finds after a year's pastorate that the

"youth would rather revel in the cute antics of Clara Bow than attend a church service where Saint Peter himself was scheduled to preach."

The reader of this young preacher's lament will wonder about two things. First, whether one year in the ministry is a background of experience large enough from which to pass judgment upon the church and the world. And second, whether his pessimism is not the result of listening to Fosdick instead of Paul.

Men who enter the Christian ministry should count the cost, and they cannot do this unless their teachers tell them the truth. The Apostle Paul, for example, would not tell the young ministerial candidate that youth is "crying for religion." But he will tell you that "There is none that seeketh after God . . . no, not so much as one" (Rom. 3:11-12). It is not a pleasant situation, but once it is faced frankly those who are courageous enough to enter the ministry will trust in God for their success, and not in some alleged crying for religion on the part of a fickle humanity. The preacher will find often that he must create a spiritual hunger for the Bread of Life, and this is done only by preaching the Word in the power of an infinite God.

The young minister writing in Scribner's concludes wistfully, "Sometimes I think a conversion such as Paul experienced, or the rebirth of which Jesus spoke, is necessary." And this sentence explains the entire article.

### Civil Legion Supports President

The Civil Legion is composed of a body of men who rendered service to the country during the World War in a civilian capacity and therefore they are chiefly men past the age when they would be available for military duty. At their recent meeting in Washington they came out unequivocally in favor of President Hoover's international program, especially in support of the Peace Pact of Paris, the coming conference on reduction of naval armaments, and American adherence to the International Court of Justice. This is significant in view of the fact that often the boosters of the war system are men who are past the age of availability for war duty.

The statement, as adopted by the Civil Legion, was in part as follows:

"The President of the United States, together with other statesmen of vision and faith in our own and other lands, is leading our Nation, in association with other great nations, upon large ventures in behalf of our entire humanity for the consummation of whose ideals all men and women of good will have long devoutly hoped and prayed.

"The first of these is the Peace Pact of Paris, by which the nations 'condemn recourse to war,' and promise to seek the solution of their controversies 'by pacific means.'

"The second of these significant events is the coming conference in London on reduction of armament. It is indeed implicit in the Peace Pact and the Past will gain in moral force measurably in proportion to the results of the conference.

"The Civil Legion expresses its confidence and faith in the sincerity of our President and other statesmen who are preparing for this conference and its hope that competition in armament may altogether cease and that there may be the largest possible reduction consistent with mutual security, the preservation of order among the nations and the protection of their proper interests.

"The third measure of world interest and importance is in turn essential to the full-

est result of the Pact of Peace and the conference.

"International differences will continue to arise. The nations have agreed that they shall not be solved by armed force. There must be some method to take its place.

"To make the Pact of Paris finally effective and to make naval reduction possible, the World Court appears to be the only possible provision.

"The Civil Legion is ever prepared to render service in defense against any power that breaks faith with the Pact.

"More important still is it that we should help to create that moral influence which is ever needed among our own people and those of kindred nations to realize those ideals of justice and peace among mankind on which our Commander-in-Chief has set his heart and to which he has consecrated his mind and will, and we are at one with him in his recent utterance, 'We must clothe faith and idealism with action.'"

### THE POET

By H. W. Longfellow

I heard the bells on Christmas Day  
Their old familiar carols play,  
And wild and sweet the words repeat  
Of peace on earth, good will to men!

I thought how, as the day had come,  
The belfries of all Christendom  
Had rolled along the unbroken song  
Of peace on earth, good will to men!

And in despair I bowed my head;  
"There is no peace on earth," I said;  
"For hate is strong, and mocks the song  
Of peace on earth, good will to men."

Then pealed the bells more loud and deep:  
"God is not dead, nor doth he sleep!  
The wrong shall fail, the right prevail,  
With peace on earth, good will to men!"

Till, ringing, singing on its way,  
The world revolved from night to day,  
A voice, a chime, a chant sublime,  
Of peace on earth, good will to men!

### DEMANDING CONDITIONS

Some men will follow Christ on certain conditions—if he will not lead them through rough roads—if he will not enjoin them any painful tasks—if the sun and wind do not annoy them—if he will remit a part of his plan and order. But the true Christian, who has the spirit of Jesus, will say, as Ruth said to Naomi, "Whither thou goest I will go," whatever difficulties and dangers may be in the way.—Richard Cecil.

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## What Is the Spirit of Christmas?

People are talking and writing and singing much about Christmas these days. Christmas is everywhere, and in every phase of life. It is manifest in hundreds of ways. It is in the churches—we would expect to find it there. It is in social life—of every grade and character. There are Christmas dinners, Christmas parties, Christmas card games, Christmas dances, and Christmas—everything-else in the way of social affairs. Christmas is also in business, and much money is spent to remind the public that Christmas is the time for the spending of money, the time for the buying of presents for friends, the time for the exchanging of gifts. By no other means is the presence of Christmas so baldly and persistently forced upon us as in the multiplied ways by which Christmas is commercialized. There is no one spirit that runs through all the varied expressions of the season, no one message that it speaks that would give one an understanding of the spirit of the day. After experiencing all the varied appeals of the season the mind is left in a state of confusion as one attempts to discover the meaning of it all. And we are warranted in inquiring and asking very definitely, What is the spirit of Christmas? the spirit of the real, the genuine, the authentic Christmas?

In the first place the real spirit of Christmas is one of worship. That was the attitude of all connected with the events of the first Christmas. The spirit of holy awe and worshipful submission characterized both Mary and Joseph as the heavenly messengers made known the will of God for them as related to that wonderful event. The shepherds set the world an example of sincere and unaffected adoration such as has never been surpassed. The wise men brought with them a spirit of devotedness and consecration that is the challenge of all mankind. And never has there been a more beautiful expression of spiritual rejoicing and ecstasy than that shown forth by the aged Simeon. And the music that the occasion inspired speaks of divinely worship. The Overture of the Angels, the Magnificat of Mary, the Nunc Dimittis of Simeon are still the inspiration of the world's most heavenly symphonies and of its most worshipful song. Worship is the only proper attitude with which to approach the Christmas season. Only in that attitude can we catch the spirit and receive the message of the real Christmas.

In the second place the spirit of Christmas is one of peace and good will toward men and among men. That was the dominant note of the angelic promise, and though the day of its complete fulfilment is not yet come, yet it is hastening fast. The very nature of the situation regarding the visit of the wise men on the occasion of that first Christmas bears witness to the power of the universal attractiveness of Christ to bind men of diverse tendencies together in a common purpose. For legend tells us that the three wise men who followed the star came from Greece, Persia and Egypt, that one was fair, one was swarthy and one was black, and that they were enemies by reason of race and immemorial wars. Yet the spirit of that Holy Night fell upon them and caused them to journey together and finally to present their gifts together at the feet of him who was to give a new commandment—that men should love one another. And that spirit of peace, which is by very nature an inseparable part of the Christmas spirit is steadily entwining itself in men's hearts and expressing itself more and more in their individual and group relationships, so that we have reason to believe that the prophecy of that first Christmas is destined to become the glorious realization of all mankind in God's good time. The day will come when the nations of the earth will stretch out their arms and receive the peace that Christ offers to all, and they will cease their wholesale slaughter, selfish nationalism and over-reaching ambition will no longer actuate in international relations and men will no longer be moved by fear and jealousy and hatred and distrust, but good will and mutual confidence will prevail and fair dealing and service will become the motivating objectives. Call it the millennium or not, it is the

word of prophecy, and it is ours to hope and to work for it. And it is coming—coming as the light breaks forth at the dawning of a new day; coming as the fruit comes on the growing grain—first the blade, then the ear, then the full corn in the ear. Be not impatient with God's method, but render every man his full measure of responsibility for bringing in the consummation of Christ's reign of peace.

In the third place, the spirit of Christmas is the spirit of service. We are thrilled with joy over the circumstances surrounding his coming, but let us bear in mind the purpose of his coming and then rejoice that we are permitted to become sharers with him in that purpose. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Again we read, and the words are from the lips of our blessed Lord himself: "I am among you as one that serveth." And Paul says that he who was "in the form of God . . . took upon himself the form of a servant." Service was the spirit and passion of his holy life and the purpose of his coming into the world. And for every man service should be life's big objective, and he who makes it so will find it in every way most rewarding. No man can be said to have caught the spirit of Christmas until he has caught the spirit of service, and has come to count it greater joy to serve than to be served.

In the fourth place, the Christmas spirit is the giving spirit. It has taken us a long time to find our way into the heart of that truth, and we seem yet not to have arrived in very great numbers. For all too many Christmas time is still the "getting time" rather than the "giving time" and the success of the season is measured by the worth of the gifts we get in exchange. To the extent that that spirit prevails we have not caught the true Christmas spirit, for it is said of him whose birthday we celebrate, "He gave himself for us." Again, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that ye through his poverty might be rich." It was a realization of the worth of that truth that caused the Indian man, whose heart had been touched by the Gospel message, to say, "I must give Jesus something. I will give him my dog." That was a big gift for a poor Indian hunter to give. His dog was his companion and helper in the chase and he loved him. The Indian listened to more about the wonderful love of the wonderful Savior and he said, "I must give him my gun." His gun meant his living, but he was willing to give that to the One who had given so much to him. A little while passed and the Indian said, "I give Jesus myself." Now the Indian had reached the place where God wanted him—the condition of mind and heart where he was ready to give all, even self, to the Son of God. When a man has reached that point he has come into possession of the true Christmas spirit.

And finally the Christmas spirit means the Christian spirit, or the spirit of Christ. There could have been no Christmas without the coming of Christ, and there can be no real celebration of his coming without Christ in the heart. That seems to limit in a very drastic way the possibility of a real Christmas celebration, but just a little serious thinking will convince any one of the truth of the statement. All Christmas celebrations on the part of those who have not received Christ in the heart are merely lip celebrations and not genuine. In the highest sense the Christmas spirit is the spirit of those whose lives have been yielded to the Christ and who partake of his nature. And this Christmas season should be a challenge to every one who has named the name of Christ to make the celebration real by making his Christian profession genuine.

It is a beautiful spirit, this spirit of Christmas! Lofty and noble, attractive and inspiring, it is worth all the restraint and disciplining and sacrifice necessary to possess it. It is a spirit that is not to be put on and off with the occasion. It is not a seasonal spirit, but perennial. He who attempts to adopt it for a day or

a week or a month only, will find himself in possession of a very poor representation of the real thing. He who would take it on at this season must be ready and willing to project it far into the new year, and he will find that its genuineness will grow with every serious effort to put it into practice.

## The Universal Week of Prayer

(January 5-11, 1930)

There is inspiration to be gotten from the thought that Christian people the world around are joining in united, concerted prayer to the throne of grace. Not only so, but there is power in such prayer, for the promise is to the two or three who agree or symphonize together, and the emphasis is on the word agree rather than the number participating. It is the blessed symphony of prayer that gives it its power. And no one can share in such power without getting unto himself blessing. It is well therefore that our people unite with other Christian people in the "Universal Week of Prayer" and thus participate in the calling down of power and in the consequent blessing.

Following is the suggested program for the week, with accompanying scripture references:

**Sunday.** Texts suggested for sermons—Psa. 133:1-3; Eph. 4:3; Psa. 72:18, 19.

**Monday.** Thanksgiving and Confessions—Psa. 65; Dan. 9:3-9, 17-19; 1 John 1.

**Tuesday.** The Church Universal—Psa. 133: 1 Cor. 13; Eph. 3: 14-21.

**Wednesday.** International Friendship and Cooperation—Psa. 46; 1 Chron. 16:23-36; 1 Tim. 2:1-8.

**Thursday.** Missions—Psa. 67; Isa. 55; Eph. 3:1-12.

**Friday.** Family and School Life—Deut. 11:18-21; Psa. 112; 2 Tim. 3:14-17; 4:1-8.

**Saturday.** Home Missions and the Salvation of Israel—Rom. 11:1-11; Rev. 22:12-21.

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## EDITORIAL REVIEW

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Intemperance is a skeleton key that will unlock the gates of any cemetery.

The way you spend your money is a pretty good indication of the nature or quality of your major life interest.

Money itself will never build the Kingdom of God, but it is a great means to that end.

Brother James S. Cook reports the holding of a series of preparatory services and a communion service in the Second church of Johnstown, Pennsylvania, which is without a pastor since the resignation of Brother Dyoll Belote to take charge of the First church of Ashland. The communion was well attended. He urges that some one be found to take up and carry forward the splendid work accomplished there by Brother Belote.

Brother H. F. Stuckman, pastor of the splendid Goshen, Indiana, church tells us of a recent meeting, their "gather-up" campaign, with Brother B. F. Owen of the Nappanee church doing the preaching. Right through some of the severest November weather in many years they kept going and succeeded in leading fifteen souls to a confession of Christ. Mrs. Owen assisted in the campaign with her singing of Gospel songs.

Brother Homer A. Kent is not only the efficient pastor of our church at Washington, D. C., but is also the service superintendent of the Brethren National Christian Endeavor Union. He answers a question about the division of the membership into the various types of Christian Endeavor in this issue. Any young people having questions relating to Christian Endeavor work will find him ready to answer them. Address him at 1335 E. St., S. E., Washington, D. C. Send your society report to Brother Thomas Hammers, Ashland, Ohio, departmental editor of Christian Endeavor.

Dr. W. S. Bell, field secretary of the College Endowment Fund, writes this week from Sunnyside, Washington, where he served as pastor for a period of years. It is of interest to note that Brother Bell came to these people in 1909 when they numbered about fifty and had no place of their own in which to worship and he led them forward until in six years they had four hundred members and a church and parsonage of their own—a fine record. Naturally he would feel at home among the Sunnyside Brethren. Their finances have not been so good for several years, but they made their contribution to the College. Their gift was \$3,067.00, which brings the total of the campaign to \$230,562.20.

Brother G. E. Drushal of Lost Creek, Kentucky, writes correcting the discrepancy between his report of the result of the recent meeting and that of Brother R. I. Humberd's, and we are glad to note that the total was one better than either reported, or fifty-five. He also informs us of a remarkable instance of God's provision of their need, when there seemed no way of providing it. God does answer prayer, when his children pray according to his will and when they seek to live according to his will. And no doubt in response to their prayer, God supplied them with the needed bookkeeper and one who in addition to that service, is a helpful missionary also.

President E. E. Jacobs gives us an interesting installment of College News, the outstanding item of which deals with the effort to get things in shape to make the grade in college standardization. Dean Anspach and Dr. Jacobs are bending every nerve to bring all things to conform to the requirements. The big problem, of course, is finances, and at that point the membership of the church can help. Those who have Endowment pledges can help by paying on them as far as possible. And churches can help by seeing to it that they have done their best to boost the Educational Day offering. We have hoped and believed that the college would go over the top, but the outcome largely depends on the brotherhood's support in the ways above indicated.

Brother N. V. Leatherman, pastor of the First church of South Bend, Indiana, writes of a successful evangelistic campaign with Brother A. T. Ronk doing the preaching. He speaks highly of the work of Brother Ronk and says the meetings resulted in a real revival of the church. Also sixteen made the good confession, ten of whom have already been baptized, and six others were received by letter, with another letter soon to arrive. The song service in charge of their regular choir director was a contributing element to the success of the meetings. Brother Leatherman is fortunate to have in charge of his music regularly a musician who has the rare quality of being able to direct a choir both efficiently and harmoniously.

Our good correspondent of the Second church of Los Angeles tells of some of the interesting activities that evidence the spiritual growth of that church under the leadership of Brother A. V. Kimmell. A Bible Conference was conducted and brought to a close with a well attended and highly spiritual communion service. A community Bible class taught by the pastor is one of the unusual and influential features of this church's activities. A congregation that maintains five working Christian Endeavor societies ought surely to be taking good care of its Endeavorers of all ages. Brother Kimmell is leaving Los Angeles soon after the first of the year to take charge of the First church of Philadelphia. Brother Kimmell has accomplished a great work in Los Angeles and at Whittier, and has been a very vital part of the organization and life of the Southern California district for many years, and not only the Second church but the entire district will greatly miss him. But Pennsylvania and the First church of Philadelphia will be the gainers.

### PRAYER REQUESTS FOR THIS WEEK—

Brother G. E. Drushal of Lost Creek, Kentucky, asks: "Pray for us that we may be kept in his will in all things."

Pray for Dr. Bell in his College Endowment campaign on the Pacific Coast. The indications are for a splendid response.

Brother G. W. Chambers writes: "We earnestly beg for your prayers for the work at Mount Olive, Virginia."

Pray for the effort at Columbus, Ohio, to work out a cooperative mission undertaking with the Church of the Brethren.

## “The Sweetest Story Ever Told”. Luke 2:1-20

By Dr. John F. Cowan

Why do we never tire of the Christmas story?

Because it is a story of a babe. Every babe one sees is interesting. It doesn't matter if ten thousand babies are born in your city, when the ten thousand and first baby is announced there are a mother and a father, perhaps brothers and sisters, uncles and aunts and cousins, maybe grandparents, neighbors, a doctor, a nurse perhaps a minister, and maybe others to whom the coming of that baby is an interesting event.

### Babyhood is Perennially Interesting

Middle-aged people do not have the same fascination for the average person. Aged people interest, but you would pass an octogenarians' convention with swift feet to go to a baby show.

That is one reason why the coming of Jesus Christ into the world as the Babe of Bethlehem has held the centre of the stage for two thousand years, and is likely to hold it many centuries longer.

Had Jesus come into the world a full-grown man, one of the primal laws of psychology would have been disregarded—that the interest of the human mind tends to be more intense about beginnings of things.

That is why little fuzzy chickens just out of eggs, and kittens and puppies and colts, always excite an interest that nature animals do not.

We have no stories of Mohammed as a child. India nearly always has a “messiah” whom many revere. A traveler going abroad recently tells of meeting India's latest “messiah,” Krishnamurti, on the steamer returning to his native land after a visit here. He describes him as being dressed in yellow shoes and a light-gray sport suit, with cuffs on the bottoms of his trousers, and a flashy necktie.

### The Magnetism of the Manger

Such a vision of a “messiah” could never appeal to the imagination of the average person as does that of an innocent child born in a manger.

Why does the manger especially appeal?

For the same reason that a picture of the log cabin in which Abraham Lincoln was born appeals much more powerfully to the fancy of the average American than would the picture of a brownstone mansion on Riverside Drive, New York, as the birthplace of a great American and the deliverer of millions of humble slaves.

But the feature that appeals most to adults in this Christmas pageant is the twofold one of Jesus as Savior of sinful men and Jesus as the Prince of peace.

### “Saviour” is a Word with a Great “Pull”

Why?

Because this is an unsaved world. It appeals in the same way as that other name Jesus applied to Himself—physician. In time of an epidemic in London there were not enough doctors to attend to a hundredth part of the sick. The city was like one great hospital, and any one who looked like a doctor was eagerly laid hold on by

dozens of pairs of hands, and tongues besought: “O doctor, doctor, please help me. Me first, doctor.”

The world that Jesus came to was in the midst of a moral plague, and there were no doctors to heal, so the word “Saviour” has a magic about it. We have a sense of our need of moral purifying and healing. We have given up the job, the world over, of doing it for ourselves. And the name

### “Jesus Saviour”

strikes a chord in the hearts of men everywhere. So the missionaries everywhere have found that when they could make men understand that Jesus came into the world to save sinners, men began to be interested in this man of Galilee.

It is like being on a raft afloat on the high seas. Food and water are gone, and the sharks are showing their fins above the water, expecting soon to have a feast.

Then there is the cry of “Sail! sail!” Why, that patch of dirty canvas looks more beautiful

Than the Finest Oil-Painting in any gallery in the world. Because it stands for salvation. And Jesus stands for salvation.

But the reason on which just now the world's deepest hopes hang is that Christmas comes emphasizing anew the promise, not only that this Jesus should “save his people from their sins,” but that he



Worship of the Magi

would

### Bring Peace and Good Will to Earth

In all the ages there has been nothing the nations needed more than peace. And it was such a relief to be told of this deity who did not have to be offered gifts to reveal whether it was to be war or peace! People went to their gods to be told when to fight, and whom.

Here was a deity who stood always and everywhere for peace. What a relief! What a joy!

How strange it is that the rulers and the great of the nations should not be the first to welcome and invite to their courts this Prince of peace! You would think the cities of the world would

### Offer Jesus a Bonus to Live in Them

as our cities bid for the political conventions and other gatherings.

But war was the trade of kings and princes. When the weaver's loom was invented, the hand-weavers mobbed the inventor, and broke his machine to kindling-wood. They were afraid they would lose their trade.

That is one reason, now, some think, why it is so hard to get common consent to disarm.

### The Munitions-Makers Would Lose their Trade

Why should not a disarmament convention be sought after as a convention for nomination of a presidential candidate? Mr. Hughes says that agreement about the desirability of disarming is hard to reach because of misunderstandings and jealousies.

A part of this misunderstanding is the aftermath of the abominable teaching of the German philosophers and economists that a nation grows stronger and more virile by having millions of its weaker men butchered in war. The fallacy of this is that

### War Takes the Fittest Men

There is no possible danger that the world would become overpopulated, or that the unemployment of men would become a menace, were it not for the slaughter of wars.

There are many other ways of fighting that call for all the man-power of all the nations. The 75,000 young Americans who were sacrificed in the World War might now find a splendid challenge facing them to enlist in a war for subduing the floods of the Mississippi River. A small part of what the war cost us would remove forever the annual menace of this rampaging river. What tasks for the engineers who built camps and roads and railroads for the bloody war! What work for physicians and nurses! What leadership for generals

### Charging to Glory Against Seething Floods

that would endanger the lives of helpless women and children! What heroism for soldiers with pick and spade, saving life instead of taking it!

As a newspaper says, "One housetop with its little family floating down the river on it has more heart interest than all the glory of roaring cannon and dashing cavalry. Even an animal drifting in the flood should have an appeal stronger than the butchery of hundreds of artillery and cavalry horses in the shambles of war."

### Let Inventors of Deadly Gases

set their inventive genius at work exterminating the corn-borer and the cotton-boll weevil, as men are now doing with the prospect of increasing the productiveness of the country by millions of dollars.

What is the duty of believers in Christ?

I do not think we should rush into any fatuous, impossible idealism, expecting an instantaneous transformation. We must police the world and the seas as we police cities and boulevards. But we must keep to the front the teaching of Christ that the ultimate destiny of the world is to be peaceable, and we should push that as fast as is practicable, and so bring in the real Christmas.—C. E. World.

San Diego, California.

## Things By the Way. XXIV

By Dr. A. D. Gnagey

### "Come Home. My Son, I Miss You."

This is not exactly a Christmas story, yet its sweet tenderness entitles it to a place among our Christmas meditations. Twenty-five years ago when the writer lived in Pittsburgh some one in the quiet of the late evening hour walked into the post-office. As he approached the window he noticed a letter on the floor and picked it up. It had been opened and lost no doubt by "the boy" to whom it was addressed. His curiosity prompted him to read it. The next day he sent it to the Editor of the Gazette-Times with these comments: I trust its contents may have struck the "tender chord" in the boy as it has in me. Many years ago I got a letter just like that. I didn't think much then about "going home," where I knew I would find my mother waiting for me. Fortune has smiled on me since then, but how many times would I give up all could I go "home" tonight. I send this letter to you. It is something that takes the older boys like

me, and possibly yourself, back to days before "papa" died and we were told, when things went wrong with us in the city, we could "come home." I trust this boy may love, cheer and venerate his good mother and that Thursday he will be with "her." Whether he goes in velvet or rags, prince or pauper, the welcome is royal. The letter follows:

Monday Evening.

My Dear Son: William just brought your letter to me and it makes my heart ache to read what you write. It seems hard to think that you, who are honest and have never done harm to any person, can't get along as well as you thought you would. I am afraid, my son, that the city is not what you thought it would be. You are too young to be among strangers. Come home: I miss you as only a mother can miss her first born. Come home; we are poor, but we will make the best of it. Yesterday was your papa's birthday. I went to the cemetery. It was cold; and as I stood near his grave my thoughts were of my boy in a strange city. I wondered if you thought of your papa and how badly mamma must feel with you not coming in at supper time. It almost breaks my heart.

Yesterday I was in the front room looking for something to make carpet rags out of and I found an old pair of pants of yours that you wore with that blue suit before papa died. I put my hands in the pockets and found some marbles, a piece of colored glass and two pennies—perhaps pennies that papa had given you. The tears came, for I saw you again, all dressed with that suit, going to grandma's to spend the day. I can't give you up. Don't stay in Pittsburgh; come home. You and William are all I have. No one will take the care of you that mamma will. I know that you are ambitious, but you are young yet. The city is full of temptations, and you might fall in with bad companions and perhaps forget mamma and brother, and that would break my heart. Never mind looking for work. Come home. I send you a dollar to buy your ticket. Tell Frank that you can't stay any more. I want you here.

Will look for you by Thursday. Good bye, dear. Come home to where you will be happy with mamma and brother.

MAMMA.

### An Idea Worth Thinking About

If the principles upon which true family life is based could be extended to the entire human race, and if these principles were put into actual practice in all Christian and civilized lands the problem which perplexes thousands of homes at this Christmas time would be solved. True family life is the nearest realization of the highest ideals humanity has ever had. Where, save in the family, will you find the best examples of all those virtues upon which no price can be placed? Where will you find such willing self-sacrifice? Where such care, devotion, affection? The family is the oldest, as it is the best of all the organizations or institutions of society. Before the church was the home was. In its earliest history, in its primeval state, it held the virtues of duty and devotion. Even the Stone Age Father fought to defend his family. And the earliest mammalian mother stayed by her child to death. There always has been something divine in the family idea. The relations that exist between the members of the family have always been the most tender and beautiful known to the race. The more one thinks of these common every day facts respecting the family life—the brooding, faithful caretaking, the mutual dependence and love, the bonds that bind so true—the more one comes to realize and cherish this priceless heritage of humanity. It is the one garden in which the full flower grows. It is said this is a commercial age. It is. The dollar mark is upon everything, always ex-

cepting the family life. The mercenary spirit is stayed when it reaches that sacred circle. Surely it is true that if the life of the family at its best could be extended to the race there would be the universal brotherhood of which poets have dreamed and sung. Is it too much to hope that such a leaven may some day, some sweet day, leaven the whole lump?

### Love While the Lights are Glowing

Would you look at one of the grandest pictures of the holiday time?—at this Christmas time? It is spread out in a panorama for you and it is seen at its best when dusk is falling and the lights are glowing in a thousand thousand homes. There are the little gatherings, home folks, neighbors, relatives. Here is a room filled with laughing children, with maids and matrons, with gray heads and beards, and in the corner by the grate is a patriarch, his head crowned with snow, surrounded by little ones who beg: "Grandpa, just one more story about when you were a little boy." It is fine there. There is warmth and sincerity. The hand clasps are strong and the laughter honest. Makes you think of heaven. Here's music. A girl is playing and young voices sing not only the notes before them, but the joy of living. Here's mother's little home. There is holly in the window and a boy with crutches watches the gathering gloom. You wonder if he is happy. Are folks good to him? Does he cry? Will he ever be well? O, thank God for health and strength! and as you turn away, the curtain falls, but not until you see the sheltering arm of a woman with a Madonna face adjusting the pitiful crutches. The world is growing kind because Jesus once lived in it, yes, lived and ate and laughed and worked and played and grew. The world is discovering that it is good to serve and that human love is the greatest gift that ever came to humanity. These little gatherings are the expressions of that human love. They are the logic of life, the excuse for existence. They show how happy we can be when we try—and, most of us try, at least once a year, at the Christmas time. If your spirit is disturbed at the prevalence of crime and scandals and atrocities which characterize so much of life today, cheer your perturbed spirit on this coming Christmas eve by taking a peep, in the quiet of the evening hour, into a humble home where love reigns,—then take courage. So long as these homes abide the nation lives and is safe.

### The Christ Reborn

Into a world of ignorance and superstition and barbarism and bloodshed, Jesus, the holy child was born 1900 years ago. Now into a world of materialism and pleasure and greed and competition and strife let him be reborn.

For though Christ a thousand times  
In Bethlehem be born,  
If he is not born in thee,  
Thy life is all forlorn.

Though the Christ a thousand times  
Be risen from the tomb,  
If he is not risen in thee,  
Thy life still lives in gloom.

Has the Christ been re-born in us, and does he re-live in us? When a man says "I believe," if it has any value, it must mean that he believes in the gospel as interpreted in its relation to the life of his own day. It is the same gospel, a dateless gospel, but an ancient creed, once instinct with meaning for those whose faith it originally expressed, however true in itself, becomes a hollow lie for him who repeats it as an echo, but whose soul does

not find expression through it. We must believe in the Christ of today going out to minister to the present needs of the world; we must believe in Christ's gospel expanded and applied to the present problems of individual and social life. Our creed must be a worker's creed, a creed adapted not merely to the apostles of the first century, but to the apostles of the twentieth century. The modern Christian, looking life steadily in the face, must be able to say, "I believe in a Christ and a gospel adequate to meet all needs and solve all problems. Let him be re-born in us and rise again in us on this Christmas day as our thoughts go back to the Holy Manger and linger there for a season amid its hallowed and humble associations.

### The Wise Men

The Wise Men! There is something peculiarly appropriate in that designation. Wise men in all ages down through the centuries since Jesus was born have sought the young child. The Wise Men showed their wisdom by seeking him in whom dwells all wisdom. To scoff is a sure mark of shallowness. Flippancy and an empty head go together. Any light mind can be indifferent and irreverent. It requires no brain power to scoff and ridicule. The Wise Men from the East were the thinkers and scholars of their day; they knew the need of the world and the need of their own souls. With Socrates and the prophets they felt that there was no hope unless some one should come, and they eagerly followed the sign that God gave them. No man is either wise or normal who neglects the spiritual,—for the spiritual is a vital part of our humanity; it is the thing that hakes us human and links us to the divine, and to neglect it is to make ourselves one-sided and unbalanced, which is the antithesis of wisdom. The greatest quest in the world began when the wise men in the East started on their thousand mile journey in search of him that "is born King of the Jews," and when the shepherds said, "Let us go even now to Bethlehem." Both the wise men and the shepherds were rewarded for their search. Ever since that day men and women and children, the world over, have been seeking the Christ; and they have been of the noblest and the purest among men. No truer or more beautiful exposition of this quest has been given than Henry Van Dyke's story of "The Other Wise Man." Read it at the Christmas time. The faith of the Wise Men and the shepherds at the birth of Jesus is more remarkable than the faith of the dying thief at the crucifixion. Commenting on the case of the Wise Men from the East, Canon Ryle says: "We read of no greater faith than this in the whole volume of the Bible. It is a faith that deserves to be placed side by side with that of the penitent thief. The thief saw one dying the death of a malefactor, and yet prayed to him and called him Lord. The Wise Men saw a new-born Babe on the lap of a poor woman, and yet worshiped him, and confessed that he was Christ. Blessed indeed are they that can believe in this fashion!" How utterly incredulous are the people of our time! They think it hard to believe in the Christ and to love him, even after twenty centuries of indisputable credentials of his power to save and to heal. Think now of what lies back of him, a story without a parallel in all history. And yet people refuse to believe. At this Christmastide may every soul fling wide the door, fall at his feet and cry, "Go never more from me, O Jesus! but stay, stay with me forever, for all the room in my heart is thine own,—to have and to hold forever."

### Worship—And Gifts for the King

These are inseparable—worship and giving. They were joined in holy wedlock at the manger cradle and



have never been divorced in the thought of God. The first act of the Wise Men when the star led them to the place was one of reverence. They felt the vast importance of what had taken place and bowed in adoration and worship. This is the feeling Christ always incites in those who come near him. When the impulse to worship and the feeling of reverence die out of a man's heart he becomes earthly and animal at once. In these days when the restraints of the home are loosening and sacred things are treated lightly, double care should be taken by Christian parents that their children grow up in an atmosphere of worship and reverence. Make worship a part of the genius of your home life. After worship comes giving. The Wise Men worshiped, then gave gifts. They worshiped the child as divine and honored him as King. There never has been a time when Christ needed the spirit of giving as much as now. Everything he stands for in the world would be vastly stronger if his people would today open "their treasures" for him. Worship without the gift is incomplete.

hibition nation, it could pay us with the greatest ease what it borrowed from us.

"The British liquor bill is greater than the total of the nation's receipts from income taxes. Without the liquor bill its incomes would be vastly greater and its revenue from them proportionately increased.

"The British liquor bill is half again as large as the receipts of all its railroads. Under prohibition these receipts would be largely increased.

"The average British family of five spends every year for intoxicating liquor \$150, which means, of course, that the drinking families pay much more than that. If the prohibition policy were adopted, the nation would be spared most of its unexampled expenditures for the relief of the poor, the unemployed, and the aged.

"And all of this is a reminder of the even greater sums that we should be paying as tribute to King Alcohol if it were not for the Eighteenth Amendment."—The Evangelical-Messenger.

### THE GOLDEN RULE IN BUSINESS

With the approaching Christmas spirit permeating every department of life, it is refreshing to read the action of the head of an immense business notifying the Executive Secretary of the Massachusetts Industrial Commission that he would guarantee that there would be no wage reductions in his plant for six months, and that he would be willing to operate without profit during that period if by that decision there would be employment found for workers. We do not quote the personal names, for it is the spirit of it all that awakens within us such intense gratitude. When men inquire if the world is growing better or getting worse, we recall the parable of the wheat and the tares, in which the great Teacher affirms: "Let them both grow together until the harvest." If criminals are increasing in numbers, so is also the long procession of true philanthropists. Never were so many minds of large calibre inquiring whether the Golden Rule can be put into practice in a material world like ours. Dreamers are in danger of attempting to live by a superficial sentiment, but the New Testament rule is not thus to be wasted. As Paul interpreted that rule, it runs thus: "Not slothful in business, fervent in spirit, serving the Lord." Favored indeed is the employer who catches the deep notes as well as the lofty ones in life's strange music. It is being demonstrated that the Golden Rule is a workable idea.—The Presbyterian.

### THE GIFT

*Oh, there be many candles bright  
Upon thy tree on Christmas night;  
What need that I should add a light!*

*Oh, there be many stars that shine  
To make thy Christmas heaven fine;  
What need is there of gold of mine!*

*O, Little Lord, O Little King,  
With men and angels worshipping,  
What gift is there that I could bring!*

*(The angels turned their eyes on me;  
The Shepherd looked surprise on me;  
The King flung cold surmise on me!)*

*"Give gifts," he said (and looked no blame!)  
"Not unto me, but in my name;  
Tell some one why it was I came."*

—Laura Spencer Porter, in the  
Woman's Home Companion.

## SIGNIFICANT NEWS AND VIEWS

### BRITAIN'S DRINK BILL

Amos R. Wells, in a recent issue of "The Christian Endeavor World," gives us this bit of information as to what Britain pays for liquor. As one reads it there will well up a prayer of thanksgiving that the United States has the Eighteenth Amendment and the Prohibition law on its statutes.

"The British drink bill for 1928, the latest period for which figures are available, was \$1,441,000,000. This is the expenditure for drink alone, and takes no account of the indirect cost of the trade, which is vastly greater even than this direct cost.

"The British liquor bill is nearly equal to the interest on the staggering national debt; remember this, the next time there is talk of forgiving England the debt it owes the United States. If Great Britain would become a pro-

### IN A SENTENCE

Austrian archeologists, digging at Ephesus in Asia Minor, declare that they have uncovered what appears to be the tomb of Timothy, companion of Paul and the first Bishop of Ephesus. . . . Westerville, Ohio, cradle-town of Prohibition, has voted 685 to 473 in favor of Sunday movies. . . . Two negro denominations, the African Methodist Episcopal Zion Church, with a membership of 450,000, and the African Methodist Episcopal Church, membership 600,000, have under serious consideration a plan of union. . . . Their latest picture boycotted by the Chinese because it was said to reflect upon the dignity of China, Douglas Fairbanks and Mary Pickford have shortened their projected visit to Shanghai from four days to one. . . . With no jail, no police, no liquor, no tobacco, no radios, no automobiles, the little Hawaiian Island of Niihau is owned by an Englishman, supports, in prosperity, a population of 130 people, confesses that it is fifty years behind the times and has no regrets because of it. . . . Despite war, revolution and famine in China, the



General Motors Company reports that it has sold more automobiles in that land in the first six months of 1929 than in any previous twelve-month period.—Christian Herald.

### PENTECOST

The year 1930 marks the 1900th anniversary of Pentecost and the founding of the Christian Church. In celebration of that event American churches are preparing a nation-wide evangelistic campaign—a second Pentecost. First fruit of that religious awakening was born, last week, in Baltimore, where the Federation of Churches, under the leadership of Dr. Nolan R. Best, called upon Dr. Daniel A. Poling to conduct an evangelistic mission to the church members of the city. As a result, writes Dr. Best, "it is not fanciful to believe that a positive religious revival, not cultivated as a movement, but springing direct out of spontaneous church earnestness, is at hand in Baltimore." Most remarkable, however, were meetings with the city's preachers which, Dr. Best declares "traversed the highest regions of ministerial aspiration and the most intimate recesses of ministerial responsibility."—Christian Herald.

### GENERAL SMUTS AT OXFORD

General Smuts is in England clearly with a policy to commend to us. In his Rhodes memorial lecture last Saturday he unfolded his thesis with all his customary skill and eloquence. In the course of his lecture he made certain criticisms of missions in Africa, the work of which after a hundred years had not profoundly changed the African, so he claimed; but it is not a mere rhetorical argument to inquire what the white settlers of his own race and of the British stock have done for the African during the same hundred years. To this hour well over 95 per cent of the education which is provided for the natives of Africa is provided by missions. Nor is it enough to say that the missionaries have been left alone; they have been thwarted and misrepresented, and often their work has been almost undone through the failure of the other settlers to carry through to a finish the enterprise which missions have begun.—Edward Shillits in Christian Century.

### A REMNANT OF PRIMITIVE BARTER

Where the members of a congregation can be persuaded to meet their budgets by direct contributions of cash, and where activities to provide fields for church work are furnished, the dangers of depending on suppers and sales are eliminated. The church is not a market, and the method prescribed by the Apostle Paul in the New Testament is that of laying by in store from one's income a portion for the Lords' work. More and more we are substituting weekly gifts in envelopes and on special occasions for the laborious, uncertain, aggravating, often un-Biblical forms of meeting church expenses.

But we personally are not prepared to advocate the complete prohibition of indirect contributions. That some church councils have allowed the Ladies' Aid Society to hold a bazaar to pay the coal bill or even pay the pastor's back salary, instead of visiting the members and advising them to give regularly, is entirely wrong. Raffling an article is just gambling and nothing else. Getting donations from one's grocer by hinting the wisdom of his making a donaton, lest Mrs. S—take her trade to another dealer, certainly has no scriptural defense unless it is found in the collection made from the Egyptians by the Hebrews before they departed for the Jordan Valley: and that does not apply to the merchants we know. They are not Egyptians and we are not their slaves.—The Lutheran.

## Our Worship Program

### Daily Readings and Suggestions

(Keep with your Bible)

Christmas always has been, and always will be, a time of giving. While much of the season's giving has no real relation to Christmas, the spirit of Christmas is the spirit of giving. The gift of God's Son was the world's first and greatest Christmas gift; his life consisted of giving, and when he ascended up on high he "gave gifts unto men" (Eph. 4:8). Suggestions for this week center around some of the gifts that are ours because of Christmas.

#### MONDAY

Matt. 1:18-25. "For he shall save his people from their sins." Sin had brought with it the penalty of death; salvation from sin, then, is one of the most precious gifts, since it brings with it eternal life. When we think of the difference between life and death, between being "without hope and without God in the world," and the hope that springs from the certain knowledge of forgiveness by a loving Savior, we more fully appreciate God's gift of salvation.

#### TUESDAY

Luke 2:8-20. After all, the greatest gift of all is himself! The One altogether lovely, the Fairest among ten thousand, the bright and morning Star—and yet our loving Friend, who suffered all the heartaches we could ever suffer, who loved as we could never love, who heals the broken hearts and bodies of men as in days of old and offers our only hope in time of sorrow and death—what would life be without HIM!

#### WEDNESDAY

Rom. 8:28-32. Having given his very life for us, why should we suppose that he would not give us the lesser THINGS of life? ALL things? It is well to pause occasionally to think of some of the gifts direct from God which we commonly accept as a matter of course. We suggest a few: our homes; friends; our measure of health, and strength for each day, whether of joy or sorrow; the precious revelation of God; a church that is true to the Word; each breath of life itself—let us praise him for ALL things!

#### THURSDAY

John 14:25-29. The message of the angels on Christmas eve was, in part, "on earth peace, good will to ward men." In today's passage, the message of the angels finds its fulfillment, and we may find its fulfillment today in our own lives. HIS peace. We cannot conceive of our Lord as hurried, worried, or excited. Deeply moved by the passions of men, yearning over them, yet he was at peace. And we have found it in HIM!

#### FRIDAY

1 Cor. 10:1-13. Another gift which we too lightly appreciate is daily deliverance. Having saved us once for all from sin, he does not forsake us, but each day provides strength for the task, and deliverance from the snares of the devil. We are "kept by the power of God!"

#### SATURDAY

Matt. 28:16-20. The secret of daily deliverance is largely the fact of his daily presence at our side. This is one of the most precious promises of all scripture, but it is well to remember that this, like all scripture promises, is conditional: "Go ye . . . preach . . . teach . . . and lo, I am with you always." May we ever do thy bidding, if for no other reason than the joy in the consciousness of thy presence!

#### SUNDAY

Many of the fine old hymns so breathe the message of the scripture that for today we have chosen only to quote the words of an old hymn:

"I gave my life for thee, my precious blood I shed,  
That thou mightst ransomed be, and quickened from the dead;  
I gave, I gave my life for thee, What hast thou given for me?"

"And I have brought to thee, Down from my home above,  
Salvation full and free, My pardon and my love;  
I bring, I bring rich gifts to thee. What hast thou brought to me?"

—T. C. L.

W. I. OUKER,  
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## The Young People's Department

By H. L. Pickerill

The Young People's Department of the church includes adolescents approximately eighteen to twenty-four years of age. The upper age limit of the department, however, is not so easily fixed since the interests of many beyond the twenty-four year, group them in this department. This very fact makes it all the more imperative that some definite standard of gradation be adopted. Otherwise, this department, in the course of a few years, finds itself serving a great number of adults. Their presence usually prevents the younger members of the department from securing the training and development for which the department exists. In many churches this department includes the young, unmarried people.

This group will be found doing their higher educational work, establishing homes, and entering the trades, business, industrial or professional life.

Their needs, interests and capacities are unlike that of any other age group and the successful leader must make a careful study of their characteristics. A study of the individual is the only correct point of departure in any leadership activity. This brief statement cannot treat the psychology of the pupil. You should become familiar with the contents of these books if you desire to become an efficient leader of young people.

### Aims, Standards and Tests

A successful leader of young people must define his objectives. Aims or goals serve the following purposes:

1. To give direction and to point out the objective.
2. To determine a method which will secure the ends sought.
3. To provide a standard for measuring results and checking up progress.

The establishing of well defined aims and a vigorous effort to realize them give to the conscientious leader a pride in the task. This pride should challenge the leader to constantly seek, through work and study, a higher skill in the art of directing youth.

**General Aim.**—In addition to the general aim stated on page 51, leaders should constantly keep before them John 10:10, "I came that they may have life, and that they may have it abundantly." This abundant life is defined in a four-fold way in Luke 2:52, "And Jesus increased in wisdom, and in stature and in favor with God and with man." This fourfold development of the boy Jesus should be the constant challenge of all young people as we seek to lead them into abundant living.

**Specific Aims.**—Those who have made even a partial study of the psychology of young people will see in the following specific aims the close correlation between the needs, interests and capacities of youth and these aims:

1. To win to Christ each young person who has not already dedicated his or her life to him.
2. To help these young people maintain

their tested Christian ideals in relation to the practical work of life in and through the disillusionments that are bound to result, as they face the realities of economic and industrial independence, in a social order that is not yet wholly Christian.

3. To prepare them for and to help them to assume the duties and responsibilities for home-making and citizenship.

4. To prepare them for and help them to assume their place in the work of life (business, professional, industrial), that in and through their daily work they may do the will of God and help to promote his kingdom in the world.

5. To prepare them for and to enlist them in applying Christian principles in choosing a life work or vocation.

## The Senior Department

By Cynthia Pearl Maus

(Continued from last week)

### PROGRAM

The program of study and activities for Seniors should develop them on all sides of their nature,—physical, intellectual, social and religious. It should include Bible study and correlated subjects such as missions, church history, stewardship, etc.; the cultivation of the devotional life, training for leadership, and service through stewardship, recreation, community work, citizenship, evangelism and missions.

Worship programs for Seniors should provide opportunity for both training and expression in worship. The programs should be built around themes that have a more or less universal appeal, such as faith, gratitude, love, reverence, humility and service. All the elements in the program should be correlated around the themes chosen. The pupils should be largely responsible both for building and conducting these programs; and all the items in the program should be assigned sufficiently in advance to make it possible for young people to contribute their part in such a manner as to become an aid to others in worship.

**Instruction.**—The course of study for Seniors should be graded according to the needs and interests of the pupils. The International Graded Lessons are perhaps the best available curriculum for the Senior Department of the church school because they are practical, progressive, Biblical, evangelistic, and so planned as to meet the needs of pupils at each and every stage of their development.

**Activities.**—The activities of the Senior Department should be many and varied. They should touch every phase and interest of life in relation to the home, church, community and world. It is necessary to have not only a graded program of worship and study, but a graded and correlated program of service as well. "Missionary Education

7. To bring to them a realization of opportunities for life work that are open in the field of full-time Christian callings.

**Standards and Tests.**—Young people have a profound regard for educational institutions and business enterprises that have high and exacting standards. The desire to achieve is instinctive in young life. Therefore, standards are essential in the Young People's Department. Standards will be based on the course of study and the service activities projected. Inasmuch as several elective courses are available we are not able to suggest definite standards here. The leaders and teachers should carefully evaluate the contents of elective courses and determine in the light of the departmental aims the parts of the text that should become a permanent possession of young people. An observing leader will be able to test the acquired skill, attitudes and ideals as he observes his pupils in their daily life and work. If there is not an evident religious growth the religious educational process is somewhere at fault. We have proceeded far enough in educating young people religiously to know that they will respond positively to an efficiently trained leadership that offers a challenging and exacting program.

(To be continued)

in Home and School," by Diffendorfer, "All-the-Year-Round Activities for Young People," by White, and "Promotion Day Plans in the Young People's Division," by Hodgdon, will be helpful.

**Teachers and Leaders.**—Trained leadership is the vital need for the Senior years. Efficient leadership for this period will have several qualities—Christian character, ability to direct and at the same time keep in the background, aims, plans, willingness to train, patience, persistence, sympathy and understanding. Anyone who is unwilling to try, at least, to develop these qualities, and to pay the price for power to lead, should not be entrusted with the lives of Senior boys and girls. Teachers and leaders in this department should be graduates of the First Year of the Standard Teacher Training Course or its equivalent, and should continue their specialization by study and attending conventions, institutes, Leadership and Community Training Schools.

### EQUIPMENT

Ideal equipment for the Senior Department will provide an assembly room and separate class rooms for all classes within the department. The assembly room should be equipped with filing cabinet or bookcase

(Continued on page 15)

## Editor's Select Notes on the Sunday School Lesson

(Lesson for December 29)

### Fellowship Through Worship

Scripture Lesson—Neh. 8:1-12; Micah 4:1, 2; Psa. 122:1-9; Matt. 23:18-20; Heb. 10:19-25.

Printed Text—Psa. 122:1-9; Heb. 10:22-25.

Devotional Reading—Rev. 7:9-17.

Golden Text—He entered, as his custom

was, into the synagogue on the sabbath day.—Luke 4:16.

#### Comments on the Text

Neh. 8:1-12 describes an ancient Bible school. We studied this more in detail on September 15 of this year. All the community attended. It was held in the open air, and probably in the largest square of the city of Jerusalem. Its superintendent was Ezra, the head of the religious organization in fact, though not the High Priest. The teachers were the Levites, who both on the platform and in the crowd aided in making the lesson clear. Nehemiah the royal governor of the land was present. The result was what would be expected: a great increase in religious fervor, a great joy following the great sorrow of repentance. Nothing of this sort would have come from a few people meeting together; it takes a mass of people to get this degree of enthusiasm.

Micah 4:1, 2. Micah sees a vision of a vast throng pouring out of all lands of the world into the temple of Jehovah at Jerusalem, to worship together. The vision was never fulfilled literally; very probably never will be. But more and more people from all lands are worshipping the God of the Jews in a spiritual worship, in a spiritual temple in a spiritual Jerusalem. The world will at some time become the kingdom of God and of his Christ.

Psa. 122 is one of the songs of church-going. It is attributed to David, and is one of the group known as "Songs of Degrees" or "Step-songs," because they were sung by the Jews on their pilgrimages to Jerusalem for their several feasts. They are all full of joy, and this not the least.

1. I was glad. We should not attend church upon compulsion. Even in childhood it can be made, by the parents, a reward of good behavior, something to be looked forward to. More and more the church is making things during the morning service pleasant for the children.

2. Are standing. The verb has the idea of habit—have stood and are standing—it is our custom to attend these services.

3. City ... Compact together. Coverdale's translation was "one at unity within itself." Probably, however, it is intended to call attention to the difference between a compact walled city, such as those of the time were, and the small, straggling villages, with the broad fields around them.

4. Up. Referring to the high ground on which Jerusalem was built. However it is most frequently the custom to speak of "going up" to the metropolis, even if it's lower than one's own home. For an ordinance. It was the command of God that they attend these services. To give thanks. We have, all of us, much to thank God for. And by going we put ourselves in the way to obtain an added blessing.

5. Thrones for judgment. The civil and the religious capital were the same in Israel. The church and the state were one. Only as we consider Christ the judge of mankind do we put these together.

6. Pray for the peace of Jerusalem. Jerusalem means the city of peace, and there is almost a play upon words here—"Pray for the peace of the city of Peace." They shall prosper that love thee. The prophecy for Jerusalem was that through it should come the blessings for all mankind. All that sought its good should prosper. This is true of our spiritual Jerusalem, the church of Christ.

8. For my brethren. The poet has spok-

en of the national side of worship; now he turns to the more intimate, friendly, side; the human fellowship to be found within it.

Heb. 10:22-25. Let us draw near through Jesus the Great High Priest who provided a way by which all may enter unto the throne of God. This is only possible, however, if we do it with a true heart no pretense at worship will pass the infinite judge; and in fulness of faith for the only will we obtain what we desire. Hearts ... body. The inner and the outer man are to be purified from all evil. There may be a reference to baptism, that symbol of cleansing.

23. Let us ... waver not. There was difficulty and danger in following Christ in those days; only those who had a strong belief in him and the courage of their convictions could stand firm. There had most probably been a good many among those to whom the author was writing who had at least wavered in their allegiance. He is faithful. Christ is faithful; if the bond between him and his people is broken it is not Christ's doings.

24. Provoke unto ... good works. Emulation; pitting one against another; brings out much more than simple quiet moving along the beaten track. But note that love is put first. Good works without love are of no value. See first who can love most; then the good works will come of themselves; and the one who loves most will, other things being equal, do the most.

25. Not forsaking our own assembling together. No fire of scattered sticks will remain blazing; the coal that slips from the grate soon cools off. One can be a good Christian away from church influences; but it is so much harder it is not fair to our souls to make them try it unless it is necessary—and it rarely is, entirely. Even the writings of others will give the shut-ins some share in the fellowship of worship, though they cannot attend the services themselves.—The Illustrated Quarterly.

#### Aims of Worship

In a manual on "Training Adolescents in Worship" O. S. Gates gives the following aims of worship, as the Church School Journal quotes:

"1. To bring the worshipers into conscious fellowship with God, to make him real and present and approachable.

"2. To develop and express social attitudes and aspirations to the end that the individual will may be conformed to the will of God.

"3. To lead the individual into such a consciousness of his relations with God as will center his ideals and aspirations in the desire to follow the Christ way of life and invoke a full and free dedication of the entire being to God, which involves making habitual one's Christian purposes in worthy, daily, purposeful conduct.

"4. To stimulate the Christian growth of the individual by consciously sharing with others (in group worship) the purposes of God."

#### Things Worship Should Accomplish

In the same pamphlet above mentioned, Mr. Gates enumerates some of the things that worship should accomplish. We quote them adapted in at least one particular:

"1. We may expect real worship to produce the realization of God in the life of youth and to deepen the sense of his presence as a living, working Spirit.

"2. Christian worship ought to clarify the idea of God as a loving Father; intensify the feelings of love, dependence, gratitude, and affection; and transform feelings of fear and dread of a sultan's despot into awe, admiration, and confidence.

"3. Group worship should stimulate thinking on common social interests and problems and should transform motives of self-seeking (individual and group) into those of love, unselfishness, and altruism.

"4. Worship should promote the organization of the individual's life around Christian, social, worth-while principles.

"5. The worship program should tie its experiences up with the big task of building the kingdom of Christ into the local community."

6. We add another item to these results of worship. True worship should be a foretaste of heaven. It should bring freshly into consciousness a realization of the importance and worth of spiritual verities and should fill one with anticipation of that time when, freed from the restraints of mortality, we shall worship in spirit and in truth and shall dwell with Christ in heavenly glory.

<b>E. M. RIDDLE,</b> President Warsaw, Indiana	<b>CHRISTIAN ENDEAVOR AT WORK</b> 	<b>GLADYS M. SPICE,</b> General Secretary and Treasurer
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### Active, Associate, and Honorary Members

Sometimes the question is asked, Is it advisable to divide the membership of a society into Active, Associate, and Honorary members? The answer is, Yes, if possible. Some have thought that to so divide the membership would tend to create dissatisfaction among the members. Experience, however, has taught that quite the reverse is true.

The Active membership includes those who have been willing to take and abide by the C. E. pledge. These are and ought to be the spiritual leaders of the Society. They should elect the officers and have full charge of the administrative duties of the society.

But there are those who, though not ready

to sign the Christian Endeavor pledge, are interested in the society and will give it a limited support. In many cases these will be non-Christians and a splendid field for evangelism. Such as these should be invited to connect with the Society as Associate members and should be encouraged to become Active members as soon as possible.

Honorary members will be those who have passed the age of the Society but still wish to be connected with it. It is wise as far as possible to keep the Society within the age limits. It makes for efficiency. For instance, young people will not take part in the meetings readily where older folks are taking part.

HOMER A. KENT, Service Supt.

Send Foreign Mission Funds to  
**LOUIS S. BAUMAN**  
 Financial Secretary Foreign Board  
 1925 East 5th St.,  
 Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
**WILLIAM A. GEARHART**  
 Home Missionary Secretary  
 1101 American Savings Bldg.,  
 Dayton, Ohio

### Lost Creek, Kentucky

In the reports of the meeting which Russell Humberd held here last fall, his report and mine conflicted in the number of conversions, etc. He had fifty-four and I had it thirty-nine. Clearly someone was wrong. After more careful investigation, it was found that I was wrong or the nearest so. The total number was fifty-five. Brother Humberd was about right, and I am glad to make this correction as he was so near right, and very sorry that the error occurred.

There is also another matter that should have appeared in one of our former Evangelist articles, but which was omitted in some way. This has to do with the evidences of God's attitude toward this work. When the plan for the care of the finances was changed again, one of the serious questions confronting the workers was, who could and would act as secretary? None of those who had been secured for the year, had had any training for such work, and then they also had all the work that they could possibly take care of. This matter of the proper keeping of records is very important. It was one of those situations when human resources were at their end.

With no one in sight, and no funds also in sight to support such a person, it was indeed a real question. When no one in the usual way has been in sight, we have in the past appealed to the Moody Bible Institute, for such. We have gotten some mighty fine workers through them, as we know that morally they are right toward the Bible. We had corresponded somewhat with a Brother Hall there about the matter. Finally we had a letter from him stating that he was sending a worker to us, and if we did not need her here, to try and place her for religious work out beyond us. He also stated that this person was also a very competent bookkeeper, and if we had any need of such, she could be of valuable help to us. "God within the shadow keeping watch above his own."

About the time the letter arrived, Miss Anna Barnhoef also arrived. It seemed the clear leading of the Lord that she stay here with us, at no expense to the work but her board. How the Lord does provide. How we could have gotten along without some such person, now we do not see. She has proven herself a most excellent secretary, and also looks after the sale of clothing, goes out for Sunday school work at Clayhole, and also a Bible class on Saturday afternoon in another direction. Again we thank our God for this visible evidence THAT HE CARETH FOR HIS OWN.

We approach this Christmas season in the confidence that our God is caring for his own. Some clothing has arrived, but none too much, as the demand has been very heavy for it. This helps both ways, and HOW WE DO THANK YOU DEAR BRETHREN FOR YOUR GIFTS IN THAT WAY. We have just passed through the coldest weather ever known here for the time of the year, one degree below zero, and the last day of November zero.

May the Christ who made this happy season of the year possible become more

real to all of us, and we ask and thank you that your prayers have availed. Pray for us that we may be kept in his will in all things.  
 G. E. DRUSHAL.

### TO BAR CHRISTIANITY

In Moscow, last week, watchful police arrested Princess Sophie Lieven, hustled her to the Lubianka prison, held her there without trial. On the police record it was written that Princess Sophie had offended

against the laws of the Soviets by reading Bible lessons to the children of Moscow workers' families. An Englishwoman, Princess Sophie's brother is Sir Kynaston Studd, recently Lord Mayor of London. Religious interest is a family characteristic. It was Sir Kynaston Studd who, as an Oxford student, came to the United States, met John R. Mott, a student at Cornell, and first turned him toward Christian work. Princess Sophie, despite British intervention, has been unable to secure a passport to leave Russia.

A similar move against Christian teaching comes, now, from the Chinese city of Hankow, where orders have been issued to forbid the teaching of religion in the mission schools of the district. It is announced that the authorities will "rigorously suppress the cultural invasion of Christianity in education."—Christian Herald.



### NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
 was a great correspondent



## ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

SUNNYSIDE, WASHINGTON

This place is like home, as I spent about six years here in the developing of our work. When I came to Sunnyside in 1909, we had a group of about fifty members who worshiped with the Presbyterians and Congregationalists in the Federated building. Under the blessing of God and the able assistance and united co-operation of our people here, we left a well equipped church building and parsonage with a membership of about 400. The credit is due to men like S. J. Harrison, W. S. McClain, Joe and D. M. Early, C. Rowland, H. M. Lichty, John Miller, P. J. Lichty, Ben Hoover, Julia Zook and others who could be named, that laid the foundation and gave their time and money. "Honor to whom honor belongs."

It was a pleasure to meet the faithful ones of those early days who are left. Many changes have taken place since I was here last. The last few years have been the hardest the Yakima Valley has ever experienced. Many have lost their homes under business depression—not on account of crop failures but on account of not being able to get a market for their products. There have been removals, deaths, changes in leadership and direction. The church at Sunnyside has felt severely these conditions and has been effected but with it all, still has a fine working body of faithful men and women and is a good strong working church. With the fine group of consecrated young people it has a future.

Brother Fry recently became pastor and gives every promise of acceptable leadership. I anticipate better days ahead for the church there and the Yakima Valley.

Brother Fry gave me every aid in my work as he is in sympathy with the college. The people responded in a fine spirit and gave as they were able. I was showered with hospitality and kindness. There were plenty of good eats—among many things on the menu the unusual were elk steak, black bass, pheasant and turkey—"Nuff said."

The total gift to the endowment was \$3,067.00.  
 W. S. BELL.

### GOSHEN, INDIANA

Brother B. F. Owen was with us for eleven days in our fall gather-up campaign. Incident to building and a heavy evangelistic budget last year, we felt we must do more of the work ourselves. Brother Owen came in what is said to have been the roughest November weather in sixty years. We moved on from night to night, as though nothing were happening, although I cannot say that folks in general did so. The faithful came, prayed, worked. Brother Owen with Mrs. Owen preached and sang inspiringly and fifteen people confessed Christ. Thanksgiving came on and we closed. We did enjoy Mr. and Mrs. Owen, and bear testimony to his sincere presentation of the truth as it is in Christ Jesus. They seem to be especially fitted for evangelistic work.  
 H. F. STUCKMAN.

### SECOND BRETHREN CHURCH, Los Angeles, California

As we come to the close of another year we look back with thankful hearts for the many blessings we have received.

A Bible conference under the direction of the Bible Institute of Los Angeles, was held in our church in November, giving us a week of spiritual activity. The church as well as those of the community who attended received a great blessing and much helpful instruction.

Our Love Feast which was held at the close of the Bible conference was well attended. The spiritual atmosphere which was prevalent expressed the loyalty of our members, as well as their deep devotion for the house of the Lord.

We are glad to have Henry Rempel, our former music director, back with us again after his vacation spent in Canada. Many people come to our church to hear the splen-

did numbers of special music given either by the Ladies or the Male quartet, as well as the duets and solos, which are in evidence at every service.

A Men's Community Bible Class has been organized under the auspices of the Men's Brotherhood of the Second Brethren church; which has the outlook of success, and our pastor, Brother A. V. Kimmell, is their teacher. The writer not being eligible to the class, will submit a poem by Brother John C. Hummer—

Well, Men, here we are at last,  
With an established Men's Bible Class.  
We pray you will help us carry through;  
'Twill be good for us as well as you.  
'Tis a good recreation and then  
It will make us all better men.

So let us put our shoulder to the wheel and work,  
Everybody do something, nobody shirk.  
If you have an opinion and think you know—

Out with it and, we will make this class a "go."

Don't be afraid to have your say,  
Even if your neighbor does think another way.

It will be good for us to argue things out,  
And then we will know what it is all about.  
There is no one here who knows God's Word to the letter;

But if we come here and listen, and read,  
and study we will know it better.

If it is read more and better understood,  
It won't harm us any, but will do us good.  
You know if you go away to the mountains or sea.

When you get home you are as tired as can be;

Sometimes you don't get home 'til way in the night,

And you feel in your heart you haven't done right;

Striving and tugging with a worldly horde,  
When it were better if you had communed with your Lord,

For he is your Master, to whom you owe all,  
And sooner or later will have to heed his call.

You may think that yours is the right way,  
But you may realize different—too late, some day.

So think it over while yet there is time,  
And bow to the will of your Master sublime.

He is the one who knows all things best;  
He is the only one in whom you can rest;  
He is the one who is always willing to give;  
He is the one who can and does let you live;  
He is the one in whom you can rely;  
He is the one whom you can't defy;  
He is the one who is always nigh,  
Even until the day you die.

He always did love you  
And he wants you to love him too,  
And serve him the best you know how.  
Won't you do it; and do it now?  
He sacrificed his Son Jesus on the cross,  
That you and I might not be eternally lost.  
This is not only I talking to you,  
But the Holy Spirit is pleading too.  
So don't grieve him o'er and o'er,  
But accept Jesus forevermore.  
That you might forever be  
With him in eternity.

Our Sunday school is in fine working condition, with live-wire teachers and officers in all departments; also we have five working Christian Endeavor Societies.

Our Thanksgiving service was well attended. However with all these blessings our hearts are made sad when we realize we

will lose our beloved pastor, Brother A. V. Kimmell shortly after the first of the year. It was the wish of the church to retain him here, but he feels the Lord has called him elsewhere so we can only pray the Lord to bless him in his new field; and send us a suitable pastor to fill his place.

We have lost some splendid workers the past year by death. Also some who live near the new church at South Gate will go to help that work. We pray the Lord to bless Brother Polman in his work at South Gate.

We are going forth in the strength of the Lord to build up our broken ranks and spread the gospel of Christ to those who know him not. IDA MORRISON.

### THE KINGS OF THE EAST

By Katherine Lee Bates

The Kings of the East are riding  
Tonight to Bethlehem.  
The sunset glows dividing,  
The Kings of the East are riding;  
A star their journey guiding,  
Gleaming with gold and gem  
The Kings of the East are riding  
Tonight to Bethlehem.

To a strange sweet harp of Zion  
The starry hosts troop forth;  
The golden glaived Orion  
To a strange sweet harp of Zion;  
The Archer and the Lion,  
The watcher of the North;  
To a strange sweet harp of Zion  
The starry host sweeps forth.

There beams above the manger  
The child-face of a star;  
Amid the stars a stranger,  
It beams above a manger;  
What means this ether-ranger  
To pause where poor folk are?  
There beams above a manger  
The child-face of a star.  
—The World's Great Religious Poetry.

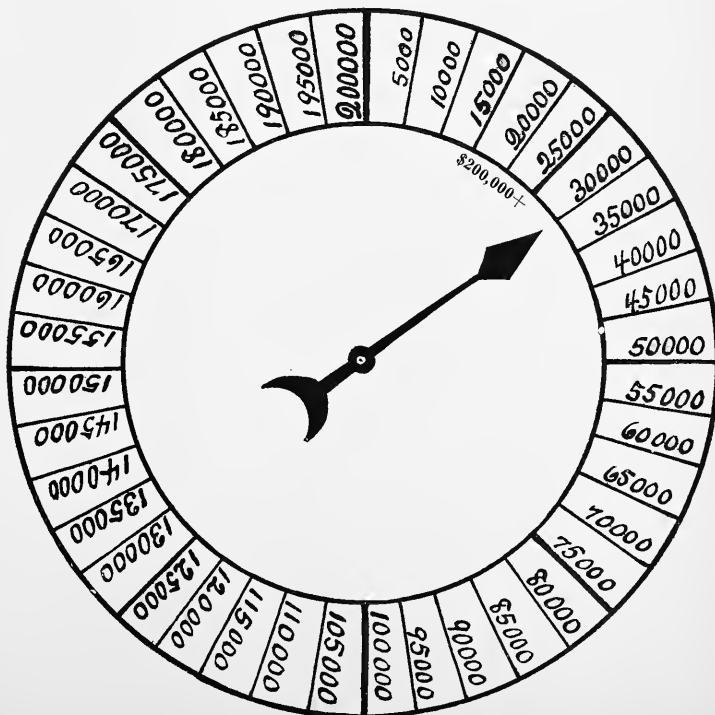
### SOUTH BEND REVIVAL

The South Bend congregation believes in having a revival campaign, or series of evangelistic meetings each year. This year we were privileged to have as our evangelist, Rev. A. T. Ronk.

The meetings began Sunday, November 3, and concluded Sunday, November 24. The first week the sermons preached dwelt on the person of Christ. The second week sin was made to appear as sin, and its awful consequences were revealed from the Word. While the third week the response unto God, so necessary for man to make was declared gracefully, but in no uncertain terms. Brother Ronk is a clear and forceful speaker, making his messages interesting and helpful to young and old alike.

His services accomplished a great deal of good for us. There was a revival. The members of the church received new interest. Many strangers were attracted to the church and attended regularly. The young people were encouraged. Nearly a score of the members renewed their vows to their Master. Sixteen souls confessed their Lord and Savior Jesus Christ for the first time, ten of whom have been baptized and received into the church. Six others were received by letter, and another letter is on the way from our Long Beach church. Besides there were other benefits which we cannot here enumerate.

Brother Ronk proved a fine co-worker. He was always ready for any call or service we suggested. Many homes were called upon while he was with us. This is a large field and many brethren from our other congregations reside here in South Bend. Many of these are very neglectful of their church when they move to the city. Our evangelist helped make additional contact with these good folks. He made many and true friends while he was with us here. This





was very splendidly demonstrated, when at the close of the last service nearly every member of the congregation as well as strangers bid him farewell and best wishes. The pastor truly appreciated his friendship and fine Christian spirit of brotherliness.

The song service was in charge of our regular choir director, Mr. Lewis Long. This is Brother Long's fifth year with the South Bend choir. During this time not one ripple of disturbance has ever been noted. That is negatively stated. The positive reason for it is that Brother Long is a lovable young man who knows how to get what he wants; that is, music. His choice of hymns during the entire three weeks were always appropriate. He was assisted every night with a very faithful choir. We have both young and older folks in our choir. They like each other and the congregation enjoy and appreciate them. Much credit for the music in the church is due to an efficient Music Committee of which Miss Lillie Garwood is chairman. The music program contributed very largely to the fine spirit manifest and the results that were cleaned.

Our interests are continued in the further program for the year; towards which this end this revival has made no small contribution. N. V. LEATHERMAN,  
Pastor.

### NEWS OF THE COLLEGE

Events at the College are going forward as usual. We are approaching Christmas when there will be two weeks of vacation. The school will close December 20 and reopen, Tuesday, January 7.

The attendance has kept up well, although a few dropped out after the mid-semester examinations just before Thanksgiving. There will be a few new enrollments at the beginning of the next semester, the first of February, and some will be dropped due to failure.

Professor Anspach has been to Columbus several times on business relative to the affairs of the College and he and I were at Akron recently consulting with an officer of the North Central Association. I have been working on a very detailed report for that association recently, the report dealing in a very exhaustive way with the finances and with the academic standards of the College. We are no longer a law unto ourselves but must meet many exacting standards.

I am allowed to make an auxiliary financial report as late as March first. I asked for this extension so that as much of our endowment might be paid as possible and also so that churches which may not yet have sent in their complete Educational Day offering might do so. WILL ALL THOSE WHO READ THIS AND OWE ON ANY OF THE TWO ABOVE ACCOUNTS SEE TO IT THAT THE MONEY REACHES THE COLLEGE AS SOON AS POSSIBLE?

The Association of American Colleges meets this year in Washington, D. C. Ashland is a member but I am not planning on attending as it is too costly, although I must be present at the North Central meeting in Chicago in March.

In keeping with the best academic customs, we have organized here several departmental clubs, viz., one in Education and one in Sociology. Also, the Faculty has a book review at every Faculty meeting which is held every other Wednesday. I am to review Morgan's new book on the History of the Gene, at our next meeting.

At the next to the last meeting of the Faculty Club, Dr. Ullman of the department of education read a paper on education, and at the last meeting Mrs. Leslie, dean of women, read a paper on the topic of segregating homogenous pupils in the various grades in the public schools. Both were excellent discussions.

The classes in Sociology and Criminology, taught by the way by Dr. Caldwell, one of Dr. Gillin's pupils, visited some of the penal institutions at Columbus recently.

Our Faculty members have been making the usual number of addresses here and at nearby meetings.

### All Ohio Players

It is with great pleasure that I announce that the Associated Press and the Ohio Coaches placed one of Ashland's football players on this year's All-Ohio team, Ray Novotny, of Cleveland. Novotny played right half. Moreover, he led all individual players in scoring in the state. Ashland

### IMMANUEL

By Rev. Donald Gordon Stewart  
"And they shall call his name Immanuel; which is, being interpreted, God With Us."—Isaiah 7:14; Matthew 1:23.

"His Name shall be Immanuel"—  
But in the silent years  
No Saviour came with such a name  
To quell men's doubting fears.  
Then, in the fulness of Gods' time,  
A virgin bore a Son!  
And angels brought the tidings—  
"Immanuel" had come!

Wise Men heard the message  
Shepherds listened, too!  
And heavenly Hosannas  
Rang out the whole night through!  
To low and high and rich and poor  
The anthem was the same:  
"God with us" is the meaning—  
"Immanuel!" His Name!

And still the promise lingers—  
He is with us 'em' today!  
His star guides through eternity;  
He is "with us" when we pray!  
Though humble be our household,  
The Scriptures still foretell!  
A King will cross our threshold  
If we love "Immanuel."

ranked sixth in the nation in the total number of points scored. Baker, our center, was given a place on the All-Ohio second team and Wartzler, left end, was given honorable mention. But what is more, these boys are all honorable and clean and are an honor to any team.

The Girls' Glee Club broadcast over the Mansfield station last Monday evening. The reception here was fair.

Last Wednesday night the College debated Capital University here at home on the question of present day advertising. While no formal decision was given, it was the general opinion that Ashland more than won easily. Hoyt, Shiery, and Weimer, of the seminary, and Noble of the College, represented Ashland.

The Dramatic Department of the College recently gave a very high class minstrel show at the high school auditorium. It was under the direction of Miss Thelma Slack, of the department of public speaking.

The Fall Bulletin has recently been mailed.

Dr. Bell has been reporting satisfactory progress in the West.

The Y. W. C. A. is active as usual, giving some baskets to the needy at Thanksgiving and now holding a bazaar for the benefit of their Chapel Fund.

The Women's Club of the College recently met with Mrs. Haun when Mrs. Jacobs read a paper on the Stone Fences of New England. This information was first hand as we lived a year there while I was in Clark University.

We have recently placed a very beautiful new filing case in the Library. Also, we are installing a new system of student accounting here. We are introducing the most approved method of keeping student records as these must be open to inspection. The cost will be about \$200.00.

The President of a state college was on our grounds recently and expressed his great surprise at the well-kept and well-equipped plant. He had been at many church colleges and he said that he expected to see this school as many such schools are, poorly equipped and not well kept. His words were very encouraging.

Professor Otto, professor ad interim of Chemistry, was married recently and has moved to upper College Avenue, near the College.

A check came recently from the treasurer of the National Sunday School Association in payment of their pledged support and no one knows how welcome it was just at this time, for December is a hard month financially here at the school. I want to express my deep appreciation for this timely aid.

The department of conservation of the Federated Women's Clubs of Ohio, has gratuitously set out some very handsome shrubbery on the College grounds.

Muskingum College several years ago won the state championship in Basketball and is always a runner-up. Last night we defeated them on our own floor, 18 to 28.

EDWIN E. JACOBS.

### THE BEAUTIFUL THING

Did it ever strike you that goodness is not merely a beautiful thing, but the beautiful thing; by far the most beautiful thing in the world; and that badness is not merely an ugly thing, but the ugliest thing in the world, so that nothing can be compared for value to goodness; that riches, honor, power, pleasure, learning, the whole world and all in it, are not worth having in comparison with being good; and the utterly best for a man is to be good, even though he never were rewarded for it; and the utterly worst thing for a man is to be bad, even though he were never punished for it; and, in a word, goodness is the only thing worth loving, and badness is the only thing worth hating.—War Cry.

### CHRISTMAS

By Florence Harrell

Lets' linger near the manger bed  
And hear the angels sing  
And watch the lonely star that led  
The wise men gifts to bring.  
Lets' spread the news both far and wide  
To those who doubt his birth—  
Let peace and happiness abide  
And sing good will on earth.

When the winds, tides, and currents of life buffet us, we need an Anchor that will hold.



It is as foolish to try to form character without God as to make automobiles without steel or bricks without straw.—Elliott Speer.

### RISE, CHEER FOR CHRISTMAS

—Christmas cheer at the close of the year!  
—It is a happy time.  
—It is the time to think of others.  
—It is time to exalt the lowly.  
—It is the time for expressions of good will.  
—It is the time for gift-giving.  
—It is the time to think about God.  
—It is the time to value the little child.  
—It is the time to find the neediest child.  
—It is the time for the rich to give to the poor.  
—It is the time to remember mother.  
—It is the time to appreciate father.  
—It is the time to fan the heart with a breeze of smiles.  
—It is the time to be ashamed of your littleness.  
—It is the time to disown your selfishness.  
—It is the time to discard your pessimism.  
—It is a time to forgive and forget all the ugliness of life.  
—It is the time to resolve to be optimistic and to thank God you are alive.  
—It is the time to love your enemies and to cultivate your friends.  
—It is the time to proclaim your faith in Jesus Christ as Lord and Redeemer.  
—It is the time to acknowledge your allegiance to the church and to make your confession at the altars of the sanctuary.  
—It is the time to give expression of appreciation for those who, in their love for you, sacrifice in toil and self-denial for your comfort and well-being.  
—It is the time for you to resolve to begin to be a better man.

### The Senior Department

(Continued from page 10)

for the necessary departmental records, teaching materials, maps, pictures, etc. There should be a table for the presiding officer, a piano or other musical instrument, maps, hymn-books, a blackboard and chairs. Where the department room must also be used as a class room the broad-armed chairs such as are used in business colleges are ideal. The American and Christian flags should be a part of the room's equipment; and a few well-chosen mottoes, attractive in form, will be helpful in securing a department atmosphere. Recreational and service posters will find their place from time to time. On the walls there should be a few well-chosen and well-framed pictures. The following are suggested:

"Christ and the Rich Young Ruler"—Hofmann.

"Return from Calvary"—Schmalz.

"Head of Christ" (detail)—Hofmann.

"Six Modern Missionaries" (8½x29).

There should be a uniform system of records and credits for all the classes within the department. The following list is merely suggestive: Attendance, thirty per cent; On Time, fifteen per cent; offering, seven per cent; Use of Bible, eight per cent; Assigned work, twenty per cent; and church attendance, twenty per cent. The assigned work may be divided into two or three parts, if desired, as Home Work, Recitation, and Service, in which case the twenty per cent would be divided.

The credit cards should be kept in the de-

partment during the quarter, but each Sunday the total record of enrollment attendance, visitors, new pupils, offering, etc., should be sent by the departmental secretary to the general secretary of the school.

Some schools use the scholarship plan to encourage effort on the part of young people. These range from \$25.00 to \$50.00 and pay the way of the boy or girl who makes the highest average for a given period to a Young People's Conference, Older Boys' and Girls' Week-end Conference, or a convention. An additional "Fellowship" scholarship is sometimes offered, which may be applied on one's college education.—Taken from The Workers' Manual, Abridged in part.

## OUR LITTLE READERS

### HOW THE CHRISTMAS TREE CAME

Have you heard the story of the first Christmas tree? In the year 724 a company of Christian pilgrims made their way slowly through the great forest land of



central Germany. At their head marched Winfried of England, better known since by his Roman name, St. Boniface. He carried a strong staff fashioned like a cross at the top. Close beside him strode a brave young lad named Prince Gregor, on his shoulder was an axe, with a broad shining blade. Suddenly the road opened a broad heath, at the further end of which stood a hillock, crowned by a giant oak tree. There it towered far above all the other trees.

A mighty throng of people were gathered about the sacred oak, before which a great fire had been kindled. The little band of Christians advanced calmly across the heath, and Winfried's voice rang out, "Hail, ye sons of the forest, a stranger claims the warmth of your fire on a winter night."

Swiftly a thousand eyes turned to the speaker—the semicircle opened silently—Winfried and his companions entered; it closed again behind them. There they stood close to the great stone altar before the tree, surrounded by rank on rank of men, women, and children, all clad in purest white. An old priest, Hunrad by name, was speaking to the people: "This night the great god Thor, the god of thunder and war, to whom this oak is sacred, is angry with his people. It is long since the roots of this holy tree have been fed with blood."

A murmur of approval rose from the

great multitude. Swiftly the priest moved towards the children, and laying his hand on the foremost boy, bright and handsome, the finest of them all, he cried: "Here is the chosen one, the eldest son of the Cjoef, the darling of the people. Harken! Bernhard, wilt thou go to Valhalla, where the heroes dwell with the gods, to bear a message to Thor?"

The boy answered clear and swift: "Yes, priest, I will go if my father bide me."

Then the priest bound the child's eyes with a white cloth, and bade him kneel with his silver-tipped bow beside the stone altar, with his face to the east. The priest lifted aloft, with all the strength of his withered arms, the sacred black stone hammer of Thor, and swung it high above the child's head. But swifter than the falling hammer was the hand of the descendant of Winfried's heavy staff smote the hammer with wondrous skill, and caused it to glance sideways, so that it struck sharply on the edge of the altar and split it in twain! A shout of mingled joy and awe arose from the watching crowd. As the shout died away, the leaping flames of the great fire revealed Winfried, his face shining like an angel's, standing upon the altar.

Conflicting shouts and counsels rent the air, but at last the chief's voice obtained silence with its stern command: "Let the stranger speak!"

"This is the counsel," said Winfried. "This is the birth night of the White Christ, Son of the All-Father, Savior of mankind. Since he has come to the world, all bloody sacrifice must cease. The power of Thor, the cruel and evil one, is broken. See! You call this tree his oak. Does he dwell here? Does he protect it? His power is broken!"

The people stirred uneasily. Hunrad lifted his head, muttering: "Thor, take vengeance! Thor!"

Winfried beckoned to Gregor. "Now, young woodsman, show thy craft. This king-tree of the forest must fall, and swiftly, or all is lost!"

Clang! Clang! The strokes rang out on the cold night air. Then the greatest wonder of Winfried's life occurred. Out of the still winter night a mighty rushing noise sounded. A strong whirling wind gripped the oak by its branches and tore it from the roots.

Winfried bowed his head in wonder and thankful prayer. Then he turned to the awe-struck people and cried: "Here is timber, already felled and split by the hand of God. On this spot you shall build with it a church of the White Christ. And there," said he, his eyes turning to a young fir tree, straight and green, "here is the living tree, with no stain of blood upon it, that shall be a sign of your new worship. See how straight it points to the sky. Let us call it the Tree of the Christ-Child. Take it and carry it to the chieftain's hall. You shall go no more into the forest to keep your feasts with shameful rites. You shall keep them at home, with laughter and songs, and rites of love and goodwill."

So they took the little fir tree and carried it to the Chief's home made happy again by Bernhard's rescue. There they kindled lights among its branches, and Winfried told them again the story of the Holy Babe of Bethlehem.

So began the beautiful custom of the Christmas tree. Whenever we look upon one, let us remember the glorious courage of Winfried and young Gregor, and their great love for Jesus.—From Following The King, by A. D. Belden.

# The Simplicity of Jesus

FROM AN ADDRESS BY ROBERT E. SPEER



## A MESSAGE FROM YOUR WINDOW

By Irene Recknagel

It may be just a holly wreath or candle burning bright,  
Let's put it in the window to send out Christmas light.

A stranger passing by your way may reap the seed that's sown,

The Christmas thought expressed by you may be the guiding stone

To turn his mind to Jesus' birth—the lowly manger stall,

His mother may have cradled Him with Christmas madrigal.

A very little thing to do—no visible reward,

But each minute reaction will be noted by our Lord.

—The Lutheran.



This was the simple principle of Christ. He said not a word to Pilate who might have released him, and called not once on the legion of angels girded with angelic sword which waited his bidding; but quietly and alone endured his cross and redeemed mankind; and silently and alone rent the bars of death and hell, and rose the triumphant conqueror.

Not only in action, but in thought we need to return to the simplicity of Christ.

It is our right and duty to think as far as we can into the revelation of God in Christ, and into the nature

of God and God's mind and God's world. But we need to remember that only one thing is needful, and "Mary hath chosen that good part." "Thou, O Christ, are all I want! More than all in thee I find." Jesus alone is the fundamental and adequate theology. What was enough for Peter and James and John when Jesus was transfigured before them, is enough for us. Christ and Christ alone is the sufficient essential and the essential sufficiency. He is our only and our deepest need. All the buildings of Palestine suffice merely to cumber and conceal. The spirit strips them away to see again under the blue sky Jesus talking with the woman by Jacob's well, Jesus kneeling beneath the olive trees in Gethsemane, Jesus standing before the governor, Jesus hanging upon the cross, Jesus risen from the empty grave.

Jesus is the one bond of union. No agreements will hold us together without him; no common fears, no combinations, no organizations. He alone will hold all men across the line of race and nation and sex and condition—Jew and Gentile, Greek and barbarian, Roman and Scythian, black and white, rich and poor, bond and free, male and female. Christ can unite them; Christ only and only Christ.

### All One Body

I am writing these words on a ship in the Mediterranean, a British boat home-coming from the farthest seas. Over my head in the stained glass window of the writing-room is the motto of the company, *Quis separabit?* Who will separate? No one, please God.

*Around our hearts there closely twine  
Those ties which naught can sever,  
For I am his, and he is mine  
Forever and forever!*

If each of us is in him, we are each in one another and members one of another in his indivisible body, in the pure simplicity of Christ.

One of our difficulties is awe of greatness, of bulk, of power. We exalt what is complex and massive and organized; we set out in every enterprise to enlist influence and wealth. We need to rise to freedom by returning to the simplicity of Jesus and unlearning this reliance upon the great.

How good and simple the life of Jesus was! It was lived in one of the smallest countries in the world. It is forty miles from the Jordan to the Mediterranean, and eighty from Jerusalem to Nazareth. Apparently only once did he venture out of his own country; then he went into the coasts of Tyre and Sidon. Only a score of towns and villages where he traveled are mentioned in the Gospels. The scale of time, too, is slight and simple. All the distinct events and teachings recorded in the Gospels took place, it is said, in less than seventy days.

### Holy Night, Silent Night

Rightly do we sing of his birth, "How silently, how silently, the wondrous gift is given!" and of that night as the "Holy night, silent night." The quiet world welcomed quietly the simplicity of the incarnation; God coming not as an army but as a little child.

The same God who made the flowers made the mountains and the seas and the stars. All greatness is to be consecrated to him with all weakness. But all greatness is littleness to God, and all weakness is strength; and we shall do well to follow more bravely and completely the simplicity of Jesus. "For the first time in history," to quote the words of my friend, Principal Cairns, "there appeared on the earth One who trusted absolutely the unseen, who had utter confidence that love was at the heart of all things; utter confidence also in the absolute power of that absolute love and in the liberty of that love to help him."

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1929

# THE BRETHREN EVANGELIST

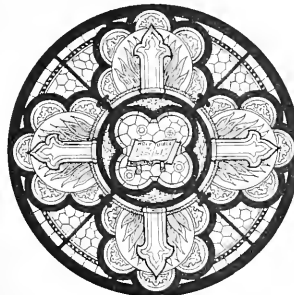
FIRST BRETHREN CHURCH OF LONG BEACH

Dr. Louis S. Bauman, Pastor

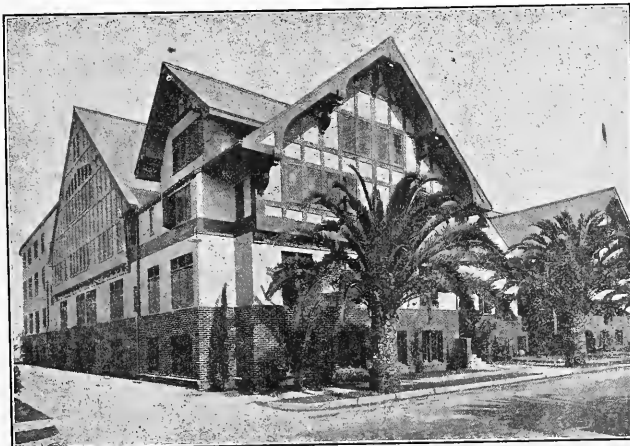
*Dedicated* ∞

July Twentieth,  
Nineteen Hundred and Thirteen

November Twenty-Fourth  
Nineteen Hundred and Twenty-Nine



Chancel Window



The New Bible School Addition  
Southwest View Entire Building

## Signs of the Times

by  
Alva J. McClain

### ETERNALLY" is a Long Time

With an extensive advertising campaign there has been placed on the market a fountain pen which the manufacturers declare is "GUARANTEED ETERNALLY." That is a long time. Of course, no one (not even the manufacturer) expects any pen to last forever. The advertisement merely means that when the pen breaks down, it will be replaced, no matter when that happens. Even so, the guarantee is presumptuous. Many things can happen in eternity. The manufacturing plant may burn down; or the company may fail; or the secret of how to make an eternal pen may be forgotten, if there is such a secret. If the Almighty makes a record of the words of men, the manufacturer may have quite a few pens to replace in the Day of Judgment. But he probably figures that the pen will last as long as the buyer can keep from losing it. Hence he is safe, for the present at least.

Generally, when one investigates these grandiose guarantees, he finds a number of reservations for the protection of the guarantor. Last summer I found an interesting specimen. It was an article of furniture on which was stamped the trademark name, "THE EVERLASTING—." Underneath this name was printed in smaller letter the statement, "IT WILL NEVER WEAR OUT." And beneath this statement, in very small letters, "GUARANTEED FOR TWO YEARS!"

Then there is the story of the lady who started a "beauty shoppe" against the protest of her husband. She began to advertise a hair wave "Guaranteed to be Permanent." The husband had a vision of bankruptcy as the aftermath of such a guarantee, until the lady explained the system. "We do not guarantee how long they will be permanent," she said. There is always a reservation of some kind.

Only God can make good an eternal guarantee. "My sheep hear my Voice, and I know them, and they follow me: and I give unto them eternal life, and they shall never perish." There are no hidden reservations about that.

### THE Logic of Modernism

Harry Emerson Fosdick, high priest of "Modernism," after a stormy experience trying to be a Presbyterian pastor, went back to his own Baptist denomination and became the pastor of a church built and sponsored mainly by the Rockefeller millions. His latest move is to drop the name "Baptist" from this church.

The Baptist denomination, congregational in government and without formal creed, has always been regarded as a roomy place for men of variant opinions. Its general work and policies are at present largely controlled by the "Liberal" element. But Dr. Fosdick apparently finds himself cramped for room and solves the problem by unshipping the Baptist label. As the wronged girl used to say to the villain in in the melodrama of by-gone days, the Baptist denomination might say to Dr. Fosdick,

"You have helped to make me what I am today, and now you spurn me."

Members of the Brethren church should study this case with interest. Denominationalism is not an ideal state. Christian unity and union would be better, if it could be attained without the sacrifice of truth. But denominationalism has this much in its favor—it is based on the principle that it matters what one believes. Modernism says that it doesn't matter what you believe. Some Protestant leaders had the childish idea that "Modernism" could be harbored without any danger to denominational existence. The Baptists have now discovered that a man who regards the Deity of Christ of no consequence is not likely to attach much importance to distinctive Baptist principles. That is the logic of "Modernism." And the Brethren church should clearly understand that this particular type of religious thought, if harbored, will destroy all justification for denominational existence. You can not teach men that the great historic truths of Christianity are not essential, and then get them to live and sacrifice and die for the ordinances which are based upon these truths.

If they are wise, the Baptists will not worry too much over the defection of Dr. Fosdick, even if the Rockefeller millions go with him. It is regrettable that there are not more Rockefellers. Perhaps then the denominations could get rid of more Fosdicks.

### HENRY Ford's Old-fashioned Quadrille

Although Henry Ford is quoted as remarking that history is the "bunk," he seems to be deeply interested in the things of the past, especially the things of his own past. Among other things, he is now trying to revive an interest in the old-fashioned dances of his youth. Perhaps it can be done. One can believe almost anything after reading about the changes alleged to be taking place in styles of dress for women. Mr. Ford, it will be recalled, made a heroic effort to revive public interest in the ancient car he once made, but finally surrendered and gave the public what it wanted. And the public will get what it wants in the matter of dances, notwithstanding the efforts of Mr. Ford. Perhaps he will not surrender so easily as he did in the matter of the automobile. But then he is not spending so much money to popularize the quadrille as he was spending to maintain the old Model T.

Back in the year 1909 Mr. Ford announced that a customer could have any color of car that he wanted from the Ford factory, "as long as it was black." But he has changed his mind, and now the public can get what it wants. Human nature will continue to dance the way it wants to dance. The only way to change that situation is to change human nature. And that, by the way, can be done. "If any man be in Christ, he is a new creation; old things are passed away; behold, all things are become new."

### The Unimportant Mr. Barnes

Professor Harry Elmer Barnes has broken loose again. This time he has written a book entitled "The Twilight of Christianity." The contents of the volume may be summed up in a single sentence condensed by the publishers from the text itself. "It is the thesis of the writer that the orthodox religious complex is the most active and pervasive menace to civilization

which confronts mankind today, compared with which war and poverty are unimportant and incidental details."

We are not quite sure what "the orthodox religious complex" is, but assuming that Professor Barnes is right, it must be the real thing in the way of diabolism. "If war and poverty are only unimportant and incidental details," by comparison with this monster which the Smith pedagogue has produced from the depths of his imagination, we are surely in a bad way. Mr. Barnes claims to be a scientist, but any chemist or biologist who dealt in this kind of exaggeration would speedily lose cast with his fellows. When we think of what war and poverty really mean to the human race, we can appreciate how "unimportant and incidental" a writer must be in order to trifle with them in this fashion. Mr. Barnes takes himself too seriously. His part in the interpretation of modern life is to honk. He is the whistle on the steam engine, and not the governor. What he says is generally incidental and always unimportant. His most useful function is to provide a dash of humor in the turgid stream of sociology. Religiously speaking, it would be flattery to style him the absolute zero.—Dean F. D. Kershner, in *The Christian-Evangelist*.

### HALF-MINUTE SERMON

Without shedding of blood is no remission. Heb. 9:22.

You may have wondered why Cain's offering was not just as acceptable to God as Abel's. But one took God's way and the other took his own. Cain took that which God had cursed and laid it on the altar. Perhaps he said to himself: "I shall certainly not bring a bleeding lamb. I don't like that doctrine at all. Here is the grain and the beautiful fruit which I have raised by my industry, and I'm sure it looks better than blood." And there are a great many Cainites in the church today. They are trying to get into heaven their own way. They bring their own good deeds to God. They prefer what is agreeable to the eye, as Cain did his beautiful corn and fruit; they do not like the doctrine of the Blood of the Atonement. ... But assured that any religion which makes light of the Blood is of the devil.—D. L. Moody.

If ever I preach again, I will leave out every bit of flourish and preach nothing but present truth, hurl it at the people with all my might, live at high pressure, and direct all my energies to the salvation of souls.—*Spurgeon*.

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# THE BRETHREN EVANGELIST

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## Lessons I Have Learned from the Old Year

The past is a great teacher and he is a poor pupil who does not learn therefrom many helpful lessons. Many principles one may gather, if he will, that will guide him in the coming days and bring great blessing into his life. Happy is he who has a willing heart and a ready mind to receive and to profit by the wisdom that the sage of experience has to give.

There are many things I have learned from the year that is past; so many are they that I could not enumerate them all. But these are among them:

I have learned that one must seize the opportunities as they present themselves, for, once they are past, they are gone beyond recall. I cannot recover the time I have let slip by; I cannot repossess the talents I have squandered, nor regain the life I have wasted. That which the past has carried away is gone forever. That is always the way, so whatever possibilities of profit or improvement the present holds out to me, I must seize it while yet the hand is outreached.

Newell Dwight Hillis reminds us of a passage in Virgil which he says made a deep impression upon his college days. He recounts: "Evander, the soldier, has come to the end of his career. Looking backwards with bitter tears and regrets, he recalls the past. The present moment was big with opportunity, but he was unequal to its overture. Responsibilities were there, but his shoulders could not bear them up. An unexpected crisis had come, and he could not meet it. It was an hour for a leader who had a giant's strength, and lo, Evander finds the grasshopper a burden. In his grief he exclaims: 'Oh, that I were in the day when I led my army out in the Valley of Praeneste.' How pathetic the hero's cry, piercing the heart like a sword! Gone forever the physical energy that in his youth never tired. Gone the zest of living—life had run to its dregs. Gone the passionate ambition, burning out like candles. . . . The things that Evander had lost were lost forever. We can revisit old scenes, reopen old books, seek out familiar friends—we never can recover our lost years, and the opportunities that have fled." And the story of Evander is but a chapter of human experience. It is your experience and mine. And because lost opportunities can never be gathered up, I have learned that I should lay hold on them while they are at hand.

I have learned that good aims and high resolves are important to one's success in life. Notwithstanding the tendency on the part of many to decry the making of resolutions, I have decided that they are worth while, providing they are sincere, and that it is important to set before oneself certain definite things to be accomplished. It is my opinion that we all ought to make good resolutions on New Year's day and then keep them daily renewed throughout the entire year. Thomas a Kempis once said: "A life without a purpose is a languid, drifting thing; every day we ought to renew our purpose, saying to ourselves: This day let us make a sound beginning, for what we have hitherto done is naught." Russel Sewall says there are many vicious proverbs, and one of them is: "The road to hell is paved with good intentions." Rather, he declares "the road away from hell has that sort of asphalt." And he continues, "At our house, when the water pitcher gets broken we don't give up drinking water; we get a new water pitcher and pitch right in again. That is the thing to do with broken resolutions. They do not represent luxuries, they represent necessities. Go to the shop and get fresh ones." The life without resolution is without aim and direction, and will be largely fruitless. We shall not accomplish anything this year if we do not expect to accomplish anything, if we do not fix our hearts upon something definite. When a man walks along a road he sees a thousand things he did not expect to see, but he sees them because he started out. So whoever launches forth on God's promises may not get where he thought he would, but he will get somewhere.

I have learned that, however much I try, I cannot make the most

of this year, or any year, without more than human strength and wisdom. And so I have decided that it is best to depend for the keeping of my New Year's resolutions on the power of God. "God worketh in you" is the secret of power. Jeremiah exclaimed: "O Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." And the Psalmist declared positively: "A man's goings are established of Jehovah." Then the singer of Israel gives us that satisfying promise of Jehovah: "I will instruct thee and teach thee in the way which thou shalt go; I will counsel thee with mine eye upon thee." And with a consciousness of personal need, every sincere Christian heart cries out: "Lead me, O Lord, in thy righteousness." He indeed is able, and he only is able, to lead us on safely and victoriously so that we need never fear. I have learned that I am not able of myself, but that he is abundantly able. Therefore I will readily and courageously make the good resolutions that my heart tells me I should make, for I am persuaded that the Lord Jesus is able to keep that which I have committed unto him against that day—unto the very end. This have I learned.

## For Next Year

Prof. Alva J. McClain will continue his highly appreciated "Signs of the Times" department. One of our leading pastors said one of Brother McClain's articles is worth the price of the paper for a year. Dr. J. Allen Miller will continue his "Question and Answer" department and though his heavy work has prevented him from writing every week, yet the very practical nature of the department and satisfactory answers have been much appreciated when it did appear, and he promises to endeavor to keep the questions answered quite promptly this coming year. So send in your questions. The very popular first page feature—"Heart Throbs of our Church Leaders"—will be continued, except when the first page is needed for some seasonal or other special feature. Brother Thornburn C. Lyon will continue to write the devotional column, and with the thought of laying greater emphasis on the family altar, he is changing the department heading from "Our Worship Program" to "The Family Altar." Brother Lyon has shown himself a splendid writer for this department and we hope there are many who are following his helpful suggestions and scripture readings in their daily worship. Prof. M. A. Stuckey will continue to edit the Sunday School Magazine section, which treats some important phase of Sunday school work each week. It is really a page of instruction and every Brethren Sunday school worker can afford to take the Evangelist for that page alone, if he cares for nothing else. The Christian Endeavorers are to have a live department edited by Brother Tom Hammers and he hopes to have something fresh from the national, departmental and sectional Endeavor leaders as well as from societies each week. Every Endeavorer should read the paper. One of your national goals is "Twenty-five per cent of membership in touch with the C. E. Page of the Brethren Evangelist." In addition to these special features, we are able to offer another which we believe will prove popular. Brother R. I. Humbert has kindly volunteered to write a series of fifty short articles which will be published under the heading, "Studies in the Scriptures." He expects to deal with a wide variety of subjects that properly come under the above title, beginning with the inspiration of the Scriptures, and later taking up Bible prophecy, types and symbols, and Brethren practices, etc. His kind offer answers very well a call for a department of this nature and for the supplying of which we were endeavoring to plan. We bespeak for it a wide reading. Also the editor will continue his Sunday school notes and you can count on an editorial review each week of the work and news of the church, as well as a frank, sin-

cere, Christian treatment of timely topics and vital themes such as a church paper ought to treat. Besides these regular weekly features, we have the promise of Dr. Shively to continue his interesting and informing occasional sketches of our early church leaders as he knew them. And Dr. Gnagey will continue his spiritually inspiring "Things by the Way" at intervals. We believe these, to say nothing of the news from the churches and the mission fields, the sermons and articles and special numbers, merit the support of the entire brotherhood and will prove of sufficient value to warrant any pastor or church leader endeavoring to put *The Evangelist* in every home of his parish.

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## EDITORIAL REVIEW

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We wish a very happy, prosperous and divinely guided new year to every member of the *Evangelist* family.

We call the attention of Christian Endeavorers to the message of their national president this week. Brother Riddle challenges the young people to service and to cooperation with the undertakings of the national organization during the coming year.

If you want to teach the Whole Gospel, do not leave out the doctrine of Christian stewardship. Too long we have been negligent at that point, and as a result we have a great many people who do not know how to give, and do not have the spirit of giving. If you want to start a campaign of instruction on this theme, you can get good help from The Layman Company, Chicago.

We are getting new members to the *Evangelist* family right along these days. A number of our friends are taking advantage of our special offer of "25 cents for 3 months" and sending the paper to their friends. In one letter just at hand from a former parishioner of the Editor, the brother encloses his personal check to cover the cost of sending the *Evangelist* to a list of his friends scattered throughout several states. He tells us he appreciates the paper and thinks it carries a message worth passing on.

The church at Falls City, Nebraska, under the leadership of Brother H. H. Rowsey, has undertaken an excellent educational enterprise in what they term their Church College Night. It is "a week day educational work" extending over two terms of six weeks each. Four different classes and a special address were features of each night's program. They purpose to make this a part of the regular annual program of this church. We commend them for this forward step.

A successful revival meeting is reported from the Mount Olive church in the Virginia valley. The *Evangelist* was Brother H. E. Eppley, the pastor of the church at Roanoke, Virginia, and the pastor for ten years has been Brother G. W. Chambers. He insists that though Mount Olive is a rural church it is not to be numbered among the "dying," as we are accustomed to class most country churches. And doubtless one important reason for its life and aggressiveness is its pastor. Good preparation was made and when the evangelist came on the field God used him to get a splendid victory for himself. There were twenty-seven confessions, and that in a much overchurched and well-gleaned community.

Brother W. A. Gearhart, retiring Home Mission Secretary, reports the Home Mission receipts for the three months closing with November. This seems to be a splendid report considering the fact that the Thanksgiving offerings could not have been coming in at the time of the making of this report. Doubtless they have since been coming, however, and we may be sure that Brother Gearhart took care of them in his usual good style. But it should be remembered that he has announced that he is turning over the books to his successor, Brother R. Paul Miller, on December 20th. That time is now past and all communications and monies should be directed to the new Home Mission Secretary at Berne, Indiana. Church treasurers and pastors should take note of this change and guard against sending money to the wrong place.

We are privileged to give our readers this week several views of the large and beautiful new church equipment of the First Brethren church of Long Beach, California, also a history of the work and pictures of some of the leaders connected with the church. They started out with the purpose of building a Sunday

school structure, but before they got through they had greatly enlarged the church auditorium and added a new pipe organ. This is doubtless the largest and most complete church plant in the brotherhood, and in keeping with their extensive equipment, this aggressive church has launched out upon the most pretentious religious educational project of any church. In addition to the pastor, Dr. Louis S. Bauman, who has been the leader of the church from its beginning, the church supports a minister of religious education in the person of Prof. Alva J. McClain. In addition to the great work of leadership which Dr. Bauman has accomplished, two outstanding laymen are worthy of special mention in connection with this consummation of a great undertaking. They are Brethren N. C. Nielsen and Henry V. Wall, the former having been the original agitator of the Brethren cause in that city and the latter having joined himself and his splendid talents to the cause at the time of its organization. The way the entire membership of this church has cooperated and sacrificed to bring about this great achievement is worthy of emulation. We congratulate pastor and people on their success, and bespeak for them under the dual leadership of Dr. Bauman and Prof. McClain a still larger future.

The Editor's home is in receipt of an announcement of the golden wedding of Dr. and Mrs. A. D. Gnagey, to be held in the Brethren church of Altoona, Pennsylvania, where Dr. Gnagey is serving the sixth year of his second pastorate of that church. This fiftieth anniversary celebration will take place on December 27th and so will be a matter of history when this paper is being read by the vast majority of the *Evangelist* family, but it will not be too late for the many friends of these long-time and faithful servants of the brotherhood to write them a word of congratulation. Their street address is 2934 Maple Avenue. In behalf of the *Evangelist* constituency as well as personally, we extend hearty congratulations to Brother and Sister Gnagey on this occasion. Nothing is more fitting than that we should do this, in view of Dr. Gnagey's long service as editor of the Brethren *Evangelist* and also of the Sunday school literature. And in the marked success of the service which he rendered, Mrs. Gnagey had no small part. She was his intelligent critic, counsellor and helper in the days when one man was required to do all that was supposed to be done in the way of making the church's periodical literature as well as in the latter days when the work was divided and Dr. Gnagey was given the task of preparing and developing the Sunday school publications. No one has done so much to give character and style to our church literature as has Brother Gnagey and the church owes a debt of gratitude to him and to his faithful help-meet as to few other servants of the brotherhood. We do not think of them as old, notwithstanding their years of leadership in the church, and we wish them many years yet of joyous service and of happy home life.

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## THE QUEST

*I asked for bread!*

*Life led me to a plain,  
And put a plough at hand,  
And bade me toil until my bread I earned.*

*I asked for drink!*

*Life led me to a sand  
As dry as tearless grief—  
Forced me to find the springs of sympathy.*

*I asked for joy!*

*Life led me to a street,  
And had me hear the cries  
Of wayward souls who waited to be freed.*

*I asked for word!*

*Life led me to a wood,  
Set me in solitude  
Where speech is still and wisdom comes by prayer.*

*I asked for love!*

*Life led me to a hill,  
And bound me to a cross  
To bear and lift and to be hanged upon.—Selected.*



## Philip Brown's "Merry Christmas"

By Louis S. Bauman

(Editor's Note: This belated Christmas story has a great message. We are sorry we did not have it sooner, but if the Christmas spirit is to be perennial, as it should be, this story is in time to inspire us with the right attitude of mind and heart as we face the new year.)

Philip Brown was a big, overgrown boy, whose over-indulgent parents awoke one day to the fact that they had a spoiled and selfish son. In a desperate attempt to remedy the great fault, Mrs. Brown sought for advice from the wise old pastor. As a result, we have a real story to tell.

It was Christmas Eve. The good people of the old-fashioned church back in the hills of Pennsylvania, had arranged for the giving of their gifts to each other by the Christmas tree route. The church was filled. Great strings of popcorn hung about the tree. Candy, showing temptingly through the mosquito-bar bags, was piled high below. Mysterious packages weighted down the tree or were stacked below. A Christmas program was rendered.

At its close, an old, bearded Santa Claus stepped forth and began scattering the mysterious packages. Sleds, skates, books, pictures, shirts, neckties, dolls, dishes, games, and every other what-not known to Santa Claus, were distributed right and left. When the last mysterious package had left the hands of old Santa Claus, there was just one most unhappy and thoroughly miserable soul in the church—Philip Brown!

Not a single gift had carried the name of Philip Brown. Every Christmas he had ever before known, sent him away from the church the envy of all the youth of the town. He could not understand it now! With a heart filled with resentment and disappointment, he went from the church and burst into tears. Arriving home, he found his father and mother had retired. Creeping sullenly into his own bed, he could not prevent sobs that were heard by a father and a mother who were doing anything but sleeping.

Next morning, a most unhappy boy, with eyes somewhat red and swollen, crept forth into the dining room for breakfast. The mother broke the silence:

"Merry Christmas, Philip!"

"Merry Christmas yourself!" snarled the spoiled boy.

"Phil," sternly said Mr. Brown, "that is no way to speak to your mother. Try again!"

"Well, then, Merry Christmas! How's that?"

"That's better!"

"How were the exercises last night, Phil?" asked the mother.

"Blamed bum!" growled Philip, almost breaking into tears. "Where were you and Dad, mother?"

"We were tired last night, Philip. We felt we would have a better time today if we retired early last night."

"Maybe so! But I don't see no 'better time' in sight! And I'd like to know what you folks did yesterday to make you both so tired! Didn't buy out any of the stores, did you?" asked Philip rather sarcastically.

"Well, Phil, you are surely out-of-sorts. This is Merry Christmas Day!"

"Mebbe so! I'll admit I'm about as merry as a bedbug in an empty bed, I am!"

"Phil! What on earth has happened?"

"Happened? Nothin's happened! But how can a fellow feel merry when no one cares for him?"

"But, my boy, I am sure some one cares for you."

"Huh! Very likely! But I don't see no signs!" snapped Phil.

After breakfast, the mother said: "Phil, the minister sent word that he would like to see you this morning. He says that there is a gift for you that could not be wrapped in a package or hung on the tree last night. You had better go get it. Will you?"

There was a sudden change in Philip's expression: "What do you reckon it might be, mother?"

"I can't tell; but, I am sure it will be something that you do not have, and want very, very much."

In a jiffy, Philip Brown was into his heavy coat and overshoes. Pulling down his cap, he started for the door.

"Just a moment, Phil," called his mother. "The minister said you should bring along some money of your own, and also your big sled."

"Wonder wha' f'r?" queried Philip, with a puzzled expression.

"I don't know, but the pastor must have a reason."

Philip got his sled and started. Soon he drew up in front of the parsonage.

"Good morning, pastor," said Philip.

"Merry Christmas, Phil," rejoined the man of God. "Say, Phil, there is a gift here for you,—a gift that cannot be wrapped in a package or hung on a tree. But before you return home with it, there is something I would like for you to do for me. Will you?"

"Sure,—if I can!" replied Philip.

"Over in the east end of town," continued the parson, "a man died several weeks ago; and he left two sweet little girls with no one but a very sick mother to care for them. Some one must make this Christmas merry for them. I want you to help. Would you mind going down to Williams' Store and getting the things I have jotted down here on a list, and take them on your sled down to this family? Take 'em in, set 'em down, and come back here for your own gift. Williams will open the store for you. Tell Williams to send the bill to me."

"I'll do it, pastor—I sure will!" And the better nature,



### Another Year is Dawning

*Another year is dawning!  
Dear Master, let it be,  
In working or in waiting—  
Another year for thee.  
Another year in leaning  
Upon thy loving breast  
Of ever-deepening trustfulness,  
Of quiet, happy rest.*

*Another year of mercies,  
Of faithfulness and grace,  
Another year of gladness,  
In the shining of thy face.  
Another year of progress,  
Another year of praise  
Another year of proving  
Thy presence all the days.*

—Frances Ridley Havergal.

that had long lacked proper cultivation, seemed to rise in Philip's breast.

When Philip was through at the store, he had his sled piled high with bread, sugar, butter, oranges, apples, raisins, canned fruits, chicken, cranberries, nuts, a big sack of mixed candies, some articles of wearing apparel, several dolls and a number of toys and picture books, such as gladden the hearts of children. Then he started on his errand.

Arriving at the door of a humble little cottage, Philip knocked gently. A tiny little hand struggled at the door-knob. Finally, the door opened.

"Mamma home, little girl?" inquired Philip.

"Yes! But Mamma's sick," was the reply.

A faint voice was heard: "Come in, will you, please?"

Philip walked in, and there, on a cot in a corner, lay the pale, worn form of a young mother. He said:

"I've got some Christmas stuff out here for you, ma'am! Where do you wish me to put it?"

"O, God bless you, my dear boy! My Heavenly Father sent you in answer to my crying unto him all through last night. I just knew he would! I feared he might weary of my asking,—but he never wearies! Praise his dear Name! God bless you! Just lay the things on the table there. O, my babies,—God heard us!"

Philip felt a strange sort of lump creep up into his throat; but with a quick, light step, he soon had the sled-load piled high on the table within. The fair but thin form on the cot reached out a hand. Philip took it as if to say good-bye. But the thin, white fingers entwined themselves about his, and held:

"My dear boy, God will surely bless you! But—how did you know—how could you know—that—we were so hungry—so lonely—so sad—me and my babies—today?" Then Philip's great, brown hand was lifted tenderly to the lips of the mother, and she kissed it again and again. Then she closed her eyes and prayed: "O thou God of the widow and the orphan, bless this hand,—this loving hand,—this hand that did not forget,—this hand that brought life and joy to me and my little ones this Christmas Day. Yea, my Father, for Jesus' sake, bless—thou—this—hand!"

And, as that mother held, pressed, kissed and washed with her tears and patted Philip's big brown hand, a bright-faced little girl, ruddy now with the joy of a "Merry Christmas," crawled to the feet of the boy and reached up her little arms. Her lips were smeared from munching some soft chocolates that she had pulled from the bag of candy.

"Me want 'oo, dood man! Me tiss a dood man!"

The free arm of Philip lifted her, and instantly her little arms twined about his neck, and his red cheek was covered with genuine chocolate kisses. Before he could disengage this little pair of arms from about his neck, two other little arms were thrown about one of his legs, and a little voice called from below:

"Me 'uv a good man, too, me do! Me 'up the good man, too! Good man come from God! God sent 'im, 'tause Mamma an' me ast him to! Mister, did 'oo tum right down from heaven?"

Something came into the heart of Philip Brown as he stood there,—he hardly knew what,—a **something** he had never known before. Before that newly found **something**, all the resentment against those who seemed to have forgotten,—all the bitter disappointment that darkened his heart during the night before,—went out as the shadows of the night fled before the rising of the sun. The Sun of Righteousness had arisen in Philip Brown's heart!

As soon as he managed to disengage himself, he was

not long in getting back to the home of the parson.

"Pastor," he exclaimed, "tell me, do you know another sick mother and two kids like that in this town, that some one forgot today? Hurry up, and tell me!"

The old preacher smiled. "How much is the bill, Phil?" he asked, pulling out his purse.

"Bill? Don't say 'bill' to me! Say 'Merry Christmas' and tell me where to find another bunch like that!"

The old man of God smiled, looked straight into the eyes of Philip Brown, and said, "Phil, you've got it now!"

"Got what?" exclaimed Phil; "O,—er,—I see! The gift! You couldn't wrap it nor put it on the tree!" And laying his hand over his happy heart, he said: "Yes, I've got it—wrapped up,—in here! Thanks, pastor! Mother was right,—I needed it very, very much! It's 'Merry Christmas' now, all right!"

Philip Brown returned home with the greatest of all Christmas gifts—his Master's joy! He had learned the secret: "IT IS MORE BLESSED TO GIVE THAN TO RECEIVE!"

Long Beach, California.

## Conforming to the Pattern

By Thomas Gibson

When the Lord called Moses into the Mount to receive instructions concerning the building of the tabernacle in the wilderness, he said to Moses, "Look that thou make everything after their pattern, which was shewed thee in the Mount." The Lord would impress upon the mind of Moses the importance and the necessity of following his directions, to the smallest detail. God is very exacting in his requirements. Nothing less than he requires will he accept. Remember Aaron's two sons, who offered strange fire in their vessels. They offered a substitute for the genuine. They would deceive the people, but they could not deceive the "all-seeing eye of God, which is running to and fro throughout the whole earth, seeking out all those whose hearts are perfect towards him, and desiring to manifest himself strong towards all such." And so, it cost Aaron's sons their lives.

Moses was careful to carry out the command of the Lord, with the result that when the tabernacle was dedicated, "the shekinah glory of the Most High filled the tabernacle," signifying that Moses had made everything according to the "pattern shewed him in the Mount." Had Moses deviated, substituted, or changed in any way the pattern, the shekinah glory of the Most High would neither have been seen nor felt in the tabernacle.

Does the shekinah glory of the Most High fill God's house today? Does the Holy Spirit fill the house of God today?

Moses received from the Lord, in Mount Sinai, the pattern to build the tabernacle. The disciples received from the Lord Jesus, on Mount Olivet, the pattern to build his church. Let us look at the pattern.

"Go ye into all the world and preach the gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you."

If the church would build after this pattern, she would dominate the world. She would be an invisible force. But she has departed from the pattern. Divisions, schisms, and doctrines of men have rent the church, so that she has lost her power. She neither observes nor teaches the "all things that Jesus commanded her to teach and observe." How quickly she abandoned the pattern. "The doctrine of the Nicolaitanes was hated by the church of Ephesus, but was tolerated by the church of Pergamos."

The Lord Jesus said he hated the doctrine. "Repent, therefore," said he, "or else I will come quickly, and will fight against them with the sword of my mouth."

How divinely significant is the likeness of Moses receiving instructions from the Lord on Mount Sinai as to how to build the tabernacle, and the disciples receiving instructions from the Lord Jesus on Mount Olivet, as to how to build his church. Moses told the Israelites that, "A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that Prophet shall be destroyed, or cut off from among the people."

How literally that prediction was fulfilled. When Peter rebelled against the command of Christ, Christ threatened to cut him off, saying, "If I wash thee not, thou hast no part with me."

Let us return to the old paths. "Where is the good way, and walk therein, and ye shall find rest for your souls." And wherever we see the church is not building after the pattern given by the Lord Jesus on Mount Olivet, let us fearlessly and heroically stand for her reformation, like Melancthan, Luther, Knox, Whitefield and others of more modern times.

1055 N. Kingsley Drive, Los Angeles, California.

## What Difference Does Reading the Bible Make?

From a Leaflet Published by E. P. Gates, General Secretary, International Society of Christian Endeavor

That the reading of the Bible has made more difference in the world than the reading of any other book ever printed is a high claim indeed. But we believe it will stand through all time.

No other book has been in so many hands—over 600,000,000 copies of the Bible have been published in whole or in part.

No other book has been in so many lands—it has been published in over 835 languages and dialects. During the past decade some portion of the Bible has appeared in a new language at the rate of one every six weeks.

No other book has so greatly changed human life for good, with messages of forgiveness, faith, hope, truth, and divine love.

No other book has so permeated literature, music, and art.

No other book has so profoundly affected human governments. President Coolidge says:

"The foundations of our society and of our Government rest so much on the teachings of the Bible, that it would be difficult to support them if faith in these teachings should cease to be practically universal in our country. . . . It has been the source of inspiration and comfort to those who have had the privilege of coming in contact with it, and wherever it goes it raises the whole standard of human relationship."

### In the Individual

An eminent jurist of New York has declared that "not one in a thousand of youthful criminals ever received Sunday school or religious training, and of 55,000 young criminals one in six had never heard of the Ten Commandments."

A Sacramento daily paper says:

"The training received by the average pupil in Sunday school pays better dividends and costs less than any training acquired elsewhere."

A representative of the American Bible Society left a

copy of a Bible in a village store in eastern Ohio years ago. A small boy working in the store read the Book first through curiosity. He became a minister when grown and is now pastor of a large Methodist Episcopal church.

In a survey of two of the great state prisons in America, it was found that of 974 prisoners in one prison only one had studied the Bible. In the other prison, where there were 1,750 inmates, only six had studied the Bible.

### In Literature

In nearly every instance the literature of modern European nations began with the translation of the Bible.

Six hundred and fifty-one Biblical references were found in the poetry of Whittier, according to a thesis by a university student.

John Bunyan, the tercentenary of whose birth is being celebrated this year, wrote "Pilgrim's Progress" with no knowledge of English other than that gleaned from God's Word.

In most Near East countries, the Bible has been used for centuries as the basic textbook. It is the standard book in language teaching.

"In the Philippines," says a United Press despatch, "one-third of the total number of Bibles are in English. and for this reason the Bible is one of the most powerful factors in the spread of English to all parts of the islands. In thousands of instances the Bible is the only book in English that students have seen before reaching Manila."

A professor of English literature in the Imperial University of Tokyo, wanting to take his class into the study of the great classics of English speech, sent for Bibles, as "they cannot understand this literature unless they know the Bible."

When the Bible was translated into the despised Mandarin, the language of common speech in China, the same thing happened as when Latin and Greek were translated into English, German and other great tongues. It made literature accessible to all.

### In the Home

A minister gave up his pastorate and entered into the work of going from door to door with the Scriptures. "In the anthracite coal regions," he writes, "I feel that the awakening among people from countries in which the Bible is not distributed is a splendid omen."

"There are groups of men and women in these valleys who are congregating in their homes to read the Bible and are forming missions and building churches. Many have been established in the past six or eight years."

"You don't remember me," said a workman to a colporteur from whom he had just bought a Bible. "Several months ago you gave me a penny Gospel, although I did not want it at the time. But, since we began reading the book we have joined the church, and our children go regularly to Sunday school."

Through a Bible, more than half destroyed by fire, a man and his wife were led to Christ. When clearing away the debris from the cellar, the man found the dilapidated fragment of Holy Scriptures in the charred remains of an old trunk.

He took it home and, after showing it to his wife, started to put it into the stove, but she stopped him. After supper she began to read such portions as were left. They were interested immediately, and not long after the man and his wife timidly entered the nearby mission, where they were won to Christ.

### In National Life

About ten years ago, when a telegraph line was being

constructed in the interior of the Republic of Panama, a lineman gave a Bible to a native along the road. It remained an unknown book in that man's house for several years. Two years ago some one told him that there was a group of people in Panama City who could explain to him the contents of that book. Traveling some eighty miles, he spent two weeks at the Sea Wall Methodist Mission at Panama City and took an intensive course of study under the mission pastor. He then returned to tell others what he had learned. Recently, the superintendent of the mission received word to send him a minister and a school teacher. Three preaching points have been opened up. This man has evangelized the country for many miles around his home.

A hundred and fifty years ago, there was the French Revolution and an outburst of rationalism. Immediately there arose, for the first time, the Bible Societies, which translated this volume into almost every language, whether written or unwritten, on the face of the earth; and momentous have been the results.

All recent Prime Ministers in Britain have been men of the Bible, and every recent American President has taken good care to be acquainted with the volume on which he swears his loyalty to the United States.

One of the strangest things about the widespread distribution of the Bible is the fact that it penetrates into Mecca, the most sacred city of the Mohammedan world. Christian missionaries are not allowed to enter her gates, but the gospel they preach is carried in by many people.

The Rev. Samuel M. Zwemer, D.D., has said: "The Bible Society has done three things in the great Mohammedan world. In the first place, it has created a new mental attitude. . . .

"Not only has the Bible created a new mental attitude, but the Bible has created a new moral sense among Mohammedans. . . .

"In the third place, throughout the whole Mohammedan world the circulation of the Scriptures, which is the work of the Bible Society, is producing a new spiritual hunger for the living Christ."

Dr. James L. Barton, of the American Board of Foreign Missions, has said: "Without the Bible in the vernacular, no permanent work could be anywhere established in any non-Christian land. The Bible Society is the inevitable coworker with every missionary society at home and abroad."

In India and the East, the Book is more read than any other book ever has been or ever will be; China alone has absorbed more than ninety million copies. Gandhi, the mystic, is a reader of the Bible. So was the former Chinese statesman Sun-Yat-Sen.

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## SIGNIFICANT NEWS AND VIEWS

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### TO CONNECT EUROPE AND AFRICA

The latest proposal in the field of engineering is that of a tunnel connecting Europe with Africa. We learn that the beginning of such an enterprise has been started by the Spanish Government, which is supervising operations a few miles west of the Rock of Gibraltar. Next month a similar shaft will be swung in Morocco, and all sorts of experiments will be made in the hope of discovering what the soil beneath the stretch of the land is like and whether it is suitable for a tunnel. This is a very venturesome enterprise and will be considered commendable by students of the hour. Even the least knowledge of the immense holdings of France in Africa will make a man think seriously of this enterprise. Slowly the civ-

ilization of Europe is saturating Africa. Christian ideals and ideas, customs and practices, are impacting the old order. Africa in the next hundred years will take its place by the side of the other continents supporting the world's present-day civilization.—Western Christian Advocate.

### MRS. DOWIE RETURNS TO ZION

About twenty-five years ago John Alexander Dowie lost control of Zion City which he had founded on the lake shore north of Chicago. A central doctrine of his teaching was faith healing. His great church on Michigan Avenue was decorated with crutches and canes taken from crippled folks and invalids that he was supposed to have healed. At his death in 1906 Wilbur Glenn Voliva became his successor, and it is reported has paid little attention to faith healing. Now Mrs. Dowie returns to Zion at the age of seventy-three to lead a little group who have remained true to the memory of her husband in this particular. We can imagine that Voliva's troubles will now begin.

Many of us in this section believe that Dr. Dowie deceived his followers and perhaps we have been congratulating ourselves that the people of our section had gotten beyond that sort of thing now. Dr. E. B. Allen gave me a post card the other day that indicates that folks are still gullible. This card carries offers of spirit pictures of the following: Houdini, Bernhardt, Voltaire, Confucius, Ingersoll, Uncle Joe Cannon, and a picture of a baby 37 years old in spirit, a picture of an angel blessing a mortal and a picture of a halo produced by spirit. The word is added: "Any two, postpaid \$1; all ten, \$2. Evidence against those saying either of these are 'fakes' will bring damage suits for \$250,000. Twenty per cent of amounts collected will be paid to informers." Here is a chance for some one to earn some Christmas money.—The Congregationalist.

### MALNUTRITION

Four evils come from lack of food. They are weakness, pain, lowered resistance, and mental depression. All of these things at first make it hard, and then impossible to carry on one's daily work. The energy gradually lessens, unaccountable pain is felt, the body is open to disease, and, because of physical disturbance, the mind is often unable to see things in their true light. Solid nourishment is what is needed. The spirit as well as the body needs food, and many Christians today are suffering spiritually from the lack of it.

The Bible is the right nourishment for the spirit. When it is neglected, spiritual weakness, pain, lowered resistance, and depression are the result. There is no strength for service. If one is asked to speak there is a feeling of emptiness, and one thinks, "I have nothing to give." The thoughtless remarks and perhaps really unkind words of others cause a nagging and lasting pain. Doubts and error that Satan slips into the mind find lodgment, for there is no "It is written" to drive them out. The mind is depressed by shadowy troubles. Relief is often sought in exciting or humorous reading, in a continual rush of work, or in the conversation and companionship of bright and interesting friends. But such cures are temporary and unsatisfying.

The only lasting and sure remedy is offered in the gracious invitation of Isaiah 55:1, 2—generally understood to be for the unbeliever, but full of truth for the Christian—"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that

which is not bread? and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."  
—Sunday School Times.

### MICHIGAN FARMERS AGAINST CIGARETTE

The Michigan Christian Advocate reports the following: "The Michigan State Grange, at its annual convention during October, took a big whack at the cigaret, indeed at the entire tobacco business. Grange leaders made scathing onslaughts on the whole tobacco outfit, and particularly the cigaret. The "Advocate" editors couldn't have said meaner things against Old Nicotine than did these crusaders. Then following, the five hundred delegates, representing chapters in every county of the state, adopted without a dissenting vote resolutions condemning the weed as the 'incubator of the booze business,' censuring the manufacturers for their strenuous efforts to promote sale of the cigaret, particularly their offensive advertising propaganda; deploring the smoking of the 'fags' by women and the stimulation of their use by young people and even children. The resolutions further demanded that the state and municipal authorities enforce the neglected law prohibiting the sale of tobacco to persons under twenty-one years of age; requested the next legislature to compel teachers to instruct children that smoking is harmful; urged the superintendent of public instruction to discharge teachers who indulge in the habit; besought broadcasting stations to discontinue putting on radio programs advertising the weed.

"The State Grange has certainly made its position as to tobacco clearly known. All honor to the Michigan Grangers!"

We have not seen so strong a statement against the cigarette and the tobacco business in general from any church conference as the Michigan State Grangers have made. We commend them for their courage and straightforwardness.

### RATHER UNUSUAL

The will of the Rev. Alfred Duane Pell, former rector of the Church of the Resurrection, of New York City, who died a few years ago, reveals the fact that he left an estate placed at \$2,207,230. Many art treasures that he possessed were bequeathed to museums in a number of places. But what interests us in this connection is that there actually has been a preacher who was a millionaire. Rather thrilling thought, isn't it?—The Evangelical-Messenger.

### NO MONEY FOR BOOKS

Recently we received a letter from a firm which read: "We cannot pay our account yet as nobody pays us our accounts. Nobody seems to have any money for anything but automobiles."

This was not meant to be a humorous remark. It was a comment made in despair and crystallizes what many readers have thought for some time. Is it true that people do not read as much as they used to? Or it is rather that the trend of fashion has drifted away from books toward newspapers and magazines? This cannot be quite true, for never were there so many biographies read as during the last two years. Popular taste seems to be drifting away from the love novel. But if this is so, then how can we account for our customer's remark? Probably both statements are correct. There is a strong demand for more serious books among those who read books, but not so many people read books at all as formerly.—Oxford University Press Bulletin.

## The Family Altar

Daily Readings and Suggestions

(Keep with your Bible)

With the New Year we have adopted a New Name, more in keeping, we believe, with the real purpose of this department. It is a time for new resolutions and beginnings in all departments of our lives, and it is hoped that in many new homes the Family Altar may be established. If this is done, we know that the New Year will be filled with new blessings, not only for the individual homes, but for the church, both at home and abroad, and for the nation. It is our prayer that this may be fulfilled in the New Year.

### MONDAY

**THE PROMISE TO PRAYER.**—Many times in this column we have referred to our Lord's precious promises to hear and answer prayer. To those who do not pray, these promises are unintelligible; they may be realized only by experience. Perhaps the most precious of them all is John 15:1-7. The poet was not mistaken when he said: "More things are wrought by prayer than this world dreams of!"

### TUESDAY

**UNITED PRAYER.**—Whether we understand the reason for it or not, there is a special promise to united prayer. Certainly, if the home life is what it should be, there is no other place where community of interests and desires should be so great, and consequently no other place where prayer may be expected to be so powerful. God bless every Family Altar, and guide us all in our devotions and our petitions! Matt. 18: 19, 20.

### WEDNESDAY

**MUTUALLY STRENGTHENED.**—We thank God for Christian fellowship with those outside our family circle, such as that exemplified in Acts 20:32-38, but there is an added blessing when the fellowship of Christ may be had within the home. "We share our mutual woes, our mutual burdens bear," takes on a more personal and deeper meaning, and we are mutually strengthened for the duties of the day.

### THURSDAY

**INFLUENCE ON THE HOME.**—One of the real problems of modern home life is the lack of understanding between different members of the family. There is nothing so calculated as to restore understanding and fellowship as gathering around the Family Altar and discussing and praying over one another's problems. Children are taught to realize God's presence, and learn to pray easily and naturally, their whole after life being influenced thereby. Prov. 22:6; 2 Tim. 1:1-7.

### FRIDAY

**INFLUENCE ON THE CHURCH.**—In view of the many promises to united prayer, it is impossible to conceive of the results if every home in each congregation were fervently praying for the success of the local church. Equally far reaching would be the results in the church at large, on the mission field, etc. It is impossible to pray earnestly for anything for any length of time without giving whole heartedly of self and substance to bring that thing to pass. Acts 12:1-12.

### SATURDAY

**INFLUENCE ON THE NATION.**—Read Dan. 3:36-45. The rise and fall of the nations of history have been determined by the level of the spiritual life of their people, and this principle is still active today. America is what she is today because of the spiritual ideals and devotion of her founders; if her people would now turn back to the spiritual life of our forefathers, there is no limit to what she might accomplish.

### SUNDAY

Read Psalm 123:1, 2. Father, on this first Sunday of the New Year, we lift our eyes to thee. Thou knowest the problems of our local church, and of the church at large; of our home, and of the nation. Throughout all the world may thy believing people unitedly, in their homes, day after day, lift their eyes to thee for guidance each step of the way. So shalt thou bless us, and give us good success. Amen.—T. C. L.



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## The Young People's Department

By H. L. Pickerill

(Continued from last week)

### Organization

Wherever we find young people from 18 to 24 years of age, in their school, recreational, or social life, there is a very evident group consciousness. They have a desire to be separate from both the high school group and also the group beyond twenty-four who have assumed the duties of adulthood. To fail to recognize this inherent desire is to invite failure.

Human nature is such that we are predominantly loyal to only one organization. However, when we view our present church situation we are painfully aware of several organizations attempting to serve our young people. Obviously, there is overlapping and duplication in membership and function, and what is more serious, some outstanding needs are entirely neglected. As a result the loyalties of our young people are being built into organizations within the church rather than into the church itself. As our church is at present constituted it is necessary for our young people to join two or more organizations in order to get even the limited training afforded by the local church. As a result of this situation, only a few of the church's youth receive a training adequate for the development of a vigorous leadership.

In the light of the above facts it would seem that our task is to promote a separate, democratic type of organization for all the youth eighteen to twenty-four years of age. This organization must be church centered. It should develop a loyalty to the church itself. The values in the present numerous organizations must be conserved. The setting up of such a comprehensive organization demands a close correlation to our present competing organizations and activities.

Working closely with the officers of the department will be the adult counselor for the entire group of young people 18 to 24 years of age. Although this counselor would be officially appointed by the Committee on Religious Education, or whatever body appoints teachers and leaders, yet this counselor should also be a choice of the young people themselves. This should be equally true of the four adult counselors serving on the four standing committees. There is a real art in giving counsel to youth in such a way as not to permit them to run useless risks and at the same time challenge their genius and initiative. The only way they can develop is to actually lead and conduct their own affairs. The work of the counselor is to direct through suggestions which he draws from them rather than to make the suggestions himself.

### Program

The experience of many generations has proved that certain elements in a program of religious education are essential to the development of spiritual personality. Wor-

ship, instruction, and service must all be employed with skill and understanding if we would enable youth to realize the fullness of the abundant life.

Worship has been almost entirely neglected in our religious education program in the past. Few church schools have thought of the "Exercises" before or after the class period as an opportunity for training the devotional life. When we come to see that worship has as important a part in developing religious personality as instruction we shall utilize the time we have wasted in the so-called "opening exercises" for the deepening of the devotional life.

It is much easier for the adult adviser or the superintendent of the school to plan the worship program than to take time and trouble to assist the young people to work it out. However, let us remember that much of the benefit from and interest in the program comes from their actual participation in its making.

Instruction.—Many schools use the graded lessons through the Senior Department but fail to remember that there are three years of graded work available for the Young People's Department.

In addition to these courses there is a wealth of material to be found in elective courses. If Bible study is to be made interesting and effective for young people it must be chosen with reference to the life needs and interest of the group. Most schools are using the Uniform Lessons in young people's classes because they have not informed themselves of the value of graded and elective courses. The following are a few of the many available courses:

Activity.—The very core of an adequate educational program for young people is schedule of activities around which all their work will be organized. This will include discussion, service, social life, and recreation.

The program of the Christian Endeavor Committee should be so correlated with the work of the department that the Sunday evening meetings will be a discussion growing out of the class and service work of the department. This would necessitate the co-operation of the adult counselor as these programs are built.

In addition to the making of maps, debates, writing of papers, and other forms of self activity used in developing lessons there should be a vigorous program of service in the Young People's Department. Too often the Every Member Canvass and similar activities are thought of as an adult project in the church. The young people need not only the training but their services are also needed in such important projects as the Every Member Canvass, evangelistic campaign, building enterprises and surveys. They are soon to assume the full responsibility of these activities and should be given the actual experience under a capable counselor.

Dramatization and story telling are coming to have a large place in the activity program of young people's work. The dramatic instinct is very strong in young people and the wise leader has an opportunity of not only holding and interesting the group through drama, pageantry, etc., but also a rare privilege of developing religious personality through active participation in such activities.

Personality cannot be developed without social contacts. The church should guide its youth in a vigorous and wholesome social and recreational program. In some communities the youth do not get the proper athletic opportunities. Church teams when properly managed are a real asset. There should be a once-a-month social in the department. The young people should have the major responsibility of planning and conducting Father and Son's Banquets, Mother and Daughter's Banquets, etc., as well as the seasonal social events such as a New Year's party, Hallowe'en Social, etc.

### Equipment

Ideal equipment will provide an assembly room and separate class rooms, a library for reference work, blackboards, a musical instrument, maps, hymn books and chairs. When the assembly room must be used for class room purposes also, the broad-armed chair or movable assembly chair is to be preferred. The walls of the department room should be adorned with a few well chosen and well framed pictures. The following are suggested:

"Christ in Gethsemane," Hofmann.

"Ecce Homo," Ciseri.

"The Light of the World," Hunt.

"The Last Supper," Da Vinci.

Pictures of the great missionaries of the cross will find their place also, as will recreational and service posters.

Young people may well have as one of their service projects the equipping of their own departmental assembly room and class rooms. The fact that they have had a definite part in providing the equipment will give a new interest in the work of the department. Such a project should be followed through with an understanding that the materials provided belong to the church, rather than to a class or the young people in the department at the time. Otherwise difficulties may arise later when it is necessary to promote classes from rooms where they have provided their own equipment.—Taken from The Workers' Manual, Abridged in part.

## Editor's Select Notes on the Sunday School Lesson

Lesson for January 5

### The Childhood of Jesus

Scripture Lesson—Matt. 1:1 to 2:23.

Printed Text—Matt. 2:10-23.

Devotional Reading—Isa. 11:1-9.

Golden Text—Thou shalt call his name Jesus; for it is he that shall save his people from their sins.—Matt. 1:21.

### Introduction to Quarter's Lessons

The first six months of this year will be given to a study of Matthew's Gospel, which is called the Gospel of the Kingdom. A very definite five-fold aim has been set before us:

1. To present a clear and comprehensive view of the entire Gospel of Matthew.
2. To keep in mind the Messianic character of the Gospel.



3. To observe the well-balanced relationship between Jesus' ministry of teaching and his ministry of mercy.

4. To develop faith in Jesus as the Son of God.

5. To indicate the way to complete Christian living.

"The Gospel of Matthew aims very obviously to show that Jesus was the Messiah, at once the normal and the unusual fulfiller of Jewish expectation, the outcome of a long historic process of Divine self-revelation, and the true answer to the prophetic anticipations of the completing of God's gracious purposes for the world." We therefore do not find any stories of the infancy or youth as in Luke; only the brief mention of the birth as recorded in Matt. 1:18-25; and the story of the Magi who came to do homage to the King of the Jews.

#### Introduction to this Lesson

Christ was born in Bethlehem of Judea in the year 5 B. C. (according to tradition, on December 25th.) Some occasionally inquire why it is that the date of our Lord's birth is not placed at 1 B. C., since his birth is said to be the event from which time is counted backward and forward. The reason is that when the date for the beginning of the Christian era was established several hundred years after Christ, a mistake was made and the reckoning was begun too late. It was Dionysius Exiguus (died A. D. 566), a Scythian by birth, who when abbot of Rome, undertook to establish the exact beginning of the Christian era.

The visit of the wise men is set at about January, B. C. 4. The flight into Egypt, January or February, B. C. 4, and the return to Nazareth, B. C. 2.

#### Comments on the Text

2:1. The days of Herod. Herod the Great, a native of Idumea and founder of the Herodian family. He was a Jew in faith though not in race. He was a man of great energy, but ambitious, unscrupulous, and very cruel. It was he who rebuilt the temple in great magnificence, and from him it was called Herod's Temple. He was governor of Judea at this time. Wise-men. Not merely learned men but "Magians" a definite class of great influence in eastern countries. The east. A plural word meaning the regions of the east. Very possibly Persia.

2. Seen his star. The eastern Magians were great students of the stars. There is a tradition in many countries of a brilliant star which appeared for a short time and then disappeared.

3. Herod ... was troubled. He was afraid this child would be king in his place. He was old, and hated by the people, and he feared a rival.

4-8. Chief priests. These should know if anyone did what the prophets had said about the Messiah. They made close investigation also of the age of the child.

10. Exceeding great joy. That their journey had not been in vain; and that they were allowed to do homage to the child who was to become the king of the whole earth.

11. Fell down. Bowed in the eastern mode of reverence. Worshipped. Did him reverence and honor. Three acts here—worship with body, with soul, with goods. Treasures. Chests or boxes containing treasures. Frankincense. A vegetable resin, from a tree, burned for its odors in offering incense; a symbol of prayer. Myrrh. Another aromatic gum, which distills from incis-

sions in a small thorny tree; used in embalming the dead. Both are very precious.

12. Another way. The Wise-men returned to their homes without returning to Jerusalem. So God took care of the Babe of Bethlehem by not giving his great enemy the definite knowledge of his identity.

13-15. But this uncertainty as to his identity would not have saved the child if he had remained in Bethlehem. It put off the time when Herod would have sent the men to kill him, and gave Joseph time to arrange for the journey to Egypt and for the three to escape without being stopped by Herod's officers. Most probably it was the wealth of the gifts brought by the Wise-men which enabled the poor carpenter of Nazareth with his wife and the Babe of Bethlehem to take this long and toilsome journey, and to give them support in the foreign country. An angel of the Lord. Some divine messenger, we cannot at all tell of what sort. We read of him again in verse 19, when it was time for the child to be taken back to the land of Israel. A dream. Both here and at the time for the Return it was in a dream which came to Joseph that the command was conveyed to him. In both cases he recognized it as a message from God, and at once obeyed it.

16-18. Then Herod, knowing himself, the great ruler, to have been deceived and mocked, was exceeding wroth. Not only was this an insult to the majesty of the ruler, but it prevented him from learning which babe in the little city was the one whom he feared. So, in the despotic and cruel manner of many rulers of that age, and of Herod in particular, he ordered all the boy babes of Bethlehem within the possible age of Jesus to be slain, to make sure of killing him. Bethlehem was a small place, a mere village, and the number of boy babies under two years of age must have been very small. Some have put it as possibly 20, and even this might have been too large an estimate. How long the family remained in Egypt we do not know. Since his birth, and the other events, did not seem to the people of the time of great

moment, there is nothing to make us certain of any date at this time.

19-22. The angel appeared in a dream as before, and Joseph at once obeyed the command and started for Palestine, without doubt with the plan of returning to Bethlehem, and living there. But Archelaus, one of the more cruel sons of Herod, had been given rule over that part of his father's possessions which included Judea—or Bethlehem. So Joseph was afraid. Galilee. The division under the Romans which included the northern portion of Palestine. Its ruler at this time was Herod Antipas, who later murdered John the Baptist.

23. Nazareth. A small city under a hill not far from the Sea of Galilee. It lay near the caravan routes to the east and west, and by his living there Jesus came far more into contact with the world outside of Palestine than he could have if he had spent his childhood in Bethlehem. "And by living there he fulfilled another of the prophecies which had been spoken by the prophets of the olden days.

#### Suggested Questions

What treasures can we present to Christ Jesus?

In what respects was the Christ Child like other children and in what respects was he different?

What do you think of the character of Joseph? Name some qualities that made him worthy of the guardianship of the Christ Child.

Why was Nazareth a better place than Bethlehem for Jesus to grow up in?

What reasons have you for thinking that the Nazareth home was ideal?

What other things besides family worship should be provided for the religious nurture of the young?

How far should democracy rule in the home, and what are its limitations?

Discuss the importance of each of the following items in the home nurture of the young: (1) books and reading; (2) music; (3) games and recreation; (4) home tasks; (5) conversation; (6) formal worship.—Church School Journal.

E. M. RIDDLE,  
President  
Warsaw, Indiana

F. C. VANATOR,  
Associate  
Pers., Indiana

CHRISTIAN ENDEAVOR AT WORK



TOM HAMMERS, Dept. Editor, Ashland, Ohio

GLADYS M. SPICE,  
General Secretary  
and  
Treasurer  
2301 13th St., N. E.,  
Canton, Ohio

## A New Year's Message

Greetings for 1930:

We come to the close of another year with many things in our minds for which we can be exceedingly grateful. With anticipation and youthful adventure, we look for the dawning of the New Year's day. To say the least, it is a challenge to every noble hearted young man and woman.

The ending of the old year should recall to our minds that our Lord Jesus has been our ever-present Helper, our Light, our Refuge.

He is the Light of the world and nineteen centuries are like nineteen candlesticks. Jesus lighted the soul of his own generation and then carried forward the torch; the light leaped from one generation to another, flinging its glow and radiance across these dark eras until time and history are glorious in the light of these Chris-

tian centuries. We therefore anticipate that this New Year shall be fraught and filled with that spirit of service, light and wisdom from on high that changes hearts.

Endeavors, there are opportunities, plenty, awaiting the steps of young people of keen minds, consecration of character and courage of convictions. Black is the contempt that awaits those who do not have the courage of their convictions. Too many of both young and old today there are, who stand midway between their courage and convictions, lacking that which will enable them to stand up to the cause they know to be right. What a word is this of Christ's "Of him will I be ashamed in the hour when he stands before the Father and his angels."

Endeavors: will you not give yourselves to greater plans for Christian Endeavor

Week, soon to be announced. We call everyone to be a volunteer in service to give emphasis to this Christian Endeavor Week celebration. We call you to set a date during the week, when you will give the amount of your pledge for the Krypton, Kentucky mission work. Remember, this is Christian Endeavor's field for concentrated action. Tithe for the week and bring your offering.

In closing, may we urge that we reveal a fine spirit of cooperation and service in the church during the year? Consecrate your gold and silver, your talent and strength; make them shine through service. Be loyal and generous to God, after the pattern of generosity that the Father has exhibited toward you.

A Happy and Prosperous New Year to All.  
President E. M. RIDDLE.



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### THE HISTORY OF THE FIRST BRETHREN CHURCH OF LONG BEACH, CALIFORNIA

On the 24th day of June, 1877, in Denmark, there was a baptism. It was that of N. C. Nielsen. One year previously, the wife of this man was baptized, being the third person baptized and received into the Brethren church in that country. N. C. Nielsen was the first deacon of the Brethren church in Denmark. Mr. and Mrs. Nielsen later came to America, their pilgrimage finally leading them to Long Beach.

From the date of their arrival here, their enthusiasm for the faith of "a Whole Gospel" was the beginning of real history for the Brethren church in Southern California. The only Brethren church in Southern California at that date was in Lordsburg—now La Verne. There were a number of Brethren in Los Angeles, and Brother Nielsen was instrumental in gathering them together into the organization of the First Brethren church in that city; and, he has been instrumental in the organization of every Brethren church in Southern California since. For a number of years, he was the faithful Sunday school Superintendent of the First Brethren church in Los Angeles, traveling to and fro. That position he relinquished with the beginning of the work in Long Beach.

At the Southern California Conference of the Brethren church, in Los Angeles in 1911, Brother Nielsen asked the District Mission Board, of which he was President, to back an evangelistic campaign in Long Beach. He gave the first \$1,000.00. There were but six members of the Brethren church in Long Beach, four of whom belonged to the Nielsen family. The other two were Herman Ferreebe and his sister, Miss Olive Ferreebe. On Sunday, October 13th, 1912, Evangelist L. S. Bauman and Professor B. P. Stout, well-known leader of Gospel song, began the first Brethren services ever held in Long Beach, in a tent on the southeast corner of Tenth Street and Walnut Avenue. At this meeting, 71 souls "stepped to the front," of which number 49 became charter members for a Brethren church in Long Beach. Others of the 71 entered into the fellowship of other local churches.

At the close of this meeting, an offering was taken for the purpose of purchasing a lot and creating a building fund. Members and friends responded with a total of \$5,600.00. It is only fair to state that during this meeting, Mr. and Mrs. H. V. Wall became interested in our work and gave it tremendous impetus by their encouragement, financially and otherwise. These two names, Nielsen and Wall, naturally have been quite prominent in our work ever since.

Two lots were purchased at the corner of Cherry Avenue and Fifth Street, from Mrs. F. D. Planck for \$3,000.00, she in turn kindly donating \$200 of the purchase price.

A Building Committee was named as follows: N. C. Nielsen, Henry V. Wall, D. E. Waller, John E. Kellogg and William E. Kendig.

During the tent meeting, a Sunday school was organized, with N. C. Nielsen as Superintendent.

Evangelist Bauman was invited to accept the pastorate of this mission. He accepted, his pastorate to begin after the completion of his Winter's evangelistic engagements in the east.

Services were held in the tent during the Winter, and later in the Carroll Park (now Burbank) School auditorium. Local pastors from the various Brethren churches of Southern California conducted the services every other Sunday. Rev. Robert A. Haddon, the well-known Bible teacher, spoke on intervening Sundays.

The corner-stone of the new church was laid on March 2d, 1913, with Elder A. V. Kimmell, of Los Angeles, in charge of the services. On April 6th, L. S. Bauman arrived and took charge. The church was dedicated on Sunday, July 20th, 1913, having cost, in a very much uncompleted condition, above \$22,000.00. Elder Charles A. Bame, of Dayton, Ohio, preached the dedicatory sermon. Elder George C. Carpenter of Warsaw, Indiana, preached the evening sermon. The pastor, at an afternoon service, took the special dedication offering. Nine days previously, July 11th, the church had been formally organized with 98 charter members, of whom the following are still among the living and on our church roll:

Mr. and Mrs. Louis S. Bauman, Mrs. Katherine Boldt, Mrs. Margaret Clark, Herman Ferreebe, Miss Olive Ferreebe, Mrs. Mattie E. Gritz Baker, Mrs. Rosetta Gritz Casey, Mrs. Nettie Harvey, Mrs. Mary M. Hopkins, Edward M. House, Mr. and Mrs. Norman L. Irvine, Mr. and Mrs. John E. Kellogg, Mr. and Mrs. J. H. Madison, Miss Johanna Nielsen, N. C. Nielsen, Niels H. Nielsen, Edward Planck, Mrs. Sarah F. Powers, Mr. and Mrs. H. S. Reynolds, Miss Ada M. Visick, Mrs. Grace E. Visick, Clifford S. Wall, Mr. and Mrs. H. V. Wall, Bruce E. Waller, D. E. Waller and Mrs. Rose E. Whitney.

During the sixteen years of the church's history, God's blessing has rested richly upon the work. No pastor was ever backed by a more faithful corps of church workers than the corps that has stood by the pastor of the First Brethren church of Long Beach during these years. If space per-

mitted, we should like to pay rich tribute to the faithful Sunday School Superintendents, who have meant so much to our work: N. C. Nielsen, Dwight E. Waller, Stewart P. MacLennan, Mrs. Una V. Mayell, Henry V. Wall and A. H. Kent. In turn, these have been backed by as faithful Department Superintendents and teachers as ever a Sunday school possessed. We must not fail to mention also the two most faithful and efficient assistant pastors who have served us—Rev. Percy L. Yett, now a missionary in South America, and Rev. Alan S. Pearce, now the Secretary of the Correspondence school of the Bible Institute of Los Angeles.

It is only just to say further that no true history of this church in its earlier years could possibly be written without paying some tribute to the name of Mrs. Henry V. Wall, the deaconess who all these years has stood faithfully by, just ready to take hold anywhere, doing oftentimes what few others were willing to do; and to the name of Miss Johanna Nielsen who was also ready, from the day our tent was pitched, to do anything and everything within her power, to say nothing of her presiding at the piano for many years without one penny of remuneration; and, Mrs. Margaret Clark, whose work among the youth of our church has been marvelously blessed of God. There are others that space will not allow us to mention here—saints of God to whose long years of faithfulness this building stands a monument today. Loyal and royal has their service been!

But there came a time when the pastor and others felt that if the church was to continue to grow, it must begin to plan for larger Bible school quarters. On May 10th, 1926, the church was called together, and entrance upon a larger program was proposed. The program was enthusiastically adopted at one of the largest business meetings ever held in the history of the church. Later, after the death of Dr. H. R. Smith, his will revealed the gift of a portion of his estate to the church. It is only fair to say that this gift helped materially in the matter of encouraging the church to undertake the erection of the structure which we dedicate today.

On May 25th, 1928, at a supper given in the basement of the old church building, it was decided that the church should proceed with plans for the erection of a new Bible school building. On July 17th, a Building Committee was appointed and approved. Reginald F. Inwood was chosen as Architect,—a choice that proved to be a happy one, indeed. However, it was not until February 1st, 1929, that plans were presented for final approval. A new and permanent Building Committee was appointed on April 14th, which, with several later additions, was as follows: Henry V. Wall, Chairman; Dwight E. Waller, Secretary; H. D. Yett, F. D. Planck, F. A. Keeler, H. R. Hinkel, N. C. Nielsen, J. I. Judd, G. C. Bulach, L. E. Christner, C. T. Belt, A. H. Kent, Ralyh Ryan, Ralph McConahay, A. Sorensen, W. T. Stettenbenz. Mr. E. L. Barry was chosen as the building superintendent. To Mr. Barry, the First Brethren church owes a debt of gratitude for his exceptionally fine management from beginning to end. And, to Dr. Henry V. Wall, the Building Committee Chairman, the church owes a debt that money cannot pay. At the risk of health and even life (as some of us know), he was on the job morning, noon and night, carrying the burden of this work as well as that of his own heavy business.

But for his exceptional business abilities, our building would have cost us many, many more dollars than it has.

The great steam shovel arrived on the scene to begin excavating for the new building on April 24th, 1929. The first shovel-ful of dirt was lifted at 2:20 P. M. that day.

At a business meeting of the church on May 21st, it was decided to install a pipe organ in the old auditorium. It was not until July 9th that the church, at a business meeting, decided to take another im-

have seemed but a few years back, impossible except in a dream. "The Lord hath done great things for us, whereof we are glad." We only ask that God shall herein keep us humble, but greatly exalting the Lord Jesus Christ, to Whom we dedicate this House today. "He is altogether lovely." As we face the future, we realize that mighty tasks confront us. But, workers together with him, we are undismayed. Hitherto he hath graciously led us, and he will continue to lead, until "that day."

LOUIS S. BAUMAN, Pastor.

#### Description of Building

The entire building, its garden court and lawns, occupy three lots on the corner of Fifth Street and Cherry Avenue. The exact size of the three lots is 150 feet on Fifth Street by 147½ feet on Cherry Avenue.

The church building proper, as remodeled, is 100 feet by 76 feet, with two floors and a balcony.

The Bible School addition is 138 feet by 46 feet, and has four floors.

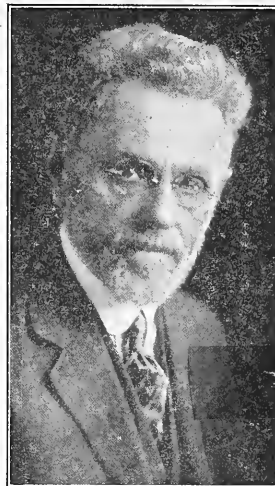
The actual floor space in the entire church building is 15,800 square feet, and in the Bible school addition is 25,392 square feet, —a total of 41, 192 square feet, or almost an acre.

There are 80 rooms in the entire building, including two foyers, two organ rooms, and eleven lavatories.

The Bible School Accommodations form a remarkable feature. Exclusive of the church auditorium, which will not be used by any classes, there is a total of 51 class rooms. These rooms are fully equipped with blackboards, tack boards, tables, chairs, etc., and are separated by sound-proof walls, ceilings and floors.

There is a large Social Hall which can be made to accommodate 800 people. Here Communion services will be held. Three Bible school chapels have seating capacities of 175 to 200, and the Prayer Room will easily care for 150. The smallest Bible school class room is 21 by 36 feet. There are five class rooms reaching in size well toward this last figure. All rooms are well ventilated and need no artificial light during the day.

The church auditorium is 73 feet by 54 feet, with a balcony extending around the sides and rear. The seating capacity is over 1,000, and, by crowding, 1,200 can be seated.



N. C. NIELSEN

A spacious foyer runs along behind the main auditorium, 12 by 54 feet.

A choir chancel, containing 36 chairs is set back of and raised above the pulpit.

The plastering of the auditorium is acoustical. All the rooms of the new building are plastered with California stucco.

The pulpit, pew-ends and choir rail are beautifully carved and are typically Gothic in design. The pews on the main floor of the auditorium have individual seats, upholstered in blue leather. The pews out of the old auditorium have been refinished and are now used in the balcony.

The burnished electric light fixtures, designed and built to conform with the interior of the auditorium, are objects of beauty.

Gothic mouldings form a framework around all windows and openings, and, with the beautifully panelled ceiling, add much dignity to the interior.

The windows of the main auditorium are in keeping with the English Gothic style. They are beautiful antiqued stained-glass art windows.

The chancel window, back of the choir arch, is perhaps one of the most artistic



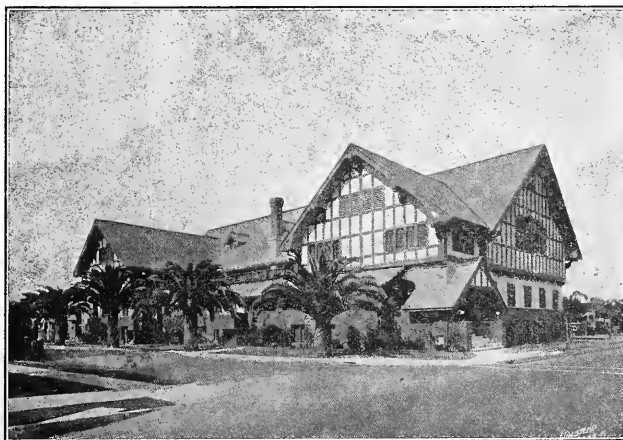
DR. LOUIS S. BAUMAN  
Pastor

portant forward step and remodel the auditorium of the old church building. The last church service in the old auditorium was conducted on July 21st, 1929. However, the very last gathering in the old auditorium was the wedding that made Mr. Edwin Shuff and Miss Ruth Planck husband and wife—on Tuesday evening, July 23d.

Another exceedingly important step in our work was taken when the church decided to call Professor Alva J. McClain, Th. M., to our assistance, as Minister of Education. Professor McClain arrived and began his work on September 18th, 1929.

The membership of the church now stands at 706. 1269 different people have held membership here since our organization. About forty of our number have gone into some form of direct, definite service for Christ. It may be of interest to know that twelve young men have been ordained here to the Christian ministry, and that five others are now preaching as yet unordained, —just one young man for the Christian ministry for each year of our history. Three of our young women who prepared for Christian service are now the wives of ordained ministers in active service. Twelve of our number are now seeing service on our mission fields, either home or foreign. Two have died in missionary service in Africa. The church has contributed considerably more than \$100,000.00 since her organization to missions and other benevolences.

Today, November 24th, 1929, we gather to rejoice in the fulfillment of what would



ENTIRE BUILDING, SOUTHEAST VIEW

features in the church. The window is made up of many small and intricate pieces of hand-decorated antique Cathedral glass,



PROF. ALVA J. McCLAIN, Th.M.  
Minister of Education

led with over-lay lead, into a beautiful window of Gothic design, the center of which pictures an open Bible. This window is to be lighted by means of several spot lights, so that its beauty and message may be appreciated at all times.

All other windows in the building are of variously colored Cathedral glass.

The entire building is carpeted, except for a few class rooms and most of the basement.

The carpet of the main auditorium is velvet, of conventional design, and underlaid with Ozite. All the other auditoriums (except the Social Hall) and the halls of the Bible school building are carpeted with heather-colored velvet. Heather-colored velvet carpet also covers the floor of the Prayer Room and some of the class rooms. Rugs and carpets, selected by the classes occupying the various rooms, are to be found in others.

The draperies hung at the doors of the main auditorium, before the baptistry, and covering the posts and balcony panels, are of mulberry colored velour.

The baptistry, with its specially hand-decorated Gothic tile, is arranged in a very practical as well as artistic manner, at the left of the rostrum, balancing the stairway to the balcony on the right. The rear wall of the baptistry is completely covered by a large painting, representing the River Jordan.

The organ was built by Albert E. Kent and Sons, of Santa Monica, California. It is a two-manual, divided organ, with the great organ on one side and the swell on the other. It has fifteen stops, including chimes and harp (the latter being the gift of the organ builders)—and, eight augmentations. Everything in the organ is of the very highest grade material and workmanship. The artisans are men who have spent their lives in the organ-building business, specializing in church organ building.

The pastor's suite of rooms (Study, Secretary's room, Reception room and Associate Minister's office) is finished in mahog-

any, carpeted with Wilton velvet. The pastor's study contains built-in, open shelving for 1500 volumes; built-in filing cabinet; also a large closet, lavatory, etc. The Secretary's Room also has enclosed bookshelves, built-in safe, a stationery closet, and a lavatory finished in hand-decorated Gothic tile.

A church and Bible school office, well equipped, is on the first floor. Here a Bible school library of 700 or 800 volumes can be accommodated.

The main kitchen is large and roomy, and is equipped with modern conveniences. It contains one of the latest improved electric ranges, and also one of the latest improved electric ovens, beside a six-burner gas range. The electric range and oven alone have a capacity for serving 800 plates. There are two other equipped kitchens, with beautifully tiled sinks and built-in cabinets.—one on the second floor, and the other on the third floor of the new building.

All rooms are heated with either steam or gas. The class rooms are heated with a system of specially built-in, wall gas heaters.

The entire building is completely equipped with a signal bell system and telephones.

The exterior of the building has been developed in an English Gothic style of architecture, modified in such a way as to blend in with the former building, with many artistic features which lend much charm and beauty.

The high wainscoting of rough salmon-colored brick, the sand-colored stucco framed in a network of antiqued half timbers, make a very pleasing and mellowed color scheme.

The extensive roof of the building is asbestos,—a thing of beauty and one of the most distinctive in the city.

The garden court, north of the church, is typical of the English Gothic style of architecture; and, with its vine-covered pergola and its high brick walls, is well secluded from the street and is one of the many charming features of the building. The church garden contains a large variety of evergreen shrubs, practically all of which are of the flowering sort. There are some fifty varieties. Four large Phoenix Palms are in the parking on the Fifth Street side, while four Cocus Palms grace the parking on the Cherry Avenue front.

### Dedicatory Services First Brethren Church of Long Beach, California

Because of the many interests of the church, and to give all the church's friends in Southern California an opportunity to attend, it was decided to hold a week of dedicatory services. These services began on Sunday morning, November 24th, 1929, with a special program for the Sunday school. At this time, the various classes and departments made offerings toward the new building, amounting to nearly \$5,000.00.

The morning sermon was preached by the pastor, Dr. Louis S. Bauman, on the text, "Not Your Own." He pleaded for a rededication of lives as a preparation for an enlarged program of work. Quite a large



HENRY V. WALL  
Chairman of Building Committee

number of people came to be received into the church.

The formal dedication of the new and remodeled building was held in the afternoon, at 2:30 o'clock. Professor Alva J. McClain preached the Sermon of Dedication, taking as texts II Chron. 8:1—"And the glory of Jehovah filled the house," and Haggai 2:9—



NORTHEAST VIEW, ENTIRE BUILDING

"The glory of this latter house shall be greater than of the former." Miss Iva Bauman sang the dedicatory solo, the words of which were written by Professor McClain. The pastor read the service of dedication and offered the dedicatory prayer. Pastors Charles W. Mayes, A. V. Kimmell and A. B. Cover assisted in the service. About 1200 people were present, and a very liberal offering was received.

The North Long Beach church, daughter of the First church, joined in a union service on Sunday evening. Rev. John Lienhard, pastor of the North Long Beach church, took as his subject, "The Church Which the Christ of God Founded." The service was preceded by a large Christian Endeavor Rally in charge of the officers of the Los Angeles county organizations.

Monday evening was given to the neighboring churches of Long Beach and their pastors. Ministers from Presbyterian, Methodist, Baptist and Evangelical churches were present and extended their good wishes.

On Tuesday evening, delegates from the Brethren churches of Southern California were present. The main address was delivered by Rev. A. L. Lynn, Pastor of the LaVerne church and Moderator of the District Conference. Messages of greeting and goodwill were spoken by the other pastors: A. V. Kimmell, of the Los Angeles Second Church; A. B. Cover, of the Los Angeles First church; W. A. Ogden, of the Fillmore church; John G. Lienhard, of the North Long Beach church; Charles W. Mayes of the Whittier church; and Leo Polman, of the new Southgate church.

Wednesday evening was given to the Sunday school. Addresses were delivered by Alva J. McClain and by Dr. W. C. Pearce, First Vice President of the World Sunday School Association and General Secretary of the California Council of Religious Education.

On Thursday morning, a Thanksgiving service was held, at which Alva J. McClain delivered the sermon. The evening was devoted to a recital on the new organ, and to its formal dedication. J. Raymond Strong, representing the organ builders, was at the organ. The dedication service was read by the pastor, and the dedicatory prayer was offered by Alva J. McClain. The attendance was so large that people were turned away.

Friday night was designated as Home Church Night. Nearly six hundred people sat down at six o'clock to a splendid banquet served in the new Social Hall, and provided by the church free of charge, according to its custom. Dr. Henry V. Wall presided over the meeting. N. C. Nielsen spoke on "The Birth of the Long Beach Church as I Recall It." D. E. Waller led a symposium on "Why I Joined the Brethren Church." Mrs. Louis S. Bauman spoke appropriately regarding "Those Who Have Gone On Before." H. V. Wall spoke on "Looking Into the Future." This wonderful evening of fellowship was closed by an address by the pastor, who spoke on "Reminiscences" and showed stereopticon pictures of interest in the early history of the denomination and local church.

The building has been kept open throughout the week and many hundreds of people have expressed their surprise at the completeness of the plant and its equipment. The daily newspapers have given the church much valuable publicity, all meetings being covered by a special writer.

Everybody is tired but happy over the completion of a great task well done. We

pray that this consummation may be the beginning of a new and more glorious day for the Brethren church in Southern California.

Dedicatory Message by The Pastor, Louis S. Bauman, D.D.

We are dedicating this church very nearly on the exact day of the year, when, seventeen years ago, at the close of our meeting conducted in a tent on the southeast corner of Tenth Street and Walnut Avenue, we baptized the first Brethren in Long Beach. Looking back over these happy years, we are made to realize that our Heavenly Father has been exceedingly kind, and good, and merciful, and has blessed us exceedingly abundantly above all that we deserve. And now, that we are at last able to offer to him this beautiful house of worship, from the very depth of our being we feel led to exclaim with David of old:

"Thine, O Lord, is the greatness, and the power,  
And the glory, and the victory, and the majesty;

For all that is in the heaven and in the earth is thine;

Thine is the kingdom, O Lord, and thou art exalted above all.

Now, therefore, our God, we thank thee, and praise thy glorious Name.

But who am I, and what is my people, that we should be able to offer so willingly after this sort?

For all things come of thee, and of thine own have we given thee."

If this house is beautiful, if we have broken the choicest of our alabaster boxes in order to build it, it is because we feel that nothing is too precious, too lovely, or too beautiful, to lay at the feet that were pierced for us. Bible students will recall that the inspiration, back of the building of the Temple of Solomon, came to King David because of a contrast between his own dwelling and the earthly House of God. His conscience awoke and he exclaimed to Nathan, the prophet: "See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains!" (II Sam. 7:2). We believe that the same Spirit that moved King David into action also moved the children of God here at Fifth and Cherry to give unto him not only a building with sufficient rooms for his work here, but also to make the rooms of his House worthy of him,—as beautiful within and without as it was possible for us to make them!

If our Lord shall tarry, and if the pastor of this church and the people who are now gathered about him shall be gathered unto their fathers, to await with them the glorious "upcalling", we want our children, who shall worship here tomorrow in our stead, to know that this church was built and is now dedicated forever to God for certain specific purposes; and if this building shall ever be used for any other purposes, we shall feel that our children after us have betrayed our trust. These purposes are:

That here Jesus Christ, the incarnate God, shall be exalted, and given pre-eminence in all things;

That here the cross, whereon Jesus Christ shed his blood and died for the remission of our sins, shall be held up constantly before the eyes of sinful men, as the one and only means whereby they may get right with God and die in peace;

That here men shall learn of the risen Christ, who has ascended into the heavens, and who shall so come in like manner as he went away to re-establish and reign on David's throne,—the only hope of a war-torn, sinful, weary world;

That here the precious faith, that enabled our fathers to walk uprightly before God and fall asleep in peace and hope, shall be preached,—the Spirit-breathed Word of God in all its fullness, taught, practiced, and loved, as the perfect will of God concerning us;

That here our children and their children's children shall have the advantages of a genuine Christian education,—a boon which, it would appear, is fast dwindling from our public schools;

That here a people, eternally saved, shall ever think of those who sit without Christ in the gross night of the unevangelized world; and shall realize that only as the Spirit of Christ, the world's first and greatest foreign and home Missionary, shall live in our children—only so can the blessing of God rest upon this church and its future success before him be made sure;

That here the poorest of this world's poor shall always find a welcome and receive a helping hand, ever remembering that God hath chosen the poor of this world rich in faith;

That here a people shall worship humbly before him who alone is worthy; and, that here they shall walk separately from the world, the flesh, and the devil,—avoiding as much as possible the sinful follies of a doomed world,—a people in the world, but not of it;

That here a people may walk, not pleasing always to men, but pleasing always to God, reverent in worship, sincere in profession, chaste in conversation, modest in apparel, condescending in estate, faithful in relationships, loyal in friendships, true in fellowship, sympathetic in adversities, patient in tribulations, forgiving in difficulties, comforting in words, helpful in deeds, generous in hospitality, cheerful in giving, missionary in spirit, strong in faith, continuing in prayer, rejoicing in hope, "steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

## THE SECOND CHURCH OF JOHNS-TOWN

Moxam is the beautiful residence section where our church is located. Rev. Dyoll Belote who is now pastor of our church at Ashland, was the faithful pastor here for four years. It was under his splendid leadership that this well equipped church was built. It is a brick structure, with adequate Sunday school equipment, and with heavy curtains dividing the Sunday school department from the main auditorium. One only has to go into the Moxam section to hear the good name of our Brother Belote highly spoken of.

As these Brethren are without a pastor and the writer is their district evangelist, I was asked to hold them a few days' meeting closing with communion service. Wednesday, Thursday, Friday and Sunday of the third week of November was the time chosen. It so happened that our first snow and winter began with the meeting, and the crowds during the week were not large. But on Sunday morning we had a splendid audience, and I believe 55 at the communion tables on Sunday evening. The Reverends G. H. Jones and H. W. Hollabaugh were present and took part in the service Sunday evening. We trust our dear Lord has been duly exalted and much good accomplished. We had a splendid time together and the messages seemed to be



highly appreciated. Our prayer is that this church may soon find another pastor who will continue to lead them on to greater victories. Surely God has a man somewhere for this church, as well as other pastorless churches. Let us pray for them.

J. S. COOK.

### CLOSING FALL TERM CHURCH COLLEGE NIGHT

Last night marked the closing of fall term of Church College Night at the local Brethren church. In addition to the class work a special address was given by Rev. W. W. Blough, pastor of the Peck Church of the Brethren, and the pastor of the church gave special recognition to the teachers of the school.

Church College Night is a week day educational work of this church and two terms of six weeks each are given each year. In addition to four different classes a special address has been given each night. The classes given this term were: "The Plan of Redemption in Prophecy," "Religious Drama and Pageantry," A Junior Bible Study Group and a class in "Christian Doctrines." The teachers were Prof. J. G. Dodds, Dr. Cecil Johnston, Mrs. John Meyers, and Rev. H. H. Rowsey, pastor of the church.

The attendance at both the spring and fall terms has been large and it is expected that this educational work will be given a permanent place in the program of the church, according to the pastor of the church.—From Falls City Daily News, December 14, 1929.

### MT. OLIVE, VIRGINIA

If you will pardon my past negligence, I will try and write a bit of news from this part of the Valley of Virginia. But do not interpret this neglect as evidence of nothing being done. The cry on every hand that the rural churches are dying, is true only in part. As yet Mt. Olive is not to be numbered with the dying. Our Sunday school continues to grow in interest and numbers under the leadership of Brother W. D. Koontz. Our aid societies are still on the record of doing things. Our church building is now furnished with new windows, giving it a beautiful appearance and supplying a long felt need. Our aid societies made this possible.

The attendance at the regular preaching services is splendid. A few weeks after the District Conference, in June, at Oak Hill, West Virginia, Brother H. E. Eppley of Roanoke, Virginia, answered the call of the Mount Olive church to lead us in an evangelistic effort. The time for the beginning was set for November 4th. Our first efforts were to bring our forces together in prayer. Our key text was Matthew 18:19, 20. To agree on the thing to be done and get at, was our slogan for the meeting. The thing we agreed on was the "Revival." The way we got at it was to call for special prayer each Sunday night. On each Wednesday night and Friday night wherever two or three could be together, or if any one saw that they could not meet, then at their home, at the above stated time, each member was requested to pray definitely for some unsaved one, and to hand their names in so they could be looked after. November 4th, Brother Eppley was on the job with us. Crowds were good from the very beginning and the interest fine. On Sunday morning of the 10th, was witnessed one of the most remarkable and interesting consecration services ever conducted at this

place. The church was filled to its capacity, and not only the brethren, but members of other churches who were present were urged to take advantage of the opportunity. The anxious look, the trickling tear and the gripping hand were the signs of their true earnestness. This real earnestness and loyalty together with the strong sermons and searching appeals of Brother Eppley being directed by the Holy Spirit brought wonderful conviction. From this community where you can count seven other churches besides the Brethren in a distance of about 5 or 6 miles, and well gleaned, when 27 came confessing Christ, it gives cause for much rejoicing. We praise God who gave us an overflowing victory. "Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men."

We earnestly beg for your prayers for the work at Mt. Olive.

G. W. CHAMBERS, Pastor.

### THE MEETING AT MOUNT OLIVE, VIRGINIA

On Monday evening, November 4, I began a meeting in the Mount Olive church of which Brother Chambers has been the pastor for nearly ten years. This long pastorate and his standing in the community testify to his faithfulness in serving the spiritual needs of both. This was our first opportunity to become acquainted and our first meeting together. Our fellowship throughout the entire meeting was of the highest order and most delightful. We were on the road together every day and saw much of the beautiful country.

It was my privilege to share the home of the pastor while there. They proved themselves to be very considerate of the preacher and a most congenial atmosphere prevailed at all times. The thoughtfulness and kindness of Sister Chambers and daughter Bessie will not soon be forgotten. The boys also came in for their share in making my stay among them pleasant and delightful.

An effort was made to visit as many homes as possible. The "eats" served at the noon hour each day in these various homes were beyond description. It seemed to me each was trying to outdo the last one. Each meal was enjoyed and appreciated. We hope to try some of them again at the conference of this district meets in this church next June.

They have under advisement some improvements to the church before the conference is entertained. They are very much needed. They have an unusual opportunity to make these improvements now and it is the earnest hope of this preacher that they will not leave their day of opportunity slip by without taking advantage of it. Come on, men of Mt. Olive, the ladies are back of you and you will win.

The pastor will report the gains of the meeting. The blessings of the Lord be upon you and prosper you.

H. E. EPPLEY, Roanoke, Virginia.

### REPORT OF RECEIPTS FOR HOME MISSIONS DURING SEPTEMBER, OCTOBER AND NOVEMBER

Note—All amounts are for the General Fund excepting those designated as follows: \* for Kentucky; † for Wheeler Estate. Friend, Fairview Ch., Washington

C. H., O. ....	\$ 1.00
Doris Follis, Goshen, Ind. ....	5.00
Mr. & Mrs. M. D. Kerr, Bryan, O. ....	10.00
H. V. Wall, Long Beach, Cal. ....	6.00

Mr. & Mrs. N. J. Buckland, Oakland, Cal., .....	10.00
Bible School and Church offering, National Conference .....	588.55
Wm. Johnson, South Bend, Ind., .....	25.00
Willing Workers Bible Class, Dayton, O. ....	10.00
*Wilson & White Ins. Co, refund .....	8.29
*Children's Div. N. Manchester S. S. ....	42.05
†Rent from Wheeler Estate .....	17.00
Br. Ch., Long Beach, Cal. (1st Ch.) .....	150.00
Emma J. DeVore, Aurelia, Ia. ....	5.00
*1st Br. Ch., Long Beach, Cal. ....	40.00
*National S. S. Ass'n. ....	1,000.00
1st Br. Ch., Washington, D.C., Misc. ....	56.73
Bible School .....	72.06
Mr. & Mrs. R. B. Donaldson .....	5.00
Mr. & Mrs. H. C. Dooley .....	5.00
Mrs. May Douns .....	5.00
Mr. & Mrs. M. C. Harrison .....	11.00
Mrs. Martha Keller .....	10.00
Rev. & Mrs. H. A. Kent, .....	5.00
Mr. & Mrs. A. C. Munch .....	5.00
Mr. & Mrs. Roy F. Myers .....	5.00
Mr. & Mrs. B. F. Newcomer .....	10.00
Mr. & Mrs. Wm. S. Porte .....	5.00
Mr. & Mrs. F. E. Simmons .....	5.00
Mr. & Mrs. Guy Tamkin .....	5.00
Mr. & Mrs. Oscar Taylor .....	5.00
W. M. S. ....	10.00
C. E. Soc. ....	10.00
Total Thanksgiving Offering .....	229.79
Br. Ch., Cerro Gordo, Ill. Misc. ....	8.40
Mrs. R. S. Groff .....	5.00
Mrs. Peter Peterson, Sr. ....	5.00
Henry Dubes .....	5.00
Chas. E. Derr .....	5.00
Total for Cerro Gordo .....	28.40
2nd Br. Ch., Los Angeles, Cal....	56.62
B. F. Cloud, Pittsburgh, Pa. ....	10.00
Mr. & Mrs. W. W. Heltman, Oakland, Cal. ....	25.00
Mr. & Mrs. Lucy Metz, Sibley, Ia. ....	5.00
W. M. S., Liberty Ch., Quicksburg, Va. ....	15.00
Mr. & Mrs. Lee Mitchell, Ridgely, Md., .....	25.00
Br. Ch., Glenford, O. ....	20.00
1st Br. Ch., Johnstown, Pa. ....	10.00
Mrs. Joe Ballinger, Walkerton, Ind. ....	2.00
1st Br. Ch., Roanoke, Ind. ....	3.00
George H. Jones, Johnstown, Pa. ....	5.00
Mrs. George H. Jones, .....	5.00
Mr. & Mrs. Arch Whitehair, Terra Alta, W. Va. ....	5.00
*National C. E. Society .....	306.00
Dec. 9, 1929 WILLIAM A. GEARHART.	

## ANNOUNCEMENTS

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